

THE TRAVANCORE STATE MANUAL

VOL. IV

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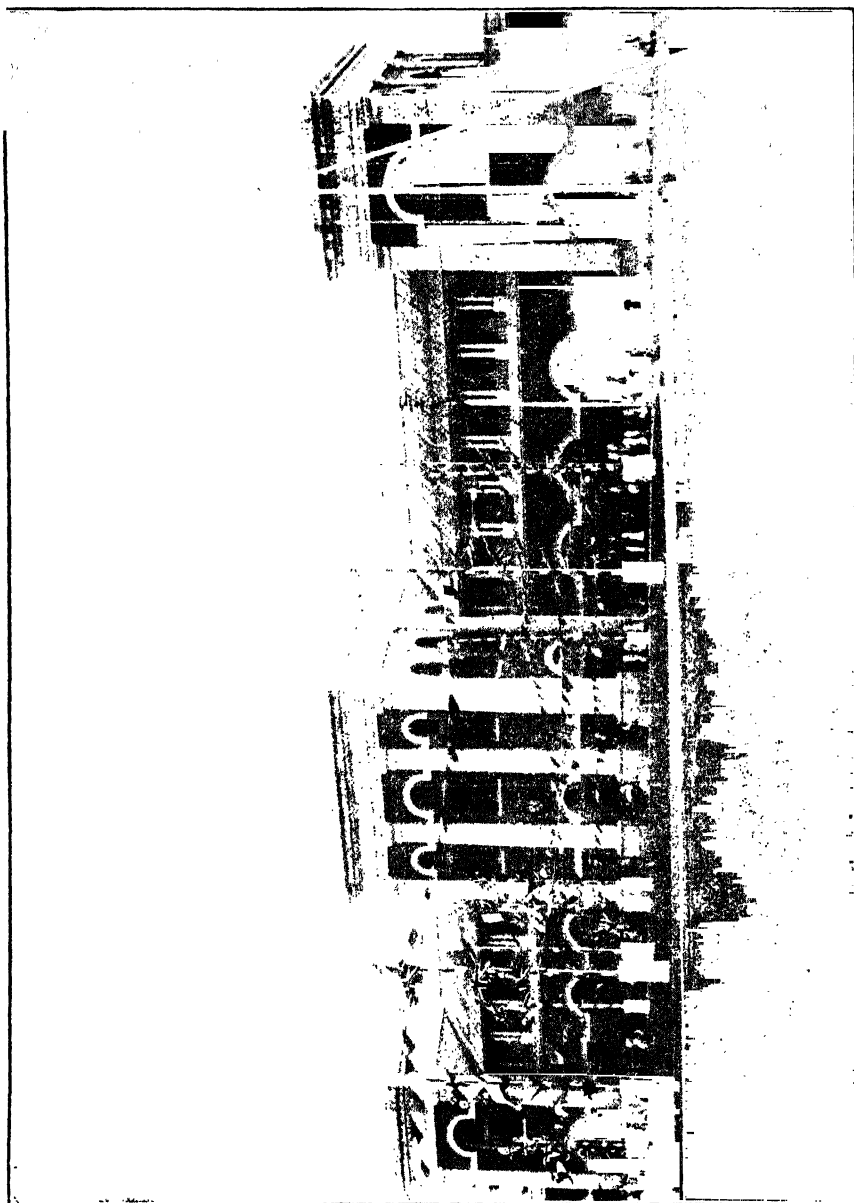
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PREFACE

This Volume deals with the salient facts relating to the general administration and the administration of the various Departments of the State. Details necessary for a correct understanding of the historical development of the Departments and Institutions have been incorporated. In the Preface to Vol. I, I indicated in general terms the work which had to be done in regard to the preparation of historical and descriptive accounts of the various new Departments and Institutions brought into working order, the radical changes in the administrative system effected during a period of thirty years since the publication of the previous State Manual, and certain other subjects of that character. Many Departments and Institutions have come into being in the latter part of the reign of His Highness the Mahārāja Śrī Mūlam Thirunāl and many more in the present reign. The administrative and legislative agencies have undergone great changes. In most of them what remains of the old system is scarcely little more than the framework, while the superstructure is entirely new. As the accounts in the old State Manual were found inadequate to meet the modern demand for information both in character and in quantity, it was found necessary to re-write the chapters in the light of books and documents now available, even in the case of topics treated by the late Dewan Bahadur Nagam Aiya. New Departments and Institutions are described in the light of modern standards.

The growth of legislative activity in the State and the reforms introduced by H. H. Śrī Mūlam Thirunāḷ and His Highness the present Mahārāja Śrī Chithra Thirunāḷ in the constitution and powers of the legislature made it imperative that the history of the progress of legislation should be traced in considerable detail. Sufficient space is devoted to the explanation of the underlying principles of legislation which have been accepted and acted upon from the time of Rāṇi Lakshmi Bayi and Rāṇi Pārvathi Bayi and continued up to the year 1115. The importance of the more prominent legislative measures, such as the Nāyar Act, the Īlava Act, the Nānjanād Vellāḷa Act, the Kshathriya Act and the Malayāḷa Brahmana Act, is emphasised. Economic legislation in the form of Proclamations and Acts, to regulate the relations between landlord and tenant, capital and labour, is briefly described, and the import of the Temple Entry Proclamation, the great Travancore Charter of Liberty, succinctly explained. The abstracts of the Proclamations and Acts are brought up to date.

A number of sections are devoted to the narration of facts connected with the relation between Travancore and the British Government. Particular interests of the State, guaranteed by agreements with the British Indian Government and important private corporations, have been detailed. The texts of the more important agreements are given in order to facilitate reference. Subjects like the Periyār lease, the Cochin Harbour agreement, the Kaṇṇan Dēvan Hills Concession, and the rights of His Highness the Mahārāja of Travancore over the Kuṭalmāṇikkam temple are treated with fulness. In the preparation of the accounts on the

Periyar lease and the subsequent transactions relating thereto, I have been allowed the use of the notes of arguments kindly lent to me by Sir C. P. Ramaswami Aiyar, the counsel for Travancore before the Board of Arbitrators in 1937.

The Gazetteer is fairly exhaustive. The very scheme of the Gazetteer is different from what it is in the old Manual. In addition to a general treatment of the subject, the several Divisions are treated separately. Numerous official documents have been laid under contribution in its preparation. The information supplied by the officers of the Revenue and other Departments has been incorporated after careful verification. In their letter No. 431/36/Genl. dated 1st December 1936, the Government gave a direction that the State Manual should also contain "a historical and descriptive account of the chief health resorts and towns and a narrative emphasising the natural beauties of the State." This has been done in the opening chapter of Vol. I and the Gazetteer portion of Vol. IV. It is hoped that the Glossary will serve to explain the meaning of the Indian terms.

As a rule, the accounts of the various Departments were forwarded to the respective Departmental Heads who, I am glad to say, have invariably given their approval. The section dealing with the important ceremonies has been perused by M. R. Ry., M. K. Nilakanta Aiyar Avl., Chief Secretary to Government. The chapters on Arts and Music had to be postponed to this Volume owing to certain unavoidable reasons. My thanks are due to Dr. J. H. Cousins and Mr. R. V. Poduval for contributing those

sections. The sections on Kuṭalmāṇikkam, the Cochin Harbour, the Periyār Lease and the Kappan Dēvan Concession were perused by officers of Government who had to deal with those subjects in their official capacity.

I wish to add one word of apology. Some of the sections could have found a more appropriate place in Volumes one and three. But as the accounts had to be sent to Heads of Departments and others, and as the printing could not be indefinitely delayed, the work had to be proceeded with. In the nature of the subjects treated in this Volume, it is deemed unnecessary to add a bibliography.

Trivandrum,
25th August 1940.

T. K. VELU PILLAI.

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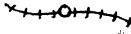





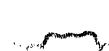



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THE TRAVANCORE STATE MANUAL



VOL. IV

CHAPTER XXVIII

GENERAL ADMINISTRATION

From the earliest times the King was the head of the State. The system of Government which was in vogue in the several states of Kēraḷa enabled the rulers to leave the management of villages and districts to the prominent citizens of each locality. “The chiefs held their lands on feudal tenure, undertaking to follow their liege lords at the head of their men to defend them whenever necessary. The whole Nair community formed the militia of the land, liable to be called for active service by the feudal chiefs at any moment. There were no standing armies then.”*

The kings contented themselves mainly with the protection of the kingdom from external enemies and the maintenance of law and order. The affairs of each locality were looked after by the representatives of the people, the smallest organisation being the *Thara* and a number of *Tharas* grouping themselves into *Nāds*. The kingdom was divided into a certain number of *Nāds* in each of which was a *Nāḍuvāḷi* or chief. The duty of the *Nāḍuvāḷi* was chiefly

* K. P. Padmanabha Menon, *History of Kēraḷa*, Vol. I, p. 263.

to contribute the prescribed number of soldiers when requisition was made by the king. The civil government of particular localities was entrusted to another class of officers called *Dēśavālis*. The king seldom interfered in the details of local administration. Consequently the *Nāḍuvālis* and *Dēśavālis* wielded considerable influence among the people. So did the devaswoms which were more or less independent enclaves within the State enjoying a very large measure of autonomous government. If the king was strong things went on smoothly. A feeble reign, on the other hand, gave abundant opportunities for misgovernment, oppression and strife. The Government of the kingdom was personal in its nature and the success or failure of the administration depended on the ability and industry of the ruler from whom emanated all authority.

Prior to the year of king Ravi Varma's accession* to the throne in 1684 A.D. the revenue of each district, sub-district and village was roughly calculated and the local chief made responsible for the collection of the same. The amounts assigned for the maintenance of Devaswoms and the performance of all the prescribed religious ceremonies were permitted to be deducted. So were the monies for the maintenance of the militia. Provision was made to deduct the expenses of collection from the total amount. The state establishment then consisted of a Valiya Kāryakkār (Prime Minister), a Mēleluṭhu Pillai (Account Officer), Kāyasam Pillai (Secretary) and a number of clerks and accountants. The more important of them were appointed by the king himself and were personally responsible to him. The officers sat and did their work in the rooms allotted for the purpose within the palace itself. Every matter was submitted for the king's decision and no business was transacted without obtaining royal sanction.

* Travancore State Manual, V. Nagam Aiyar, Vol. III, p. 376.

This system endured with varying success until the time of Mārthāṇḍa Varma who ascended the throne in 905 M. E. (1729 A. D.). When the kingdom was enlarged by his extensive conquests the old machinery of Government was found inadequate to meet the altered requirements. The Mahārāja therefore appointed a competent ministry composed of men with special aptitude to be in charge of the different departments of the administrative system. The re-organisation of land revenue system, the starting of settlement operations, the prevention of smuggling, the construction of public works, the expansion of trade and the protection of life and property all these necessitated a larger staff of superior and subordinate officers. Public expenditure was regulated according to its income and a Pathivu Kaṇakku (Permanent Account) was drawn up. The foundations of good government were strengthened by superadding to it a State religion and making the state sacred in the eyes of his people by performing the great *Thṛppaḍi Dānom* or dedication of the kingdom to God Padmanābha and ruling it as his Deputy or Agent. Mārthāṇḍa Varma assumed the title of Śrī Padmanābha Dāsa or servant of Śrī Padmanābha. After this dedication the taluks came to be known as *Maṇḍapaṭhumvāthukkal*. A survey of the gardens and lands which was commenced in 1751 was completed in 1754. The first trustworthy *Ayakut* account was prepared about this time.

Mahārāja Rāma Varma continued the system inaugurated by his great predecessor and amplified it in many directions. The kingdom was divided into three divisions, each division being placed under a Valiya Sarvādhikāryakkār. Each of these was again divided and placed under Sarvādhikāryakkārs. The latter units were sub-divided and placed under Kāryakkārs. Maṇiams, Kōlvies, Adhikārams and

Modifications in the
next reign.

Proverthies were smaller units under the charge of Maṇiak-kāṛians, Adhikāṛis and Proverthikārs. This system of Government continued more or less till the middle of the 19th century. In his "Report on the countries of Travancore and Cochin, their condition and resources" dated Quilon, 20th December 1810 A. D. (985 M. E.) addressed to the Resident Colonel John Munro, wrote :—

"Some of its leading features and characteristic principles were discoverable from their manifest effects, and the first of these is a devoted attachment borne of all descriptions of people to the Rajah, to whose character they are taught to attach an idea bordering on the sacred, and from this principle ths obedience to his commands, whether imposed direct or through the agency of his Minister, who is generally known to them by the title of Dalawye, is implicit. Under the Dalawye, or Dewan, there is a chain of officers, all dependent on each other in regular gradations for the management of the revenues and all other affairs of Government, thus the whole country is parcelled into a certain number of grand divisions, over each of which a principal officer, termed a Vallia Sarwadyar presides, and his authority extends to all matters of a Revenue, Commercial or Judicial nature. These grand portions of the country are again divided into a certain number of parts, each under the secondary controlling management of a Surwadyar, and these again are sub-divided into districts under the management of a Kauriacar, who has under him resident in certain principal places in his district, other officers, termed Proverticars, who are the last in gradation among the managing officers of respectability; but under them again there are several inferior officers called Chundercars, Torrecars and Bellicars or Peons, who have each a distinct and separate office. Besides the above there is a Malvejauripcar and the nature of his office is purely judicial, but in what particular cases his interference is required, I have not learned. Each of the principal officers named

above has an Office establishment of writers, etc., for keeping the accounts of his Cutcherry; the Head Writers in the Cutcherry of the Kauriacar is entitled Terumpoochy Pillai and all those of inferior officers, Pillay.”*

It was during the time of this Mahārāja that the Prime Minister came to be known as Dewan instead of Daḷawa. A Revenue Survey was completed in 1773 A.D. A well-regulated policy was adopted for the construction and maintenance of public works; roads, buildings, bridges and irrigation works. Efficient measures were adopted for the proper administration of justice through a gradation of officers exercising judicial authority in the different parts of the State under the direction of the central Government. The treaty of perpetual alliance with the East India Company provided for the defence of the country from the danger of invasions from without. In the reign of his successor Bālaśāma Varma a revised treaty was signed which gave the East India Company the power to interfere in the Government of the State in certain exceptional cases and impose upon the rulers the obligation to accept the advice proffered by the British Government in certain cases.

Daḷawa Vēlu Tampy brought the administrative machinery to a high degree of efficiency, but the revolt against the British Government and the events that followed led to great confusion. This state of affairs saw its termination on the accession of Rāṇi Lakshmi Bai in 1811 A. D. In accordance with the Rāṇi's wishes Col. Munro the Resident assumed charge the administration in the same year. Col. Munro sought to establish order. He put an end to the division of power which had existed in the country from very early times. He built up a centralised administration conducted by the Dewan from headquarters with the co-operation of a staff of assistants of whom the most important were two Dewan Peishkars newly

* Selections from the Records of Travancore, No. II.

created. The arrangements that were adopted under the sanction of the Rāṇi for the conduct of the affairs of the government were more or less on the lines of those which prevailed in the British Presidency of Madras. Col. Munro reorganised every department of the state the most important of which were the Huzur Cutcherry; the Financial, the Revenue, the Judicial, the Police and the Military Departments. The designation of Kāryakkār, Thirumukhompidicchapillai etc., were changed to Tahsildar, Samprathi etc.

The reforms of Munro are thus described by Nagam Aiyya: "The formation of a separate department for the exclusive superintendence of the accounts and finances of the Government; the rules with regard to payments, both from and to the treasury; the arrangements made for the proper management of the revenues; the rules laid down for the collection of revenue and the mode of account-keeping; the appointment of a Valia Mēleluṭhu Pillai or Accountant-General and Mēleluṭhu Pillai or Deputy Accountant-General to exercise supervision over all the three Departments of Treasury, Revenue and Finance collectively called the Jamābundy Department with a *Shroff* or Treasurer as the custodian of the State exchequer; these form some of the important changes in the Revenue and Account departments of the State. The establishment of the Judicial Courts for the first time; the establishment of *chowkeys* for the collection of land customs duties; the issue of *Paṭṭayams* containing the extent, tenure, Government demand etc., of each ryot's holding; the compilation of a land register called *Paṭṭayapēre*; the abolition of many vexatious taxes the censusing of the population of the State; the reorganisation of the Police, the Forest and Commercial Departments; the prohibition of the purchase and sale of slaves; the arrangements made for the construction of bridges and jungars for through communication are other reforms with which Col. Munro's name is associated.

“Another act of State with which his name is connected, was the assumption by the Sirkar of 378 Pagodas and the lands endowed for their maintenance. These lands consisted of 62,000 gardens and 5,48,000 paraahs (68,500 acres) of paddy lands the former yielding a rental of about Rs. 50,000 and the latter Rs. 3,50,000. Out of this revenue a portion, viz., Rs. 2,50,000 (a sum according to the revised scale of Pagoda charges by Col. Munro) went to meet the maintenance of the temples ceded to the State, while the balance of one and a half lakhs was the Sirkar’s clear profit.

“It may be remarked that the *Pāṭṭom* or rent on the assumed *Devaswam* landed property was not the only source of income, which the State had derived, from the arrangement; but there was also another of a fluctuating character which annually flowed into the Exchequer”.*

The Huzur or the Dewan’s cutcherry the chief controlling executive office had been functioning for upwards of three quarters of a century when Col. Munro began to preside over it. It came down as a legacy of the olden times with its primitive organisation. It contained no departmental division of labour. The staff of the Dewan were ‘jacks of all trades’. They collectively superintended everything, while individually responsible for none. Col. Munro found it expedient that the several branches of the Government should be formed into separate departments, constituted on a system and superintended by persons that would both secure the active discharge of the duties annexed to those departments and render them in some measure checks upon each other. For the due fulfilment of each day’s work in the several departments of the Huzur cutcherry the Resident established a routine which operated as a further check upon all departmental heads. He ruled that all letters to the Huzur cutcherry should be addressed to the Resident and that all letters or orders issued by it should be written in his name and bear his

* Travancore State Manual, V. Nagam Aiyar, Vol. III, p. 380-81.

signature. Letters received after being read to the Resident were sent to the respective Departments on which answers under the orders of the Resident were prepared and brought to him for signature. This mode of correspondence was found absolutely necessary, for the authorities in the provinces were so fond of indirect channels of communication that they seldom addressed their letters to the Resident, and the servants of the Cutcherry were eager to give themselves importance and perhaps to accomplish other views by being allowed to communicate orders in the Resident's name. The correspondence with the several authorities in the provinces on matters not appertaining to the departments was conducted by the Resident himself through the agency of an office called the Rayasom Department. An important policy which Col. Munro pursued was to make the transaction of business both at the Huzur and the subordinate cutcherries as open and public as possible. Ward and Conner in their memoir published in 1816-20 said :—

“The head of the State enjoys every possible consideration, and as much power and privilege as is necessary to the dignity of the station, or compatible with the happiness of the people. The Dewan, the head of the administration, is still invested with an extensive executive authority over all the departments of Government. The country is divided into thirty-two Mundatawathukkals or districts, having a Tahsildar at the head of each; under him a Sum-purdypul or the principal accountant of the district and two or three Keelcootumpullies or assistant accountants; in addition to these are one cash keeper, 6 or 8 peons employed in collections, 2 or 3 Vullathudecars who act as Hariakars; also several Proverthicars in charge of smaller divisions, which have each a Chundrakar or cash-keeper and accountant. The villages of which those divisions are composed have their own proper officers exercising a domestic jurisdiction. The large establishment forming the Huzur or

Dewan's cutcherry was formerly composed of the Dewan, the Dewan Peishkar, Tana Sheristadar, the Valia Meleluthu Pillai or accountant-general and under him the Meleluthu Pillamars and Gumusthas; or various ranks of accountants, Unjell Pillamars and two Moodelpedis of treasuries for receipts and disbursements.

“The authorities just enumerated act as only collectors of revenue. Justice is administered by a separate Judicial establishment. The Dhurma Shastras guide the decision of the Courts. There are eight Zillah Courts and one Appeal Court. Each Zillah Court is presided over by two Judges and the Appeal court by the Dewan. Their cognizance extends to criminal and civil affairs. Suits against Sirkar are instituted as in private cases. Five per cent. of the property in dispute is levied as fees. Every publicity is given to the proceedings of the Courts and a detailed account of the evidence on which their decrees are founded accompanied the report to them. These proceedings are brought under the review of the Resident. A Police force consisting of six or eight hundred men maintained the internal tranquillity of the country. This is a complete civil establishment under the immediate control of the Dewan. At the Cutcherry of each District are stationed a Naik and ten peons whose duties are, (i) to apprehend delinquents who when arrested are despatched for trial to the Zillah Court; (ii) to carry into execution the sentence or order of these tribunals as regards the seizure of persons or property and on requisition of the Tahsildar or other servants of the Revenue apprehending such individuals as are indebted to it.

“A jealous vigilance confined the public servants who are further restrained by acting under security within limits of strict duty; collusion is anticipated by frequent change; aberrations from integrity are corrected by amercement; complaints are received with readiness; any individual can address them to the Dewan. The chief source of revenue arises from the assessment on lands and gardens. For this

has been substituted a money rent, and a liberal commutation secures both the Sircar and the ryot against the frauds to which they were both equally exposed. The gardens are rated agreeably to the number of areca or coconut trees; the produce of those plantations is liable to no additional tax except when in the shape of spirits".*

Such was the administrative machinery in the first quarter of the 19th century. The reign of Rāṇi Lekshmi Bai and that of the Regent Rāṇi Pārvathi Bai were characterised by wisdom and benevolence. From the time of Munro many other reforms were effected in the different branches of the administration. They are thus catalogued: "The creation of Munsiff's Courts vested with jurisdiction in petty police cases and in civil suits up to Rs. 100, the formation of a Maṛāmath Department at the Huzur Cutcherry with an executive branch to look after the irrigation works in South Travancore; the opening of an English School at the Capital and District Schools in the moffussil; the opening of a Printing Press at Trivandrum; the impetus given to science by the establishment of Observatories at Trivandrum and the Agastyar Peak, and the Museum; the opening of hospitals; the survey and assessment of garden and wet lands; the formation of Revenue divisions under the supervision of Dewan Peishkars; the connecting of backwaters by the opening of canals to facilitate internal communication; and the abolition of slavery".

These arrangements continued under successive Ministers. But the frequent change in the Dewanship reduced their influence for efficient administration and often paralysed the machinery. There were frequent disputes between the Mahārāja and the Residents; the latter making repeated attempts at interference

* Selections from the Records of Travancore.

in the internal affairs of the state and the former resisting those attempts with equal determination. The British Residents introduced a policy of importing their friends and dependents to fill the important posts in the service of the Government. The vestiges of free public life having been removed, the people lost their interest in maintaining an efficient administration. Favouritism and intrigue became passports to official preferment. The British Residents began to dominate over the rulers. The Resident's party often arranged itself in conflict with the palace party. When the representative of the paramount power assumed more than the legitimate share in conducting the administrative affairs of the country, the personal responsibility of the sovereign suffered both in extent and intensity. From 1842 to 1848 A. D. (1017-1023 M.E.) there was no permanent Dewan as the Mahārāja and the Resident could not agree as to the individual to be selected. In the last mentioned year, however, Krishna Rao the Resident's protege was confirmed in that office, in spite of the claims of Kēśava Pillai the legitimate candidate. Nāṇu Pillai writes in his Sketch of the Progress of Travancore :

“A resume of the arguments exchanged between the Maharaja and the Madras Government in respect to the nomination of Krishna Row as Dewan discloses the policy of the Madras Government of the day with regard to the filling of a ministerial office in a Native State. When the Maharaja's proposal to select Krishna Row as his Dewan went before the Madras Government the latter, it is gratifying to reflect, advocated the principle ‘Travancore for Travancoreans’ for a query was put in these terms:—How it was that preference was given for the vacant ministerial office in Travancore to a native of Muslipatam a remote District on the Eastern Coast of the Madras Presidency and whose Travancore experience was but limited, over Dewan Peishcar Keshava Pillay who had headed the Travancore service list and been a Travancorean himself. The

nature of the reply submitted is obscure. But it is presumed want of confidence on the part of His Highness on the Dewan Peishcar named constituted the main reason. The Madras Government was slow however to accord sanction to the proposal for it was decidedly adverse to the principle of importation or rather the rapid advancement of a foreigner to the highest office in the realm. The next query which emanated from the Paramount Power was that taking it for granted that Keshava Pillai was ineligible, why could not Shungrawarrier, the Dewan of the neighbouring State of Cochin between which and Travancore there was little or no difference in respect to the mode of public business, manners and customs, be selected as Dewan of Travancore as one possessing higher and stronger recommendations. A reply in disfavour of this measure also was submitted when the Paramount Power found no other alternative than to acquiesce in the proposal seeing that the Mahārāja had tenaciously and pertinaciously clung to his opinion. The arguments of the Madras Government that choice for the premiership in Travancore should fall on a native of the country speaks volumes for its breadth of view, equity and justice. What a cheerful contrast this policy on the part of a by-gone Government of Madras or local administrative agency of the East India Company presents towards Native States with that enunciated by the Government of Madras of the present day favouring the importation into Native States like Travancore of the alien Hindus of the Presidency town who whatever their British Indian qualifications might be are nevertheless novices in the local institutions, system of administration, customs, manners and habits of the people of these States".

The administration of Krishna Rao suffered from inefficiency and complaints of maladministration reached the Madras Government. On these complaints the Governor, in consultation with the Marquis of Dalhousie addressed a letter of advice and warning dated 21st November 1855 A. D.

“It had become the duty of the Government”, said the letter, “to call the Rajah’s attention in the most serious manner to the manifold abuses prevailing in his dominions; to urge an enlightened policy, and to warn him that it was to be feared that the contingency against which Article V of the treaty was directed was not far distant unless averted by timely and judicious reforms”.

The warning was respected. A sum of money (5 lakhs) was borrowed from the Trivandrum temple to pay off the arrears of salaries and other sum due from the Sirkar. On the opportune death of Dewan Krishna Rao, (1857) Madhava Rao who was then Dewan Peishkar was placed in charge of the administration and in the next year he was confirmed in that office.

One of the first acts of Madhava Rao was to improve the fiscal system by the abolition of certain monopolies and adopting more acceptable methods of raising revenue. A large number of minor taxes were abolished and some reduced. The tone of efficiency of the civil service was raised by increasing the salaries. The numerical strength of the establishment was also increased to meet the necessities of a progressive administration. A scheme of retiring pensions to public servants was sanctioned. Certain minor privileges enjoyed by the Sirkar for gratuitous services from certain classes of the people were surrendered. Liberal encouragement was given to education both in English and the languages of the country and provision was made for the proper dispensation of medical aid. Important changes were introduced in the Revenue Department. Incentive was given to cultivation by improving the tenure of Sirkar land by making it heritable and transferable and improved rules were passed for the sale of waste lands. The passing of the Jenmi Kudiyan proclamation gave permanency of tenure to tenants holding lands from Jenmies. The administration of Justice was

Administration
under Madhava Rao.

remodelled by establishing more courts, appointing men with educational qualifications as presiding officers, and promulgating laws both substantive and adjective based on British Indian models. The police force was reorganised. The measures adopted by Government were thorough and comprehensive. The cherished aim of His Highness' Government was as observed by Madhava Rao himself "to provide for every subject within a couple of hours' journey the advantage of a doctor, a school master, a judge, a magistrate, a registering officer and a post master".

The work of administrative reforms started by Madhava Rao was continued by Dewan Seshiah Sastri. His attention was drawn to the increase of salaries in the different departments of the State. The relation between the Dewan and the heads of the departments were defined. The Dewan was relieved of his magisterial functions by a regulation. For a trial of European British subjects, special Magistrates were appointed. This was a special concession to Travancore. Facility to official correspondence was given by substitution of paper for palmyra leaf.

The Dewanship of Nāṇu Pillai who succeeded Seshiah Sastri was marked by exceptional prosperity in the finances of the State. This enabled the government to devote greater funds to public works and to increase the pay of the men in the Nāyar Brigade. The constitution of the Sadr Court was remodelled. Rules were framed for registering in the Government accounts the transfers of property that have taken place and those that might take place thereafter as well as for granting *paṭṭās*. The reign of Āyilyam Thirunāḷ Māhārāja was thus a period of many sided development. Of that reign his successor Śrī Viśākhom Thirunāḷ said:—

"The late wise, enlightened and beneficent reign
 Āyilyam & Viśākhom Thirunāḷ Mahārājas. had uniformly striven to strengthen the
 sinews of Government and to promote peace,
 happiness and useful progress among the
 subjects. The finances are easy and flourishing. The

public service is generally much more effective than twenty years ago. Education by its civilizing agency is purifying the reservoir from which that public service is drawn and is rendering the subject population increasingly law-abiding. Works of importance of public utility have been promoting material prosperity at a rate which would have astonished a by-gone generation."

The very first years of the new reign saw the introduction of the Indian Penal and Criminal Procedure Codes as Law in Travancore with the necessary changes. The fee of 2 per cent. levied on the transfer of *pāṭṭom* lands was abolished. Public servants holding responsible appointments were prohibited from acquiring landed property within their jurisdiction without the sanction of Government. The Police Department was reorganised and placed on a better footing, the essential changes being the separation of the police from the magistracy, and the improvement of the personnel of the force. Important changes were introduced in the judicial department. The jurisdiction of the Munsiffs was raised and they were invested with small cause jurisdiction. The moral tone of the judicial service was elevated by raising the salaries of the officers. The magistrates were invested with greater powers. The Sadr Court was reorganised and transformed into the High Court. Proper attention was paid to the sanitation of the capital. Great attention was paid to the system of irrigation in South Travancore.

Another important administrative measure associated with the reign of His Highness was the inauguration of a Revenue Survey and Settlement with a view, among other things, to define and fix the boundaries of properties, imparting freedom of action in taking up or relinquishing, land and insuring security of title to the holders, to secure accurate registers and other records of lands and the various tenures under which they were held, and to fix

and limit the Government demand, equalising the measure of assessment on land.

The reign of Śrī Mūlam Thirunāl Mahārāja saw the development of an administrative system which contained in itself the merits of what was old in Travancore and the methods of Government based on British practice. The Mahārāja was every inch a constitutional sovereign, constitutional in the sense that he respected the advice of his Dewans though he was strong enough to over-ride their counsels if the measures proposed were prejudicial to the interests of the State and its people. The rule of law was his cherished desire. The departments of the Public Service were re-organised with a view to increased efficiency. The powers of the grades of officers were carefully defined and delimited. Decentralisation of authority was a special feature of the administrative policy of his reign. The Dewan was empowered to retain in his hands the powers of ultimate correction and control. The educational activity of the Government had raised the general level of intelligence in the country to such an extent that His Highness resolved to associate the representatives of the people in legislative and administrative work. Self Government was advanced in considerable measure. The Municipal Councils did their work so successfully that a law was passed to foster the beginnings of self-government in the villages.

Travancore was the first state in all India to establish a Legislative council while the Śrī Mūlam Popular Assembly was intended to enable the representatives of the people to place their wants and wishes before the Government for due consideration and proper decision. His Highness the present Mahārāja has amplified the political rights of the people so greatly that Travancore is the only Indian state which possesses a Double-Chambered Legislature. The State was till 1923 in political relationship

with the government of Madras. Since then it is in direct relationship with the government of India. From the treaty of 1805 A.D. onwards the British Residents have been exercising considerable powers of control on account of the authority conferred upon the Paramount Power by solemn engagement. For more than a century a convention had grown which required the approval of the Residents in the appointment of some of the highest officers of Government as well as in matters of legislation and administration. The appointment of Sir C. P. Ramaswami Aiyar as Legal and Constitutional Adviser to His Highness the Mahārāja enabled the Government to review the position in the light of the treaties and the guiding lessons of political practice. The practice of seeking the previous approval of the Resident in the details of internal administration has been discontinued since the commencement of the reign of the present Mahārāja His Highness Śrī Chithirā Thirunāl.

His Highness the Mahārāja is the centre and source of political authority in the State, legislative, executive and judicial. The administration is conducted
General. in the name and under the control of the ruler, the various departments of the public service being co-ordinated and controlled by the Dewan. The Dewan is assisted by a Chief Secretary and a number of other officers occupying different cadres in the Secretariat. There is also a separate Financial Secretariat. The heads of the various departments are each of them responsible for the proper administration of all routine matters pertaining to his department. There is a considerable decentralisation of authority in those offices in conformity with well-established practice and the rules issued by Government from time to time. But all subjects involving general principles and all new measures though comparatively unimportant require for their validity the sanction of Government issued by the Dewan as its mouth-piece and representative and certified

by the hand of the Chief Secretary. Every administrative head has to address his proposal to the Government and they are carefully considered by the Dewan with the assistance of the officers of the Secretariat. Matters requiring the expenditure of money are scrutinised by the Financial Secretary. Official correspondence between the Mahārāja and the Dewan are carried on through the Sarvādhikāryak-kār who is the highest officer attached to the palace.

The Mahārāja exercises his legislative authority by giving his sanction to Bills passed by both the legislative chambers, the Śrī Mūlam Assembly and the Śrī Chithra State Council or by promulgating Regulations in virtue of prerogative and in certain cases by issuing Proclamations. The Assembly consists of 72 members of whom 62 are non-officials, 48 being elected by various constituencies and 14 nominated by Government to represent minority communities and other interests. The Dewan is the President of the Assembly. There is also an elected Deputy President. The Śrī Chithra State Council is composed of 37 members of whom 27 are non-officials and 10 officials. Of the non-official members 22 are elected 16 by general territorial constituencies and 6 by special interests. The remaining non-official members are nominated by Government. The Dewan is the ex-officio President of the Council. A Panel of Chairman is also nominated.

Both Houses of the Legislature possess the right to initiate and pass legislative measures and discuss the annual budget of revenue and expenditure. Members of both Houses may ask questions and supplementary questions and move resolutions on matters of general public interest. All legislative measures require the assent of both chambers before they are submitted to His Highness the Mahārāja for his assent. Certain emergency powers of legislation are vested in the Dewan. But the laws so passed will be in force only for six months. The budget is presented to both houses, but the Assembly has a larger

control over the finance than the Council, since the former may reduce or omit a demand or part thereof while the latter has to deal with each demand as a whole and has no power to reduce the grant or any of the items comprising it. The law provides for the constitution of joint committees, to settle difference of opinion which might arise between the two Chambers. A Public Accounts Committee consisting of officials and non-officials scrutinises the audit and appropriation reports of Government.

THE LAND REVENUE DEPARTMENT.

The basis of the system of Land Revenue Administration which prevails to-day appears to have been laid during the reign of King Ravi Varma which commenced in 859 M. E. (1683-84). Till then, we are told, the system was that the revenue due from every petty district was roughly calculated and the local chief made responsible for its collection and payment to the State, after deducting the amount assigned for the conduct of pūjas in the state-owned temples and other religious ceremonies, for the maintenance of the militia and for the collection of revenue. The State establishment then consisted of a Valia Kāryakkār (Minister), one Niṭṭeluṭhu Piḷḷai, (Secretary), one Rāyasom Piḷḷai (Head Clerk) and several Rāyasoms and Kaṇakka Piḷḷais (Clerks and Accountants). The Minister and his establishment held their office in the palace, and the King personally supervised the work of his office. Every question, whether petty or important, was submitted for the King's decision. This system was greatly improved upon by King Ravi Varma. The power of the local chiefs was curtailed and paid agents of Government were appointed in various parts of the country, with power to collect the revenue which was roughly estimated before their appointment. After defraying the sanctioned expenditure on religious and other institutions, the agent was to pay the surplus into the King's Treasury.

The next stage of which we have any definite information is that which closes with what may be called the early history of Travancore, the year 903 M. E. The head of the administration under the direct orders of the King was then known as Valia Sarvādhikāryakkār, corresponding to the Dewan of the present day. Under him were the Niṭṭeluṭhu Piḷḷai or Secretary, Rāyasom Piḷḷai (Head Clerk,) several Rāyasoms or clerks and Kaṇakka Piḷḷais or

Accountants. Inferior in rank to the Valia Sarvādhikāryakkār were officers known as Sārvādhikāryakkārs who had jurisdiction over the districts into which the State was then divided. Political correspondence with neighbouring States or Europeans was carried on by the Valia Sārvādhikāryakkār and he signed treaties and agreements on behalf of the State. His office was held in the palace in the immediate presence of the King. All important questions were finally decided by the King himself on the report of the Valia Sarvādhikāryakkār.

Soon after Mahārāja Mārthāṇḍa Varma, the maker of modern Travancore, ascended the Musnad in 905 M. E., the first revenue settlement recorded in the history of the State was commenced. It was started in 911 and completed by 922. From a Variōla dated the 29th Makarom 923 M. E., it is seen that at the close of the settlement the State was divided into taluks called *Maṇḍapaṭhumvāthukkals* and villages called *Kēlvis*. Each taluk was under the charge of an officer called Kāryakkār. The village was the unit of administration and was presided over by the Proverthikār who received his appointment from the sovereign. Under the Proverthikārs there were different Accountants and *Thaṇṭakārs* (peons). The Proverthikār was made responsible for the receipts and expenditure in respect of items sanctioned by the sovereign as well as disbursements ordered by the Kāryakkār. His duties extended also to the supervision over the Dēvaswoms and several items of work of a miscellaneous nature. Next in rank and higher up in the scale is the Kāryakkār corresponding to the Tahsildar of modern days. As was observed already, he was the officer in charge of a *Maṇḍapaṭhumvāthukkal* and as such, he came into contact with the people in the exercise of his several functions fiscal, magisterial, judicial and military, subject to the nominal control of the superior officers. Each district was under the charge of a Sarvādhikāryakkār who worked under the direction and control of the Valia

Sarvādhikāryakkār. The same system seems to have been extended to the territories which were later on added to Travancore either by conquest or by treaty.

The next definite step towards the development of the land revenue system was taken during the reign of Mahārāja Rāma Varma, who succeeded Mahārāja Mārthānda Varma to the throne. The reforms introduced by him consisted mainly in the division of the country into three districts, viz., *Vaṭakkēmukhom*, *Paṭinjārēmukhom* and *Thekkēmukhom*. For each district or revenue division, there was an officer designated the Valia Sarvādhikāryakkār, whose authority extended to all matters of revenue, commercial or judicial nature. To assist him in his work in the Revenue Division, there were three or four subordinate officers, called Sarvādhikāryakkārs each in charge of a revenue sub-division. Below them were the Kāryakkārs, Proverthikārs, Chandrakārāns and others. The Daḷawa or the Dewan was the head of the administration. The office of the Daḷawa was originally held at Māvēlikāra. It was later on shifted to Quilon and thence to Trivandrum in 1006 M. E.

The Dewanship of Col. Munro (986 to 990 M. E.) ushered in an era of administrative reform. It marks an eventful epoch in the land revenue history of the State. At the time of his appointment there were three Valia Sarvādhikāryakkārs, ten Sarvādhikāryakkārs and thirty one Kāryakkārs. He abolished the offices of the Valia Sarvādhikāryakkār and the Sarvādhikāryakkār and changed the designation of the Kāryakkār to that of Tahsildar. The Tahsildars were divested of their judicial and magisterial functions and were reduced to the position of mere collectors of revenue. For the proper administration of justice, a court of appeal and five Zilla Courts for the trial of offences and for adjudicating on civil claims were established. Another court, called the Huzur Court, was formed for the trial of Sirkar servants. The reduction of the militia necessitated the raising of a separate

corps for the conduct of police duties and Darogas of Police were appointed and placed under the immediate orders of the Dewan, independent of the Judicial and the Revenue Departments. Thus in the scheme of administration introduced by Col. Munro, the Tahsildars were mere revenue officers and their work was controlled from the headquarters by the Dewan with the co-operation of a staff of assistants of whom the foremost were two Dewan Peishkars newly entertained in the Huzur. What actually induced a veteran statesman of his type to substitute a centralised form of government in the place of the old arrangement based on the salutary principle of division of labour cannot at this distance of time be inferred correctly. It is possible that he himself might have reckoned on the revival of the useful executive agency at a later period when he would have, by his skilful personal rule, introduced order and peace all over the country. If this really was his intention, it has only to be stated here, that it was destined to be translated into action piecemeal and at far later periods.

In the year 1010 M. E. were passed a series of Regulations by which the Tahsildars came to be invested with police and magisterial powers and the Dewan was made the Chief Magistrate, besides being the sole responsible head of the police in the country. Two revenue divisions were constituted in 1031. They were called the northern division and the southern division. Each division was placed under the charge of a district officer, styled Dewan Peishkar, who had powers of general control and supervision in all matters, revenue, magisterial, police and miscellaneous, subject to the orders of the Dewan, as the head of the administration and Chief Magistrate. The central taluks were under the direct control of the Dewan. In 1035 two more revenue divisions were constituted. They were designated the Quilon and the Kōṭṭayam divisions. By Regulation II of 1047, the Dewan was divested of the judicial functions which he was till then exercising in his capacity

as the Chief Magistrate. The same Regulation also invested the Dewan Peishkars with the full powers of a Magistrate so as to give them greater and fuller scope for the efficient administration of their divisions. In Minom 1057 M. E. Division Assistants were appointed in the Quilon and the Kōṭṭayam divisions with their powers and duties clearly defined in the Dewan's Memo No. 845-J-349 dated 5-4-1882. The organisation of the Salt Department in 1058 relieved the revenue officers of the duty of supervision over the salt works and depots. But the Revenue Department was finally divested of all duties connected with salt, marine and excise only with the formation of the new Excise Department in 1080 M.E. The account reforms introduced in the same year consisted mainly in the abolition of the so-called departmental treasuries and the establishment of the taluk sub-treasuries and major treasuries under the direct control of the Account and Audit Officer. Since that date the treasury forms a distinct branch of work in the Land Revenue Department. In 1083 M.E. the Department of Agriculture and Fisheries was organised, which relieved the Revenue Department of the work in that sphere. In 1085 M. E. the treasury at Alleppey was placed under the charge of a special Treasury Officer and the Assistant Excise Commissioner at Alleppey was divested of all responsibility connected with the treasury. The officers of the Revenue Department were divested of control over the Dēvaswoms in the State in 1098 M. E. with the formation of the new Dēvaswom Department.

At the close of the last settlement, the State consisted of 4 divisions, 32 taluks and 422 pakuthies. These territorial units underwent several changes in subsequent years as detailed below :—

(i) The revenue administration of the area, comprised within the jurisdiction of the Superintendent of the Cardamom Hills was reorganised and a new taluk called the Dēvikūḷam taluk was formed in 1085 M. E. consisting of the

six pakuthies of Anchanād together with the Kaṇṇan Dēvan Hills Concession, the Paḷlivāsal Estate, Ānakkūḷam Estate (west) and the Pūpāra and Uḍumbanchōla divisions of the Cardamom Hills.

(ii) The Cardamom Department was abolished and the area within the Superintendent's jurisdiction was absorbed into the Land Revenue Department and treated as a separate division called the Dēvikūḷam Division.

(iii) A new taluk called Pirmēde taluk, was formed of the pakuthies of Vanḍanmēttu and Mḷāppāra from the Cardamom Hills, Periyār, Pirmēde, Peruvanthānam, Kānjirappalḷy, Cheruvallḷy, Chirakkaḍavu and Maṇimala of the Changanāssēry taluk and Pūnjār of the Mīnachil taluk.

(iv) A tract, lying near the Paḷlivāsal Estate, was transferred from the Thoḍupūḷa taluk to the Dēvikūḷam taluk and formed into No. 16—Paḷlivāsal thāvaḷam of the Pūpāra Pakuthi of that taluk (subsequently constituted into the Paḷlivāsal pakuthi).

(v) Certain tracts including the Chīnthālār Estate were transferred from the Thoḍupūḷa taluk to the Pirmēde taluk.

(vi) The Elakād pakuthi was transferred from the Muvāttupūḷa taluk to the Ēttunānūr taluk.

(vii) The Nīṇḍakara pakuthi of the Iraṇiel taluk was bifurcated into two pakuthies, Nīṇḍakara A. and Nīṇḍakara B.

(viii) A tract of disafforested land on either side of the western outlet road was transferred from the Kaṛimaṇṇur pakuthi of the Thoḍupūḷa taluk to the Kuṭṭamangalam pakuthi of the Muvāttupūḷa taluk.

(ix) The Ānād and the Nellanād pakuthies of the Neḍumangāḍ taluk were divided into four, viz., Ānād, Pālōḍe, Nellanād and Pullenpāra.

(x) The Kānjirappalḷy pakuthi in the Pirmēde taluk was split up into two pakuthies, viz., Kānjirappalḷy North and Kānjirappalḷy South.

(xi) A new taluk called Paṭhanamthiṭṭa taluk was formed of the pakuthies of Ōmallūr, Elanthūr, Paṭhanamthiṭṭa, Rānni, Kumpala and Cherukōle.

(xii) The Pērumkuḷam and the Uḷamalakkal pakuthies of the Neḍumangāḍ taluk were split up into four pakuthies, viz., Perumkuḷam, Viṛaṇakkāvu, Uḷamalakkal and Vellānād.

(xiii) The Padmanābhapuram Revenue Division was amalgamated with the Trivandrum Revenue Division. The number of taluks in the State was reduced from 34 to 30 by the abolition of the taluks of Irāṇiel, Chengannūr, Ēttumānūr and Ālangāḍ, the pakuthies comprised in these taluks being tacked on to the adjoining taluks. The pakuthies in several other taluks were also readjusted along with this change.

(xiv) The Munro Island was constituted into a separate pakuthi of the Quilon taluk.

(xv) The Mallapulaśśēri pakuthi was transferred from the Thiṛuvella taluk to the Paṭhanamthiṭṭa taluk.

(xvi) The Mylom pakuthi was transferred from the Paṭhanāpuram taluk to the Kōṭṭārakkara taluk.

(xvii) The Mēkkaṛa pakuthi of the Shenkōṭṭa taluk was abolished and absorbed into the Achenputhūr pakuthi of the same taluk.

(xviii) A tract of land comprising approximately 125.35 sq. miles was transferred from the Kaṛimaṇṇūr Kanni Ēlam tract of the Thoḍupula taluk to Kuṭṭamangalam pakuthi of the Muvattupula taluk.

(xix) The Dēvikuḷam Division was abolished and the taluks comprised therein were added on to the Kōṭṭayam Division. The Sherthala taluk was taken away from that division and added on to the Quilon Division.

As a result of the above changes the State now contains 3 revenue divisions, 30 taluks, and 484 pakuthies. Of the 30 taluks, 15 taluks have been grouped into 7 revenue sub-divisions, each in the charge of an Assistant Peishkar.

The pakuthi is the unit of revenue administration and it is under the immediate charge of the Proverthikār, who is assisted in his work by one or more accountants and peons. The Tahsildars are made primarily responsible for the efficient land revenue administration of their respective taluks in all its branches. They can, in certain matters, utilise the service of the Revenue Supervisors under them. Before the appointment of the Revenue Supervisors, the taluk establishment included an executive officer styled Assistant Tahsildar. The Assistant Tahsildars were allowed to take part in the land revenue administration of the taluk in all its branches and to render able assistance to the Tahsildars in the discharge of their multifarious duties. The present Revenue Supervisors, whose status is low compared with that of the Assistant Tahsildars, and whose sphere of activity comprises hardly anything more than survey operations, cannot be said to afford any appreciable relief to the Tahsildars.

The Assistant Peishkars are responsible for the proper conduct of work in regard to matters over which they are given jurisdiction in the revenue sub-divisions placed in their charge. The Division Peishkars control and supervise the work of the Tahsildars in all its branches. They are made responsible for the efficient land revenue administration in the respective division. In revenue matters, they are subordinate to the Land Revenue Commissioner, while as District Magistrates or district officers they still maintain the position which they held prior to the appointment of the Land Revenue Commissioner as the head of the department from the 1st Chingom 1097. Government order R. O. C. No. 1832/21 dated the 12th August 1921, sanctioning the appointment of the Land Revenue Commissioner, lays down that he will be responsible for an orderly extension of cultivation and development of land revenue, the co-ordinating of land revenue work and procedure in the various divisions as far as necessary, the supervision of the land revenue work of

the Peishkars and the Commissioner, Dēvikūḷam, and their subordinates, the enforcement of the various land revenue, survey and land records rules and laws, and the preparation and revision of the necessary manuals. The Division Peishkars are empowered to address the Government direct communications relating to the under-mentioned subjects:—

1. Duties relating to the Forest Department such as Forest Settlement Enquiry.
2. Enquiry in adoption cases.
3. Public Canals and Public Ferries.
4. Duties under the Plague Rules and Cholera Rules.
5. Duties under the Municipal Regulation.
6. Disposal of unclaimed dead bodies.
7. Duties relating to the Excise Department.
8. Observatory.
9. Anchal Department.
10. Archeological Department.
11. Treasure Trove.
12. Guardian and Wards.
13. Lunatics.
14. Lepers.
15. Erection of places of public worship.
16. Royal tours.
17. Assistance to travellers.
18. Government law suits relating to other departments.
19. Protection of electric telegraph.
20. Elections to the Śrī Mūlam Assembly.
21. Elections to the Śrī Chitra State Council.
22. Working of the Stamp Regulation.
23. Working of the Public Accountants Regulation.
24. Correspondence relating to vital statistics.
25. „ reception of distinguished guests.
26. „ Census.
27. „ Court Fee Regulation.
28. „ Nāyar and Īlava Regulations.
29. „ Press Regulation.

30. Correspondence relating to Village Panchayats.
31. „ Heirship certificate enquiries.
32. „ Co-operative Societies.
33. „ Cattle trespass.
34. „ Murajapam, Pallikkettu and other important ceremonies.
35. „ The issue of passports, declarations of eligibility certificates etc., to be sent to the Agent to the Governor-General, Madras States.

In other matters they have to address Government through the Land Revenue Commissioner.

It is open to doubt whether the department, at any time during its evolution, functioned purely as a land revenue department, in the sense in which **Functions of the Revenue Department.** we are wont to associate the work of the other departments with their names. It is true that under the stress of progressive administration, several departments such as the Excise, the Judicial, the Agricultural and Fisheries and the Devaswom, were called into existence at different periods and that each in its way relieved the Revenue Department of some of the items of work in its charge. But even now it cannot be said, with any degree of accuracy, that by the formation of these and other departments, the functions of the Land Revenue Department have been brought well within the scope of land revenue administration pure and simple. It has to be admitted on all hands that the department, as at present constituted, is dealing with several subjects either independently or in co-operation with other departments, which by no stretch of imagination could be associated with land revenue. The unique position which the Land Revenue Department occupies, and which it has been occupying since the consolidation of the State, may afford a partial

explanation for this diversity of function. A correct classification of its functions or a clear appreciation of its responsibility will, in the circumstances, be extremely difficult. Without attempting therefore a scientific classification, it is proposed to deal with the subject under two broad heads, viz., duties connected with land revenue administration and those extraneous to it. The former comprises the ascertainment and collection of land revenue and all measures calculated to better the conditions of the ryots in general, while the latter includes all other items of work for the due performance of which the Revenue Department is deemed to be the fittest agency. Before dealing with the functions connected with land revenue administration proper, it may not be out of place to advert briefly to two distinct branches of work, viz., magisterial and treasury.

As has been noticed already, the revenue officers used to exercise judicial, magisterial and police powers also.

Magisterial. It was during the Dewanship of Col. Munro that they came to be divested of their

judicial and magisterial functions. In the year 1012, they were again invested with magisterial powers. In 1083, Government sanctioned the separation of the magisterial from the revenue functions, in the Quilon taluk as an experimental measure. This was gradually extended to other taluks also. At the time of the reorganisation of the Revenue Department in 1098, it was laid down that the Taluk Tahsildars, while continuing to be magistrates potentially for the purpose of preserving peace, preventing crimes etc., should as far as possible be divested of the duty of trying criminal cases, the magisterial work being assigned to Stationary Magistrates, except in a very few taluks where Stationary Magistrates could not be conveniently appointed at that time. Some of the Tahsildars were again entrusted with the active magisterial duties on demand from the public for more magistrates' courts. Thus the

present position is that the Tahsildars, in a majority of the taluks, combine in themselves both revenue and magisterial functions, while in the remaining taluks, they are only potential magistrates. The Division Peishkars are ex-officio District Magistrates and all the Assistant Peishkars are Division First Class Magistrates with the power of hearing appeals on the orders of the Second Class Magistrates in their jurisdiction. On the magisterial side, the Tahsildars and the Assistant Peishkars are subordinate to the District Magistrates and the District Magistrates in their turn are subject to the control of the High Court.

In all the taluks, except Quilon and Kōṭṭayam, there is a sub-treasury each and the Tahsildar of the taluk is ex-officio the Sub-Treasury Officer. In the

Treasury work. taluks of Quilon and Kōṭṭayam, the sub-treasuries have been absorbed in the respective divisional treasuries, the Tahsildars of the taluks being divested of all treasury work. In account matters, the sub-treasuries are under the direct control and supervision of the Divisional Treasury Officers. There is a divisional treasury in each division. The divisional treasuries are likewise under the immediate control of the Account Officer. In this connection, it is worthy of note that the control and supervision exercised by the Account Officer and the Divisional Treasury Officers over the sub-treasuries are confined to accounts matters and that the administrative control over the sub-treasuries and divisional treasuries vests in the Division Peishkars. This division of control is not, however, mutually exclusive, for, as a rule, the Division Peishkars are conducting half-yearly inspection of the accounts of the sub-treasuries and the divisional treasuries.

Besides cash transactions the sub-treasuries function as depots for the sale of stamps; general, court-fees and anchal, the treasurer being ex-officio stamp vendor also. So far as this particular branch of work is concerned, the

divisional and sub-treasuries are subordinate to the Central Stamp Depot and the Superintendent of Stamps.

The duties devolving on the Land Revenue Department under the head 'land revenue' may, for the sake of convenience, be classed under three sub-heads: (a) duties connected with land revenue administration proper; (b) duties relating to other departments; (c) miscellaneous duties. By far the most important and legitimate functions of the Land Revenue Department is the administration of the land belonging to the State whether situated within or beyond its boundaries. The question whether a particular land is paying land revenue to Government or whether it is exempted from taxation is immaterial in determining the jurisdiction of the Land Revenue Department over it. The general rule is that unless possession or ownership has been expressly transferred to or recognised in a person or a department, all lands belonging to the State vest in, and are subject to the administration by the Land Revenue Department.

A scientific survey and settlement form the groundwork of revenue administration. In fact, one is a complement of the other and together they constitute the firm foundation for the land revenue system. It is therefore of utmost importance that there should be a correct and scientific survey of land and that the records prepared at the time of the survey should be carefully preserved and brought up-to-date by incorporating therein changes that occur from time to time. The survey operations are generally done under the technical superintendence of the Survey Department. But the revenue Department is equally anxious and responsible for the maintenance of correct survey records relating to the lands included within the limits of cadastral survey. Under the provision of the Survey and Boundaries Regulation, the

officers of the Revenue Department are authorised to enforce the maintenance of correct survey marks. The work of bringing the survey and settlement records up-to-date in each taluk is being attended to by the Land Records Maintenance staff.

In addition to the maintenance of correct survey marks, the department has to see that the property of government is not encroached upon by squatters. For this the provisions of the Land Conservancy Regulation are availed of. Here it may be noted that the eviction of encroachment on government lands under the provisions of the above Regulation has invariably to be attended to by the Land Revenue Department, even where the land is under the control of some other department.

The Land Assignment Regulation and the rules passed thereunder regulate the assignment of government land

Disposal of Land. in favour of private persons or corporations. The recognised policy in the matter of land assignment is that all lands available for assignment should be disposed of by public auction. Assignment of land otherwise than by public auction is also provided for by way of exception in the rules so as to safeguard vested interests or well-established claims. All the Revenue Officers, of and above the grade of Tahsildars, and the Government are subject to the restrictions in the rules, competent to dispose of government land either subject to payment of adequate *tharavila* or on concessional terms.

Whenever land, which is not already the property of government, is required for public purposes, it is acquired

Land Acquisition. by the Land Revenue Department under the provisions of the Land Acquisition Regulation, every interest in the land to be acquired being compensated by an award of money or exchange of land or otherwise. Where a large extent of land is to be acquired,

it is usual to appoint a full-time special officer for the purpose.

The prompt collection of land revenue is perhaps the most important item in the day to day work of the Revenue Department. It involves three distinct processes, viz., the fixing of the demand, the maintenance of correct and up-to-date rent roll, and the collection of revenue as per the kist bundi. According to the system, now in force, the total demand for each taluk at the beginning of each year is ascertained and fixed by the Jamābundi Officer on the basis of the revenue accounts of the previous year. There may be additions and deductions under the various heads of receipts during the year. These are brought to account as they occur. For each pakuthi there is a separate rent roll which is kept up-to-date in accordance with the decisions in revenue cases, such as pōkkuvaṛavu, puduval, land acquisition, kaṛampathippu, etc.

In the case of voluntary payment of tax, all that the Revenue Department has to do is to see that it is then and there brought to account and remitted promptly into the treasury. When, however, default is made in the payment of government dues, the Land Revenue Department has to realise the arrears by attachment and sale of the defaulter's movable or immovable properties under the provisions of the Revenue Recovery Regulation. This is an elaborate process involving the strict observance of all the technicalities laid down by the Regulation. The Revenue Officers have, at the same time, to bestow particular care to see that their zeal and enthusiasm for the protection of government interests do not make them blind to the hardships that might be caused to the ryots by a relentless adherence to and enforcement of the provisions in the Regulation. With the exception perhaps of the Dēvaswom Department in respect of the dues on the lands belonging to the unincorporated

Dēvaswoms, every other department of the State, looks to the Revenue Department and the Revenue Recovery Regulation for the realisation of the arrears due to it. This is but one among the many inevitable consequences of the peculiar position which the department occupies in the general scheme of administration.

The material prosperity of the State depends in a large measure, on proper land revenue administration. The officers of the Land Revenue Department are expected to mingle freely with the people, to gather first-hand information regarding their condition, physical, agricultural, economic and religious, and to take timely action for redressing their grievances as well as for the supply of their wants and requirements. In this sphere, the Land Revenue Department has a large volume of work devolving on it under the provisions of Regulations, Proclamations and executive orders. Of the measures adopted to promote the agricultural prosperity of the land, the Land Improvement and Agricultural Loans Regulation, the constitution of the Land Mortgage Bank, and the Irrigation Regulation deserve special mention.

The Regulation was first enacted in the year 1066 M.E. The object in promulgating it was to "afford the ryots, who have the inclination but not the means to make agricultural improvements and reclamations, facilities for possessing themselves of the requisite capital." The Regulation, as originally passed in 1066, applied only to the improvement on lands. In course of time, it was found expedient to extend the scope of the Regulation so as to include loans for the purchase of seeds, manure, etc. The original Regulation was accordingly repealed and Regulation IX of 1094, was passed. It provides for the grant of loans on the strength of sufficient security, either personal or property, for making improvements on land or for agricultural purposes, to any

The Land Improve-
ment and Agricultu-
ral Loan Regulation.

person having a right to make that improvement or with the consent of that person to any other person. The loan is repayable with interest in easy instalments fixed with due regard to the improvements proposed to be effected with the loan, the value or sufficiency of the security offered, the convenience of the borrower and all other relevant circumstances. The maximum period fixed for the repayment of loans granted for effecting improvements on land is twenty years, while for agricultural purposes it is ten. The rate of interest on loans is fixed at four per cent. per annum with effect from 1-1-1110. The Tahsildars, the Assistant Peishkars when specially empowered, and the Division Peishkars are competent to grant loans not exceeding Rs. 500, 1,000, and 2,000, respectively. The Land Revenue Commissioner is competent to sanction loans of sums above Rs. 2,000 but below Rs. 5,000, while all loans of and above Rs. 5,000 have to be sanctioned by Government. The experience of later years has amply justified the hope that the scheme would by stimulating industry, promote the agricultural wealth of the country.

The Travancore Sirkar Land Mortgage Bank was opened by Government with its head office at Trivandrum in 1107 as a purely Government concern with the object of granting long term loans on the mortgage of lands situated in Travancore for the liquidation of prior debts charged on agricultural lands in the possession of the borrower. The general supervision, control and administration of the affairs of the Bank vest in a Board of Management consisting of seven members of whom the Land Revenue Commissioner is one. The work of the Land Revenue Department in relation to grant of loans from the Bank, consists mainly in conducting the local enquiry with a view to ascertain the value and the binding nature of the security and the collection of all relevant information. The Tahsildar should also submit

The Land Mortgage
Bank.

annual reports to the Bank on the condition of the property secured for the loan.*

The agricultural operations are dependent largely upon irrigation facilities. Under Regulation III of 1072, as amended by Regulations VI of 1090, V of 1097 and II of 1103, the Land Revenue Department has to attend to many duties in connection with the following matters:—

- (a) construction, repair and maintenance of petty and minor irrigation works;
- (b) distribution of water from irrigation works;
- (c) levy and recovery of the cost of construction of irrigation works;
- (d) development of irrigation under the Kōthayār project; and
- (e) the working of the irrigation boards.

The markets are opened and maintained under the provisions of the Markets Regulation VII of 1092, which

Markets. applies to the holding of markets anywhere in the State, except in towns constituted under the Municipal Regulation. The markets can be classified under two heads: (i) public markets, and (ii) private markets. Public markets are opened and maintained by Government on government land. The duty of the Land Revenue Department in respect of them is confined to effecting the necessary improvements in them, enforcing the strict observance of the rules and the annual farming of the right to collect the rents, etc. Private markets are conducted with a license from the Division Peishkar and subject to the conditions specified in the license. Every such license, unless suspended or revoked by the Division Peishkar under section 13 (2) of the Regulation,

* The Land Mortgage Bank has since been re-constituted as the Travancore Credit Bank.

expires at the end of the official year for which it is granted. The evening markets, though classed as private markets, differ from the latter in that the former are exempted from payment of license fee and toll is to be levied on articles taken into them for sale. It is only a resort during the afternoons and evenings of poor people for the purpose of buying food stuffs and petty articles of household use.

The properties belonging to a person who dies intestate and without legal heirs escheat to the Sirkar. It is primarily the duty of the Tahsildar and the village officers to hunt out all such cases and see to their prompt disposal. The Tahsildar is empowered to attach, in the first instance, all the properties, movable and immovable, which remained in the possession of the deceased at the time of his death where he has left no legal heirs. The movable articles may be removed and kept under safe custody or, in case they happen to be perishable articles, they may be sold by public auction at any time at the discretion of the Tahsildar. The Tahsildar should then conduct a detailed enquiry as to whether there are legal heirs to the deceased and submit a report to the Division Peishkar who, if satisfied that there is a *prima facie* case of escheat, will by a notice in the gazette call upon all persons interested to produce evidence in support of their claims within three months from the date of publication of the notice and then, after investigating into the claims advanced, pass final orders in the case. From the order of the Division Peishkar there is provision for appeal before the Land Revenue Commissioner. But there is no second appeal to Government. The properties declared to have escheated will be disposed of in due course by the Tahsildar.

Under the provisions of this Regulation the Division Peishkar is authorised to make enquiries regarding

treasure, the materials of which exceed Rs. 50 in value, to pass final orders, either in accordance with the decisions of civil courts or independently as the case may be, upon the claims of the finder or others to the treasure, and if necessary, to acquire on behalf of Government the treasure on payment of compensation to persons entitled to it.

Treasure Trove
Regulation.

Under the Stamp Regulation, the Division Peishkar is authorised to adjudicate as to the proper stamp duty chargeable on instruments. In the case of unstamped or insufficiently stamped instruments, which have been impounded and sent to him, he has power to impose stamp duty and penalty to recover such stamp duty and penalty as arrears of land revenue, and to sanction prosecution for offences under the stamp law. He can also afford relief to the purchasers of stamp paper by refunding portion of the value of unused or spoilt ones. Under the Court Fees Regulation, the Division Peishkar is authorised to enquire into the sufficiency of the court fee on applications for probate or letters of administration, to recover deficit of court fee in case of under-payment and to refund excess in case of over-payment. The Division Peishkar is also competent to appoint licensed vendors for the sale of general and court fee stamps.

Stamp and Court
Fees Regulation.

The duties devolving on the Revenue Department in connection with the Public Health and the Medical Departments relate chiefly to the prevention of the spread of epidemic diseases and the collection of vital statistics in rural areas. Under the provisions of the Epidemic Diseases Regulation II of 1073, and the rules passed thereunder, the officers of the Land Revenue Department have several duties to perform. According to the Plague Rules the administrative

Public Health and
Medical.

responsibility for plague measures rests entirely with the Division Peishkar. The local authorities and all officers of Government engaged in plague work are required to carry out his orders. The position of the Land Revenue Department towards the prevention and spread of other epidemics like cholera and small pox is also more or less the same.

Under this Regulation, the Proverthikar is ex-officio Registrar of Births and Deaths for the pakuthi except for the portions falling within the police towns provided with conservancy staff and the Registration of Births and Deaths Regulation VII of 1096. Municipal towns. The Tahsildar is authorised under the Regulation to take cognizance of offences relating to failure to give information about births and deaths, to compound such offences and to sanction prosecution.

The removal and internment of unclaimed dead bodies found on public roads or other public places also devolve on the department.

Internment of Paupers.

With a view to ensure proper places of public worship for all communities in the ways and modes approved of by their religions and to avert clash between the several communities in the exercise of their religious rites, it was, from early days, found necessary to control the erection of new places of public worship or the conversion of existing buildings into places of public worship. The enquiry is conducted through the Revenue Department. The application for opening a place of public worship or for the conversion of a building into such a place has to be presented in person before the Division Peishkar, who will arrange for the due publication of a notification inviting objections to the grant of the application, consult the Devaswom Department, get necessary records prepared by the Tahsildar,

Places of public worship.

make independent enquiries himself, hear and dispose of objections, if any, and submit a full report so as to reach the Dewan at the latest within 45 days from the date of receipt of the application. The final decision of Government will be communicated to the applicant within 90 days from the date of presentation of the application to the Division Peishkar. If the applicant receives no order within such period, he is at liberty to proceed to erect the place of public worship.

The assessment and realisation of income tax under the provisions of the Income Tax Regulation also devolved on the Revenue Department. Recently, Income Tax. by the appointment of the Deputy Commissioner of Income tax and three full-time collectors, the Division Peishkars and the officers subordinate to them have been divested temporarily of their responsibility in this direction, while the Land Revenue Commissioner continues to function as the chief revenue authority and the head of the Income Tax Department.

The Revenue Department is largely employed in the collection of statistics. Besides the periodical returns in respect of the prices of food stuffs, rainfall, Collection of Statistics. agricultural outlook, arrival of Europeans, factories, and printing presses, rubber and tea plantations, birth, death, disease, etc., the department will be called upon to engage itself in other items of work as may be entrusted to it by Government from time to time.

The matters dealt with in the foregoing paragraphs form part and parcel of efficient land revenue administration or those which in view of their direct bearing on the land revenue system cannot but be associated with it. Besides the above, the department has to perform a host of other duties either in relation to the working of sister

departments or otherwise. That it forms the connecting link between the Government and the governed, makes it the fittest agency for the prosecution of every project calculated to promote the welfare of the public. There is scarcely any Regulation in our Statute Book which does not contribute its quota of work and responsibility to the department. In the discharge of its various functions, the department comes into close contact with the people of all grades and no sphere of life and activity can be said to be outside its influence. As a result of these the Land Revenue Department in Travancore can rightly be called the Heart of Administration.

The following statement gives the receipts and expenditure of the Land Revenue Department from 1065 to 1110 M. E.

Year.	Receipts.	Expenditure
1065	20,09,876 Rs.	3,28,057 Rs.
1070	17,66,459 „	3,55,374 „
1075	23,57,569 „	3,54,241 „
1080	22,99,320 „	7,16,113 „
1085	35,88,132 „	7,21,256 „
1090	35,60,061 „	7,84,528 „
1095	39,85,935 „	7,99,507 „
1100	43,97,180 „	10,75,786 „
1105	39,69,023 „	11,09,118 „
1110	30,36,354 „	9,95,976 „

EXCISE.

The Excise Department is a comprehensive name given collectively to the governmental agency for the administration of the collection of revenue from salt, abkari and customs. Until 1080 (1904-08 M. E.) when the department was organised, the work was supervised and controlled by the Piravagai department attached to the Huzur Cutcherry. At that time the Division Peishkars supervised the collection of revenues and administered the laws and regulations.

The scheme of reorganisation sanctioned in 1080 M.E. came into force in 1083 M. E. (1907-08.) For purposes of the Excise Department, the State was divided into four divisions which were sub-divided into Circles. These Circles were further divided into Ranges. The Ranges which were the administrative units in the charge of Inspectors were under the control of the Circle Officers, who in turn were subordinate to the Assistant Excise Commissioners. The Excise system of collecting the revenue was put into operation in the Padmanābhapuram and Trivandrum divisions, while the old farming system was continued in the Quilon and Kōṭṭayam divisions. But it was soon discovered that the grading of officers and the respective powers conferred upon them were not well calculated to meet the requirements of the situation. It was believed that the control exercised over the Circle Officers by the Assistant Commissioners was such as would delay correspondence and retard the expeditious transaction of business in the intermediate channels of communication. Mr. Raman Pillai, the Excise Commissioner, therefore recommended that the Assistant Commissioners might be reduced to the position of ordinary Circle Officers except in regard to powers of appointment and the disciplinary action to be

taken upon subordinates, though they were permitted to retain the former official designation and the same salaries. The new scheme proposed was sanctioned. The State was therefore divided into ten Circles, out of which seven were under the executive control of Circle Officers and the remaining three under Assistant Excise Commissioners. The salaries of the subordinate establishments were revised. Government delegated to the Commissioner larger powers in regard to the appointment, transfer and punishment of the subordinate staff.

From time to time changes were made in regard to various details in the organisation and powers of the subordinate staff. In connection with the policy of retrenchment necessitated by the general economic depression the number of the Excise Divisions was reduced to nine in 1107 M. E. (1931-32). The salt factories were placed under the Assistant Commissioner, Nāgercōil. The Alleppey Division was amalgamated with that of Māvelikāra.

The salt manufactured in the *aḷums* was preserved in store-houses called *Kūduchandrams*. Some of these store-houses were situated close to the *aḷums*-Salt. while others were at some distance. In the case of the latter the salt was conveyed to them by sea. There were eight store-houses distributed as shown below:-

Chirayinkīl,	Ājākkamangalam and Coḷachel,
Quilon,	Pūvār,
Alleppey,	Trivandrum.
Munambam,	

Six of these stored only home-made salt, one received home-made and foreign salt and the remaining one only foreign salt. From these store-houses salt was issued to selling depots called *paṇṭagaśālas* or Bankshalls. Prior to 1036 M. E. (1860-61) all wastage in the transport of salt by sea to the depots in North Travancore had been charged to the manufacturers, but in that year the Sirkar undertook

to bear all such loss. In the next two years the selling price of home-made salt was raised to the level of that of foreign salt. In pursuance of the Interportal Convention of 1864 (1040 M.E.), Government raised the selling price of salt and has since been raising or lowering it with each successive rise and fall in the British Indian rate. Government had also to close the salt pans along the backwaters in Central Travancore on account of the inferior quality of the salt produced there. An important administrative measure of the same year was the transfer of the Sirkar *alums* to private agencies by selling them in auction.

The Kuḍivāram price was paid to the ryots only after the salt was received in the store-houses. As this led to delay in the payment of the Kuḍivāram, Government decided in 1049 M. E. (1873-74) to advance 50 per cent. of the price of the estimated quantity manufactured as soon as the salt was removed from the *alums*. Till 1051 M. E. (1875-76) the practice was to measure salt but in that year the system of weighing was introduced. With a view to remove the chances of fraud occasioned by the close proximity of the sale depots to the store-houses, Government resolved in 1053 M. E. (1877-78) to locate the former at some distance in the interior of the country. Regulation VII of 1063 was enacted for the protection of the salt revenue. The *alum* at Coḷachel was temporarily closed in 1067 M. E. (1891-92) and the remaining *alums* were placed under the personal supervision of the Salt Deputy Peishkar. Salt-culture was carried on by the licensees under the supervision of this officer till the organisation of the Excise Department in 1080 M. E. (1904-05).

In consequence of the development of private enterprise Government closed as many as 68 salt bankshalls in 1082 M. E. but made suitable arrangements to meet the demand for salt in the High Ranges. The powers conferred on the old Salt Deputy Peishkar by the Salt Regulation VII of 1063, were transferred to the Assistant Commissioner. More

salt bankshalls were abolished in 1086 and 1087 M. E. A new Salt Regulation was passed in 1088 M. E. which came into force in 1065 M. E.

Formerly the licensees had to pay the duty before removing the salt for sale elsewhere. This handicap was removed in 1104 M. E. allowing them to transport the salt under bond to Government depots without paying the duty, provided they deposited a security. Government realised the duty only when the salt was actually sold.

There are 15 salt factories in the State, the total area from which salt is manufactured being about 530 acres. The manufacture of salt is entrusted to licensees. Government is entitled to get free of charge 60 per cent. of the quantity manufactured and to take over the remaining 40 per cent. on payment of a fixed price called Kuḍivila. The salt required for consumption is sold by government agencies in the bankshalls, depots and factories except in the High Ranges, where a contractor is engaged for the supply and sale of salt obtained by Government free of duty from Tuticorin.

For a very long time tobacco continued to be a State monopoly. The monopoly system is thus described by Sir

Tobacco. T. Mādhava Rao:— “The Sirkar made direct purchase of tobacco of various kinds

by entering into contracts with individuals for the supply of the requisite quantities, the contract-price being mostly determined by public competition. The supplies were to be delivered by the contractors at stipulated periods so as to leave always a quantity on hand sufficient for consumption in the country for some months at least. The tobacco so supplied was brought into the country by certain appointed routes only, such as Aramboly in south Travancore, ports of Quilon and Alleppey in central Travancore, and Arūkutty backwater and Alwaye estuary in north Travancore, and under precautions against smuggling, and was lodged in

certain large ware-houses, whence it was distributed, also under permits, to certain Bankshalls (Sirkar shops), whence again it was sold at monopoly rates to private dealers. These dealers in their turn sold the stuff by retail throughout the country at enhanced prices". Tobacco was obtained from three sources, Jaffna, Tinnevely and Coimbatore. The monopoly rates of sale of the three kinds varied. When the monopoly was in a prosperous condition, the gross revenue realised from tobacco was about fifty per cent. of the aggregate revenue of the State. But the monopoly rates were very high when compared with the prime cost of the stuff and this contributed to a great temptation for smuggling.

The abolition of the monopoly system in British India was a severe blow to the tobacco monopoly of Travancore. The town of Cochin and the British villages of Anjengo and Thangaśśery soon became centres of contraband trade. From these places the stuff was easily smuggled into Travancore territory. Preventive measures were adopted but without much success. Nor was the British Government prepared to levy a protection duty at their port of Cochin. Hence Travancore was forced to relax its monopoly. In 1858 the monopoly was in a sinking state. The monopoly prices were reduced and tobacco was sold to all merchants of respectability instead of to a few in each district. The monopoly was totally abolished in 1038 M. E. (1862-63) and import duties levied on the different kinds of tobacco.

In 1048 M. E. there were seven bonding houses where tobacco was stored by the wholesale merchants. Their number increased gradually. A proclamation was issued in 1053 M. E. for the benefit of the ryots in the Southern and Trivandrum divisions who consumed Tinnevely tobacco prepared in a solution of jaggery and other ingredients. With a view to check smuggling another Proclamation was issued in 1055 M. E. (1880) reducing the duty on Jaffna and

Coimbatore tobacco, and a third in the next year reducing the duty on the latter variety. The Tobacco Regulation passed in 1063 M. E. placed the law relating to the trade in tobacco on a sounder and more efficient footing. The preventive staff was also strengthened in that year.

After the organisation of the Excise Department in 1080 M. E. the tobacco required for consumption in the State was imported by merchants on their own account but was bonded in Sirkar warehouses under the joint custody of the department and the merchants. The latter brought it from the warehouses on payment of the import duty at Rs. 90 per candy. Prior to 1085 M. E. (1909-10) only Tinnevely tobacco was imported through the Aramboly route. This restriction was removed in 1085 M. E. and the Tobacco Regulation was re-enacted in 1087 M. E. (1911-12).

In 1091 M. E. (1916) the power of granting licenses for the retail vend of tobacco was taken from the Range Inspectors and vested in the Circle Officers. The weights used by the tobacco merchants were standardised in 1101 M. E. (1925-26) by substituting the pound avoirdupois equivalent to 38½ tolas to the Dutch pound equivalent to 42 tolas. A comprehensive set of rules was framed in 1110 M. E. (1934-35) to regulate the cultivation of tobacco in the State under licenses granted for the purpose.

In the early days the management of the Abkari Department was vested in the Dewan. The abkari revenue was collected by a staff consisting of Arrack and Toddy. Vichārippukārs, Piḷḷamār, and others employed for the purpose. The Amanee system was introduced in 1010 M. E. Under it the monopoly of selling toddy and arrack was farmed out taluk by taluk to the highest bidder, who agreed to certain stipulations almost identical with those that obtained in British India. The selling prices were fixed by Government. To each contractor was assigned a fixed number of shops. He employed his own

peons, collected the monthly instalments of the rent and remitted it into the District or Huzur Treasury. If no farmer came forward, the Tahsildar controlled the management of the shops. The abkari revenue was fluctuating between Rs. 41,000 and Rs. 60,000 during the period from 991 M. E. to 1033 M. E. Since then it began to rise rapidly.

The law relating to the collection and control of the abkari revenue was embodied in a Regulation in 1054 M. E. (1878-79). It contained rules for regulating the manufacture, possession, sale and transit of liquor within the limits of Travancore. The new Excise System was introduced as an experimental measure in the Trivandrum taluk during the year 1073 M. E. (1897-98). The right to sell arrack was disposed of by auction. The manufacturer was bound to supply the article at prescribed rates.

The Excise System was extended throughout the Trivandrum division in 1075 M. E. and introduced in the Padmanābhapuram division in the next year. It was extended to the Quilon division in 1081 M. E. (1905-06). The Kōṭṭayam division alone continued under the old farming system. The tree tax system was introduced in Trivandrum town in the same year. In the case of arrack the right to manufacture was kept distinct from the right to sell. The quantity required for consumption was manufactured by two monopoly contractors from whom the vend contractors purchased from time to time. No limits were fixed in the sale prices of arrack. The Department purchased a distillery at Shenkōṭṭa and let it out to the supply contractor. The rules for the working of the distilleries and warehouses were amended in 1085 M. E. so that the wastage allowed to the supply contractors might adequately cover the loss in transit by leakage and evaporation. By 1092 M. E. the contract distillery supply system in regard to arrack was in force except in the Dēvikuḷam taluk, where the right of manufacture and vend remained in one and the same

individual. The substitution of the independent shop system for the old farming monopoly for the manufacture and sale of toddy and arrack in all the taluks except Dēvikūḷam was completed in the year 1100 M. E. A new variety of toddy arrack, called coco brandy was introduced in 1108 M. E. (1932-33) with a view to compete successfully with cheap brands of foreign liquor.

Prior to 1055 M. E. foreign liquor was allowed to be sold by any vendor without let or hindrance. But under Regulation I of that year the vendors were required to take licenses which were charged with a fee of British rupees 25 for every wholesale, and British rupees 15 for every retail shop. Revised rules relating to the issue of licenses for the sale of foreign liquor were passed in the year 1083 M. E. Two years later fresh rules were framed to regulate the import, transport and export of liquor and intoxicating drugs prepared from the hemp plant, while in transit through Travancore, from one part of British territory to another. The taluk of Shenkōṭṭa was, however, exempted from the operation of the sweet toddy rules.

Prior to 1037 M. E. (1861) opium was an article of free trade in the State subject to an import duty of 10 per cent. *ad valorem*. It was obtained from Bombay and Malwa. Ganja was cultivated in the southern parts of the country. These two articles were made state monopolies. The farms were leased to a sole contractor for the whole State for three years at a time. He got down the articles from British India under permits issued by the British Resident and sub-let his right of vend to others. The Sirkar dues from these articles were collected by the Revenue authorities. Effective measures were taken in 1053 M. E. (1877-78) to put down the smuggling of opium. The import duty on the drug was abolished in 1059 M. E. in

order to discourage its smuggling through the adjoining Cochin territory where it was not subject to any import duty.

The only law relating to opium was a Proclamation issued in 1036 M.E. (1860-61) which provided for the import, export, manufacture, possession or sale of opium or bhang and for the punishment of persons violating the provisions thereof. As the necessity for a more comprehensive law was keenly felt, Regulation VI of 1063 was passed amending and enlarging the law on the subject.

In 1086 M. E. the Government of India sanctioned, under certain conditions, the refund of three-fourths of the duty levied on ganja purchased by the State every year from the store houses in the Madras Presidency. The Opium Regulation VI of 1063, was repealed in 1088 and was replaced by Regulation IV of 1090. In order to bring the trade in opium and ganja under stricter control the privileges in regard to the vend of these articles were sold shop by shop for two years. The required quantity of opium is now purchased from the Madras Taluk Office, while ganja is purchased from the store house at Vettapalam. The articles are first stocked in the Central Stores at Trivandrum and then issued to the various division offices for being issued to the license-holders from the Treasuries.

Up to the year 988 M. E. (1812-13) the customs establishment consisted of three divisions, Northern. Southern and Eastern. In 989 M. E. (1813-14)

Customs.

regular *Chowkeys* were established for the collection of the customs duties which were 5 per cent. on the exports and 8 per cent. on the imports passing the frontiers and 5 per cent. on all goods conveyed from one part of the State to another, which was called "Transit or Inland duty". The number of *chowkeys* so established was 79. In 1012 M. E. (1836-37) the inland transit duties were abolished and the frontier and sea board *chowkeys* alone

were retained. About 1038 M. E. (1862-63) the administration of this branch of the revenue was greatly improved with the result that a larger revenue was collected and the triple evil of delay, expense and vexation to trade which had till then prevailed was minimised. The customs revenue had now come to a little more than 5 lakhs of rupees exclusive of the duty on pepper and the tax on the import of tobacco. The salaries of the Customs establishment were raised.

The trade of the country was, as it still is, chiefly with British India. But there arose a difficulty. When Act VI of 1848 was passed by the British Government which freed the trade of British India from the payment of duty, the unequal condition paralysed the Travancore trade. The Interportal Convention of 1865 however, succeeded in bringing about some degree of reciprocity.

In 1041 M. E. a notification was issued to the effect that the following goods alone were subject to export duty when carried to British India and the Cochin State.

1. All produce of the coconut tree.
2. Arecanuts in every form.
3. All produce of the palmyra tree.
4. Paddy and other grain and oil seeds.
5. Oils of all kinds.
6. Butter, ghee, fat, lard, etc.
7. Hides and horns of all kinds.
8. Wood in logs, beams, planks, etc.
9. Ginger, green and dried, and galingale.
10. Salt-fish.
11. Coffee.
12. Tamarind and crab fruit.
13. All produce of the sugar-cane.
14. Arrowroot in root and flour.
15. Turmeric, Pinjal, Maŕa manjal and Munjana,
16. Kachōlam.

17. Jute, hemp, and other vegetable fibrous substances.
18. Fishing nets.
19. Pepper.
20. Shells and chunnam.

The duties on the articles have been regulated from time to time generally more or less in conformity with the rates in British India. The entire removal of export duty was more than once pressed upon Travancore Government by the Paramount Power as a necessary fiscal reform. But Sir T. Madhava Rao stood in the way of their abolition. Later still Dewan Sankarāsubba Aiyar pleaded the case for retaining the export duty in these words:—

“As regards customs as a source of revenue, exports are to Travancore what imports are to British India. From the proportion of 97 per cent. which the exports bear to this revenue as a whole, it is obvious that Travancore depends almost entirely on the export duty, and to give up this duty would be to give up this source of income altogether as there is no means of recouping from imports. The receipts under the latter may not even cover the establishment charges.

“Even if the export duty is not entirely abolished, but only on what are termed manufactured articles, the sacrifice must affect the bulk of the customs revenue. In the first place, no exact line can be satisfactorily drawn, in my humble opinion, between raw and manufactured articles. If the term ‘raw’ is taken to apply to products more or less in the shape in which they are parted from the soil, the dutiable items of this class will be comparatively few, as ginger against dry and bleached ginger, coconuts and coconut husks against copra, coconut oil, fibre, coir and coir-matting. The latter set of articles represent various stages of production from raw materials and embrace with others of similar description the staple items which now yield 5 lakhs of rupees out of a total of 6 lakhs falling under exports,

Even the small margin left is liable to disappear as raw materials will cease to be exported, having to pay duty as against the free export of manufactured goods.

"In due regard to the limited resources of the State and the well-recognised principle of maintaining a proper equilibrium between the year's income and expenditure, all that this Government can do is to effect a gradual revision of the export tariff valuation, so as to create a sufficient inducement for the expansion of manufacturing industry.

"There is at present a question before Government of reducing the duty on coconut oil so as to help the introduction of oil mills into the country, and Government are in hopes of taking early action in this direction.

"In giving expression to the foregoing views it is not at all intended to oppose or under-rate the principle of free-trade. No doubt, to release trade from all taxation would be to ensure its full development and prosperity, and export duties are more open to objection than import duties. All that is meant to be advanced is that, as matters stand, Travancore has no choice between the two classes of imports, and that, with all its surplus receipts, it cannot afford to give up any of its sources of income, limited as they are, without impairing its financial condition and the means for meeting the growing demands of progressive administration."

Subsequent to the organisation of the present Excise Department the customs revenue was collected at the land and sea customs houses the most important of which were those at Alleppey, Quilon, Aramboly, Añukutty and Veluthully, as well as at the railway stations. There were also preventive stations where the articles passing to and fro were scrutinised and attempts at evading the payment of duties prevented. There were 53 customs houses at the close of 1082 M. E. (1906-07). New rules were framed in 1084 M. E. (1908-09) for the levy of customs duty at Añukutty on goods carried by passengers in steam launches.

The warehouse rules for the port of Alleppey were also modified. In the next year, new rules were passed regulating the transport of liquor, opium and other intoxicating drugs and certain other articles from one part of Travancore to another through intervening Cochin territory and from one part of Cochin to another through intervening Travancore territory. Rules were also framed for the grant of licenses for the storage and sale of articles subject to export duty in places within one mile of the land frontier of Travancore. Manifesto-registering stations were fixed for the customs houses in the taluks bordering on Cochin State.

In 1092 M. E. (1916-17) the Government of India exempted tea sent from Travancore by land to foreign countries from export duty leviable in British India, provided duty had already been paid in Travancore.

All officers in charge of the Excise Circles in the State were appointed chief customs officers in 1094 M. E. with power to adjudge confiscations and penalties under the Sea Customs Regulation of 1088 M.E. (1912-13). The Excise Inspector of Aíukutty *Chowkey* was made the Customs Inspector within his jurisdiction for the purpose of the Sea Customs Regulation. The customs officers in charge of the sea-customs houses at Colachel, Trivandram and Quilon were declared Port Conservators.

In 1111 M. E. (1935-36) the Sea Customs Regulation was amended so as to provide rules for the grant of drawbacks on certain classes of goods taken into use between their importation and re-exportation. A small cess was imposed on coffee exported from the State by sea to any port beyond the limits of British India and Burma.

The sub-joined table gives certain comparative figures relating to the transactions of the Excise Department for the years 1100 and 1111 M. E.

Particulars.	Unit.	Year.	
		1100 (1924-25)	1111 (1935-36).
Salt factories or alums	No.	14	15
Total extent of the salt pans.	Acre.	482·10	531·32
Salt manufactured.	Maund.	3,78,089	12,69,629
Foreign salt imported.	Do.	3,07,907	87,217
Average consumption per head.	lbs.	23·5	19·6
Receipts under salt.	Rs.	16,90,934	21,79,733
Expenditure.	Do.	1,02,497	1,21,769
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Arrack shops.	No.	602	428
Toddy shops.	No.	1,306	1,077
Warehouses.	No.	27	28
Whole-sale depots.	No.	6	4
Tree tax collected.	Rs.	3,83,456	3,83,552
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Foreign liquor imported.	Gals.	17,928	25,063
Opium and ganja shops.	No.	134	130
Chowkeys or customs houses.	No.	65	72
Duty paid tobacco imported.	Candy.	18,288	16,867
Receipts under imports.	Rs.	2,44,827	7,92,759
Receipts under exports.	Rs.	25,52,510	19,44,306
Net revenue under customs.	Rs.	25,88,049	41,23,760

THE FOREST DEPARTMENT.

"The first reliable information as to the working of the forests", writes T. F. Bourdillon in his Report on the Forests of Travancore, "comes from Messrs. Ward and Conner who were employed on the survey of the country from 1817 to 1820. They remark that, shortly before their visit, it had been customary to rent each river for its timber (apparently only teak) and that this had nearly ruined the forests as it was becoming increasingly difficult to get large teak anywhere but in the far interior but that at the time of their visit a new system had been recently introduced, and the Government had begun to work down timber on its own account. These operations were entrusted to Captain Robert Gordon of the Bombay Engineers who held the post of Commercial Agent at Alleppey.....At this time teak was the only timber monopoly claimed by the State, and all other timber was free to the people except that it was subject to a light river duty when conveyed by water."

Shortly after this Mr. U. V. Munro was appointed Conservator. Besides the charge of the forests he had to collect cardamoms from the hills and deliver them at Alleppey together with the timber that had been felled. The Forest Department at that time confined its attention to working down teak on the Periyār and Acchenkōil rivers. From such small beginnings the Department steadily grew in size and strength and has been charged with increased and multifarious functions.

Blackwood and Ānjili were declared monopolies in 1094 M. E. (1841 A. D.). Cardamoms, ebony and sandalwood were later on added to the list. It was by the Proclamation of 6th Kumbham 1028 M. E. (16th February 1853 A. D.) that 'Kol-teak' was made a closer monopoly and a royalty of Rs. 2 per candy was levied on it. Other trees were felled on seignorage varying from time to time, at one time

3 fanams (7 annas) a candy, at another 1 Re. per log and so on.

In the year 1039 M. E. (1864 A. D.) by far the greater part of the country was still clothed with forest. Sir Madhava Rao the Dewan instituted many reforms, improved the administration of justice, regulated the collection of revenue and in the result there was a great increase of the indigenous population. This increase began to tell upon the area of the forests.

In June 1865 the duty on timber was adjusted and rules were published for the sale of waste lands both in the low country and on the hills, which permitted capitalists and others to take up land for the cultivation of coffee and other products. These rules declared ebony and sandalwood to be monopolies. The *Kuḍivila* or amount paid to the cardamom ryots for the collection of spice was adjusted. In the next month the felling of teak and blackwood and of all jungle trees over 10 *viṭals* ($12\frac{1}{2}$ inches quarter girth) was prohibited. The duty on timber used to be charged on the cubic contents of the logs. As this led to great delay in measuring the timber in the forests and at every watch station, an order was issued in August 1865 directing that the duty should be levied per log.

In the year following rewards were offered for the first time for information regarding the illicit felling of teak and blackwood trees. The forced employment of watchers at watch stations without pay was abolished. The Proclamation of 9th Makāḥam 1041 M. E. (30th January 1866) prohibited the felling of teak, blackwood, ebony or any trees planted on the banks of rivers for their support or any avenue trees. It further directed that the jack, palmyra, tamarind and other tax-paying trees should not be felled without permission. It was in this year that the first attempt to artificially propagate the teak tree was made.

In 1042 M. E. (1866-67) the planting of teak was commenced on a small scale both at Malayāttūr and Kōnniyūr.

The charge of the cardamom gardens in the Pirmēde Hills was taken from the Conservator of Forests and placed under a separate officer. On the 26th December 1866 a Proclamation was issued forbidding the felling of forest trees by hillmen or others for cultivation, if suitable for coffee plantations. This was followed by two other Proclamations in 1045 M. E. one prohibiting the shooting of elephants and the other laying down rules for hill cultivation. This was the first attempt made to restrict hill cultivation and it has not been very successful.

For sometime previous to the year 1870 teak was felled on contract in the neighbourhood of Kōnniyūr and was delivered at the places named by the Conservator, but about this time the contract system was given up and the Government worked down its timber all over Travancore on its own account for about 9 or 10 years.

In 1049 M. E. (1873-74 A. D.) the attention of the Conservator was drawn to the great mortality among the elephants which fell into pits. He recommended the formation of a Keddah system on the plan of Mr. Sanderson's Keddahs in Mysore and he was deputed to go and visit that place. On his return a site was selected on the Kātār river near Kōnniyūr and the work was commenced in 1050 M. E. (1874-75 A. D.). The Keddah was opened in 1052 M. E. (1876-77 A. D.) and was used till 1060 M. E. (1884-85) by which time 100 animals had been caught; but though it was very successful at first, its existence became known to the elephants and latterly there were few captures; so it was closed temporarily.

The control of the Timber Depot and forests near Shenkōṭṭa was made over to the Forest Department in 1047 M. E., from the Revenue Department and since then various changes were introduced in their management. In 1049 M. E. (1873-74) the people were allowed for one year to fell the timber for themselves on permit. The period was subsequently extended by 2 or 3 years. As a result of these the

forests suffered severely. In 1054 M. E. (1878-79) we find the old system again in force and timber sold by Government from a depot. This depot system was continued till 1085 M. E. (1882-83), when we find a return to the old seignorage system, merchants being allowed to fell timber on permits. But in 1060 M. E. (1884-85) a Superintendent was appointed and the depot system was introduced again.

Up to the year 1051 M. E. (1875-76) the teak and blackwood felled in the forests either departmentally or by contract had all been delivered at Alleppey and was sold there by auction at prices ranging from Rs. 14 to Rs. 18 per candy. In that year an enterprising Bombay firm contracted with the Travancore Government to purchase large quantities of teak and blackwood. In 1058 M. E. (1882-83) the firm took a contract for 10 years for as much teak and blackwood as could be delivered to them within that time. About the year 1058 M. E. (1882-83) the felling of Kōl-teak by the taluk authorities was stopped and the work was transferred to the Forest Department, the Sirkar demand per candy being raised to Rs. 8 from Rs. 6 exclusive of the cost of cutting and delivery.

On 6th Minam 1056 M. E. (18th March 1881) an important Proclamation was issued defining the limits of hill-cultivation. This in part re-affirmed the Proclamation of 1045 M. E. (1869-70) but gave permission to the people to clear the land within four miles of inhabited places, a most vague limit so long as the definition of an inhabited place was not given. This Proclamation assigns no punishment for the infringement of its clauses though it makes provision for the confiscation of the produce raised upon the land. In 1057 M. E. (1881-82) the Conservator resigned the duties of a Magistrate to try the Forest offences as the High Court did not uphold his convictions which were not passed under any special law.

In 1058 and 1059 M. E. the forests on the western slopes of the Mahēndragiri Hills and near Vīrapuly in south

Travancore were transferred from the Revenue to the Forest Department and separate officers were appointed to protect them. A special commission was appointed to discuss the management of forests and to draw up suggestions for their better administration. The Commission sat for about a month, examined witnesses and collected evidence and then drew up a report, which among other things, recommended the appointment of two Deputy Conservators, the abolition of the seignorage system and the substitution in its stead of a depot system for the sale of timber other than the "royalties". It also prepared the draft of an Act very much on the lines of the Madras Forest Act of 1882. On the 12th February 1884, a notice was issued placing an assessment of 2 fanams ($4\frac{1}{2}$ annas nearly) a para on all Government land cleared for paddy. At the beginning of 1060 M. E. (26th August 1884) the depot system was introduced. This change did not in itself prove much of an improvement on the old seignorage system. One of the disadvantages was that the contractors engaged sub-contractors who did almost as much mischief as the old permit holders and were found to be just as difficult to control. Another disadvantage was that poor people who in the old days could take out permits for small quantities of timber were obliged to go to the depot often far distant from where they wanted the timber and to buy wood which was perhaps not what they required. This depot system was abolished in 1063 M. E. (1887-88) and the old seignorage system was reintroduced with much higher rates, the charge being levied per candy and not per log as formerly. In that year the first Forest Regulation for the protection and management of the State forests was promulgated. A depot at Kumili and four new sub-depots near Shenkōtta were opened. Towards the end of the year the Conservator issued a notice regarding the particulars required from applicants for free permits to remove timber grown on private tax-paying land. The year saw also the completion of

the demarcation of the boundary between Travancore and Tinnevely, Madura, Coimbatore and Cochin respectively.

The first Forest Reserve of 300 square miles near Kōnniyūr was notified in accordance with the Forest Act in 1064 M. E. Since then many tracts have been declared Forest Reserves. In the course of about 48 years the area of the State Reserved Forests has reached 2,401 square miles and 573 acres. In the interests of progressive cultivation and to meet the increasing pressure of population selected areas from them are, wherever possible, being excluded for assignment. In 1065 M. E. the supervising staff was strengthened by the appointment of an Assistant Conservator who had attended the course of lectures at the Dehra Dun Forest School. In the next year a student was nominated by Government to attend the Forest course at Government expense in the same institution. In 1067 M. E. (1891-92) provision was made for the formation of a herbarium of dried specimens of flowers and fruits. The necessity of a comprehensive measure for the protection and management of forests was a long felt need and so a Regulation was passed in 1068 M. E. To lessen the heavy work of the Conservator a Deputy Conservator was appointed in 1069 M. E. In the same year T. F. Bourdillon's Report on the Forests of Travancore, which was replete with suggestions as to the scope for reform in the Forest Administration, was submitted to Government. It helped the Government a great deal in working out the needful improvements in the Department.

Complaints having arisen of the boundaries of reserves being fixed so as to take in regularly cultivated and occupied areas, Government had to interfere and lay down restrictions in the interests of cultivation. A special Forest and Survey Officer was appointed and charged with the duty of preparing sketches specifying the boundaries of the tracts to be reserved preliminary to the cases being referred for investigation by the settlement officers. This arrangement

allayed all alarm on the part of land-owners in the interior parts. As the exclusive system of selling timber in a lump by public auction was found to work a hardship on poor people standing in need of materials for their own purposes, daily sales were arranged for to meet individual requirements.

A thorough reorganisation of the Forest Department was effected in 1072 M. E. (1896-97). The whole country was divided into three divisions, two of them to be under the Deputy Conservators and the third directly under the Conservator. The latter was again divided into two subdivisions each under the immediate charge of an Assistant Conservator. The establishment was divided as permanent and temporary. The permanent establishment consisted of the Conservator, 2 Deputies, 4 Assistants, 10 Rangers, 8 Deputy Rangers, 14 Foresters and 80 Forest guards. Including those of the temporary branch the new staff consisted of 494 hands against 515 under the old system.

In the year 1074 M. E. (1898-99) rules were passed regarding the following matters:—

1. Deposit and security of forest officers.
2. Ground rent leviable on timber sold but not removed from depots.
3. Demarcation of forests.
4. Accounts.
5. Uniform of forest officers.
6. Capture and training of elephants.
7. Management and working of State forests.
8. Distribution of areas between the Cardamom and Forest Departments.
9. Closure of reserves to permit-holders. It was also decided to depute at government cost four students for training in the Imperial Forest School at Dehra Dun with a view to qualify them for employment in the Forest Department of the State.

The new Account Code for the Forest Department was brought into force from the beginning of the year 1075 M. E. (1899-1900). During this year rules were passed prohibiting shooting within reserves and requiring forest officers to stamp timber removed from private holdings thereby relieving the subordinate revenue officers of that duty.

In 1078 M. E. (1902-93) the rules regarding the procedure to be adopted by forest settlement officers were revised in view to providing facilities for the speedy disposal of claims. Rules were also passed on the following subjects:—

1. Maintenance and feeding of trained elephants.
2. Permission to owners of estates to cut cotton-wood on payment of seignorage.
3. Levy of the value of trees on waste lands.
- 4; Prohibition of the destruction of teak saplings on registered lands by ryots.

In this year an additional division and 3 Rangers were newly constituted.

In the year that followed the Forest Rules were revised and the duties of the forest settlement officers better defined. Special concessions were granted to hillmen to induce them to settle down in fixed localities, and plots of land were specially allotted to them within the reserved forests for purposes of cultivation. The tariff rates on jungle wood were raised in view of the large demand for timber. The rates of seignorage were also raised. A uniform rate was fixed for the price of the wild cardamoms collected by the hillmen. Trees standing on puthuval lands were ordered to be paid for at the time of registry instead of remaining the property of Government under the care of the ryots for infinite periods.

In 1085 M. E. the Revenue Settlement Office was abolished and the duties of that office were transferred to the several Divisional Forest Offices. A seignorage rate of 6 annas per cart load of leaf manure removed from the

reserved forests was charged and the tariff rates for teak and blackwood were revised. A tariff rate of 8 annas per cubic foot of Chālathadies and 11 chuckrams (a little more than 6 annas) per parah of charcoal was imposed. A scheme for re-organizing the Department was drawn up and given effect to in the next year. For the first time in the history of the Department it began to supply timber to the South Indian Railway direct.

Two years later seignorage rates were imposed on Red wood, Kolapala oil, Pugil and Vallavam. In 1089 M. E. (1913-14) the heavy work in the Quilon and Central divisions necessitated a bifurcation of the former into the Quilon and Shenkōtta divisions. In 1063 M.E. the Forest Manual compiled by Mr. Narayana Iyengar was approved by Government and printed. Mr. Dhanukoti Pillai was entrusted with the work of preparing a Manual of Forest Guards. In the next year the Plantation Division was abolished. Mr. Raman Menon, the Conservator of Forests, suggested the imperative necessity for an economic survey of the forests.

The year 1096 M. E. saw many changes. The headquarters of the department was shifted to Trivandrum from Quilon. As a result of the joint report submitted by the Conservator of Forests and the other departmental heads an Economic Development Board was constituted with the Conservator as its President. As recommended previously, the Deputy Conservator of Forests was appointed as Utilisation Officer and was asked to carry out an economic survey of the forests in the northern division. In this year the Taungya System followed in Burmawas proposed to be introduced in the State. "By this system Government gave parts of reserved forests to individuals for cereal cultivation and in return they clear the growth and cultivate the land with paddy in the first year and along with the paddy sowing dibble teak seeds in limes, and teak plantations are thus formed. They are allowed to cultivate the area in the second year too and they are to replace all casualties among plants and

in the beginning of the third year, the Taungya cultivators give up the land complete with teak seedlings six feet apart free from weeds."

In 1097 M. E. a Forest College was opened at Quilon, to give practical training to men to fill up vacancies in the Department. It was, however, found in the next year that there were in the Department already a sufficient number of men trained at Coimbatore and other places and that these with the first batch of thirteen students would be more than sufficient to provide trained men to fill up vacancies in the executive staff of the Department for several years to come. On the other hand, the Deputy Rangers and Foresters already in service required training very badly and it was therefore decided not to have a second batch of students for the Rangers' class but to utilise the Forest College to give a complete course of training for one year to Deputy Rangers and Foresters already in service and to abolish it finally at the end of the year. The Department sent valuable exhibits to the Trivandrum and London Exhibitions in 1099 M. E. In the next year a scheme was drawn up to introduce a Forest Officers' Family Benefit Fund, the main object of which was to render pecuniary help to members of the families of Forest Officers on the death or retirement of the latter. But later on the scheme was abolished as Government themselves had in view a similar scheme applicable to all departments.

In 1107 M. E. as a measure of retrenchment the Ēttumānūr Range of the Kōṭṭayam division and the Chengannūr Range of the Central division were permanently abolished and the teak plantations at Malayāttūr in the Northern division and Mahēndragiri Range in the southern division were also abolished temporarily and added to the adjoining ranges. The Department took part in the Śīl Chithīra Thirunāl Investiture Exhibition and was awarded a certificate of honour and a gold medal.

In 1109 M. E. in connection with the visit of His Excellency the Viceroy a Shikar was arranged at Eḍapālayam. A spacious camp was constructed entirely of *ūtta* and bamboos. The distinguished guests were highly pleased with the workmanship of the camp. The Imperial Sylviculturist, Dehra Dun, accompanied by the Provisional Sylviculturist, visited the State to study the system of raising teak plantations under the Taungya System and they were highly impressed with the work done here.

The following statement gives the receipts and expenditure of the Department from 1065 to 1110 M. E.

Year	Receipts Rs.	Expenditure Rs.
1065	5,74,587	3,16,838
1070	5,75,841	2,51,519
1075	5,09,125	3,36,872
1080	6,38,523	4,97,625
1085	8,68,716	6,47,462
1090	13,99,720	8,58,881
1095	13,60,370	6,50,851
1100	13,52,888	7,60,792
1105	16,65,238	8,22,366
1110	13,46,279	8,08,435
1112	12,79,189	7,06,646

The statement below gives the area of the reserved forests from 1070 M. E. onwards.

Year	Area of Reserved Forests. Sq miles.	Year	Area of Reserved Forests. Sq. miles.
1070	345	1095	2,386
1075	1,313	1100	2,390
1085	2,325	1105	2,393
1090	2,344	1100	2,396

Now the Department has one Conservator, two Deputy Conservators, four Assistant Conservators, and twenty-four Rangers.

THE STAMP DEPARTMENT.

The reduction of the duty on tobacco in 1055 M. E. (1880 A. D.), the lowering of the selling price of salt in 1058 M. E. (1883 A. D.) under the terms of the Interportal Convention and the relaxing of many stringent rules affecting the land revenue involved an immediate sacrifice of revenue. “These reductions”, says Dewan Ramiengar, “coupled with the precarious state of cardamom revenue rendered it necessary, in the interests of progressive administration, and with the survey and settlement in hand, to seek for some new source of revenue, and His Highness’ Government resolved on imposing a moderate stamp duty as the least objectionable mode of levying such additional revenue, and as affording, with registration, an additional protection against forgery.” Accordingly, a new Stamp Regulation was enacted in 1059 M. E. (1884 A. D.).

Stamp duties were not altogether novel to the people, for long before the Regulation was passed it was the custom to levy penalty on unstamped conveyances when produced before courts. In the old days, when no stamp paper was available for use in the courts, stamped cadjans were used for writing documents of sale or mortgage or transfer of property. The price of these cadjans was very low, one to two annas per cadjan. In 1030 M. E. (1855 A. D.) the income from the sale of these cadjans was only Re. 1,364. The net receipts under stamps during the three months in 1059 M. E. (1884 A. D.) when the Regulation was in operation, amounted to Rs. 32,678, and the total receipts under the head for 1060 M. E. (1885 A. D.) rose to Rs. 2,09,006.

The Madras Government undertook to supply the necessary water-mark paper stamped with Travancore stamps. But as the supply of the adhesive stamps by the Madras Government was inadequate the Government of Travancore commenced printing their own stamps during 1061 M. E. (1886 A.D.) and 91,520 labels were printed at the Stamp Office attached to the Huzur Cutcherry. In the next year Government negotiated with Messrs. Alexander Cowan and Sons in England for the manufacture of stamp paper for the use of Government and the stamps were printed here on paper specially manufactured for the purpose. The stamps are manufactured in the Stamp Manufactory and from there they are sent to the Central Stamp depot where from they are issued to the several branches and local depot for sale. Stamp papers of the value of one rupee and above are countersigned at the Central Stamp Depot before despatch. The Stamps are sold by licensed vendors.

The stamp manufactured and issued by the State
Description of stamps. are :--

1. General stamps.
2. Hundi stamp papers.
3. Foreign bill stamps.
4. One anna receipt stamps.
5. Private documents (embossed).
6. Court fee stamp papers.
7. Court fee labels.
8. Copying papers (ordinary).
9. Do. Do. (Service).
10. Anchal stamps.
11. Anchal covers.
12. Anchal cards.
13. Service Anchal stamps.
14. Service Anchal cards.

The introduction of court fee stamps was sanctioned in 1080 M. E. (1905 A. D.). 2,43,207 court fee stamp papers and 45,41,628 adhesive labels were printed during the year. Half-chuckram copying paper and service copying paper were introduced in 1092 M.E. (1916-17) and copying papers, both service and ordinary, of the values of 1 chuckram and $3\frac{1}{2}$ chuckrams were brought into use in 1096 M.E. With a view to facilitate the calculations of bonus to the copyists employed in the judicial department, the copying papers were arranged to be ruled with 25 lines on each page. The discount to Stamp vendors was revised by giving 2 per cent. on Judicial and Non-Judicial Stamps and 3 per cent. on Receipt Stamps of one anna.

On 1st Chingam 1099 M. E. (1924 A. D.) Court fee stamp papers of value varying from Re. 1 to Rs. 10 were substituted for labels. In order to meet the demand for court fee stamps of the value of one chuckram in the Panchayat courts a new variety of court fee labels was introduced in 1106 M. E. (1931 A. D.).

Anchal stamps of the value of 1, 2, and 4 chuckrams and cards of the value of half a chuckram, were introduced in 1064 M. E. (1889 A. D.). They were printed at the Stamp Office and sold to the public. In 1065 M. E. (1890 A. D.) embossed envelopes of the value of 1, 2, 3 and 4 chs. were brought into use. A discount of 2 chuckrams per rupee was allowed to purchasers of stamps or cards for not less than 7 chuckrams at a time. In 1070 M. E. Anchal labels of the value of half a chuckram were introduced to be used for newspapers and parcels. They were replaced by Anchal wrappers of the same value in the next year. Letter cards were introduced in 1074 M. E. (1899 A. D.) and the price of cards was at first reduced from 8 cash to 5 cash and subsequently to 4 cash with a discount of 1 chuckram per rupee. The design of the stamp on the card was also

Anchal Stamps
and Cards.

improved during the year by substituting the effigy of His Highness the Mahārāja for the shank. In the next year the price of the Anchal wrappers was reduced to 6 cash.

Anchal wrappers were abolished and 6 cash labels introduced in their stead in 1081 M. E. Four cash labels to be affixed to private cards were also introduced during the year. Two years later, six cash and eight cash service Anchal stamps were printed for the first time for the use of Government institutions. Anchal stamps, both service and ordinary, of the value of $1\frac{1}{2}$ chs. were introduced in 1095 M. E. (1920 A. D.).

A general revision of the rates of postage payable on Anchal articles was effected in 1096 M. E. (1921 A. D.) and Anchal stamps of the value of 10 cash and 5 cash, cards worth 5 cash and covers of the value of 10 cash were introduced.

Two additional denomination of service Anchal stamps worth 7 Chs. and 14 Chs. respectively were newly introduced in 1100 M. E. (1925 A. D.). The design of the State Anchal cards was altered.

A new set of Anchal stamps of three denominations were issued in 1107 M. E. (1932 A. D.) to commemorate the accession of the present Mahārāja. Of these the three chuckram stamps were impressed with the bust of H. H. the Mahārāja, while the 12 cash stamps had for their design a picture of the State chariot drawn by six horses and the 6 cash stamps contained a picture of the front view of the Śrī Padmanābhaswāmy's Temple at Trivandrum. These stamps were current for three months from 20th Thulām 1107.

In 1112 M. E. (1937 A. D.) a new set of Anchal stamps of the denominations of 3 ch. $1\frac{1}{2}$ ch. 12 cash and 6 cash was issued in commemoration of the Temple Entry Proclamation. These stamps were of a pictorial design bearing the effigy of His Highness the Mahārāja and pictures of important temples.

Temple Entry
Commemoration
Stamps.

The following changes were effected at the re-
organisation of the department in 1081
Control. M. E.

1. The manufacture of stamps was placed under a Superintendent.

2. A Central Depot was formed at the Huzur Treasury for the issue of stamps and the different sub-treasuries were constituted as branch depots.

3. The Chief Account and Audit Officer was made the Superintendent of Stamps, ex-officio.

The pay of the members of the staff attached to the Stamp Manufactory and the Central Stamp Depot was revised in Edavam 1097 M. E. The salary of the Superintendent was revised in 1104 M. E. and the post was included in the cadre of Divisional Treasury Officers and Senior Superintendents in the Account Office.

The Chief Account Officer continues to be the Superintendent of Stamps, ex-officio, and he is vested with the control of the Stamp Manufactory and the Central Stamp Depot. The immediate charge of the Stamp Manufactory is held by a Superintendent, while that of the Central Stamp Depot is with the Divisional Treasury Officer.

Statement showing the volume of Stamp Manufactured from 1106 to 1111 M. E.

	1106	1107	1108	1109	1110	1111
General stamps	3,14,023	3,27,534	12,06,000	12,06,000	75,904	2,34,489
Hundi stamp Papers	19,155	...	...	...	5,250	...
Foreign bill stamps	39,744	...	66,768	66,768	...	28,800
One anna receipt stamps	22,92,000	...	12,05,520	12,05,520	2,76,000	12,000
Private documents (Embossed)	9,616	7,907	9,292	9,229	8,056	14,151
Court fee stamp papers	2,06,586	1,62,500	2,60,818	2,60,818	2,35,050	1,01,050
Court fee labels	20,83,596	20,14,156	13,01,494	13,01,494	31,04,680	19,86,768
Copying papers (ordinary)	8,83,000	13,86,850	10,35,529	10,35,529	12,77,738	10,56,238
Copying papers (service)	73,000	79,675	74,527	74,527	35,000	37,500
Anchal stamps	1,32,85,024	74,79,323	89,59,860	89,59,860	53,90,112	54,94,356
Anchal covers	20,55,073	28,00,813	26,62,000	26,62,000	33,62,286	25,13,402
Anchal cards	21,42,624	27,99,008	21,78,088	21,78,088	28,99,388	24,95,212
Service Anchal stamps	33,10,104	27,91,152	21,88,452	21,88,452	31,71,000	27,24,540
Service Anchal cards	1,85,760	1,03,024	92,800	92,800	...	...
<i>Total.</i>	<i>2,68,99,035</i>	<i>1,99,51,944</i>	<i>2,12,36,148</i>	<i>2,12,36,148</i>	<i>1,98,40,464</i>	<i>1,66,98,506</i>

The value of stamps, stamp papers, etc., manufactured during the year was Rs. 16·07 lakhs. The issues from the central depot amounted to Rs. 23·73 lakhs. The closing balance in stock in the Central Depot and stamp manufactory was Rs. 76·46 lakhs.

The subjoined table shows the receipts and expenditure of the Department from 1060 to 1111 M. E.

Year	Receipts Rs.	Expenditure Rs.
1060	1,09,006	
1065	2,90,644	41,603
1070	3,56,530	17,198
1075	3,83,588	37,889
1080	8,05,601	...
1085	15,14,021	61,076
1090	18,03,229	1,48,933
1095	24,80,285	2,40,580
1100	26,05,478	93,962
1105	28,26,384	1,19,545
1110	22,59,257	92,639
1111	20,88,320	92,181

CHAPTER XXIX.

ADMINISTRATION OF JUSTICE.

The administration of justice was a subject of anxious care on the part of the rulers of Travancore from the earliest times. The ruler is the head of the State; the supreme Judge and law-giver as well as the head of the executive. In ancient days there was no separate judiciary. The administration of justice was then conducted by the *Nāḍuvāḷis* and *Dēśavāḷis* in conformity with *mar'yāda* or custom. Public security was protected by the troops marching up and down the country. The elders of the village exercised their hereditary function of magistrates, hearing cases and adjudicating upon them. In case of capital crimes the agent of the Government was also requested to take part in the investigation. In important cases the confirmation of the decision by the King was necessary. Oaths and ordeals often decided the issue. The executive officers also exercised judicial functions. The *Sarvādhikāryakkār*, the *Valia Sarvādhikāryakkār* and the *Daḷawa* had their own places in the scheme. There were also the village and taluk *Thadasthers* (arbitrators). The only divisional officer whose duties were purely judicial was the *Mēlvichārippukār*.

This system continued till the time of Dewan Ummini Thampi. He established four courts, *Insuaḥ Cutcheries* for the dispensation of justice, modelled on the courts of the East India Company. Each court was presided over by a *Nāyar Judge* with a clerical staff under him. But there were neither regulations for the guidance of the courts nor any prescribed procedure for the execution of their decrees. When Col. Munro became Resident, he abolished these courts taking the administration of justice into his own hands and doing the work for a time. He heard the evidence

on both sides in the civil and criminal cases that came before him and adjudged them on the merits. He encouraged the people to take their suits to him for decision. The number of cases which he was called upon to adjudicate was so large that it was impossible to continue the system. Nor was this all. There were difficulties in the way of executing his decrees. The Dewan and the officers under him to whom the Resident referred his decrees for execution were little disposed to carry them into effect. At the time of Ummini Thampi's removal from the office of Dewan the litigants had almost discontinued going to Col. Munro. But the practice was soon restored. "About a hundred persons came to me every day demanding justice", writes Munro. "I hear the representations of all these people. I generally investigate fully one or two cases every day assisted by some Pandits; and I send the rest of the complaints to the Kariakars with orders for their being settled by means of Panchayat." But he realised later on that "though it would be exceedingly satisfactory if the Resident himself could settle the complaints of the people and nothing would contribute more to secure their attachment and inspire them with a sentiment of respect for the British Government, yet the arrangement was rendered impracticable by the immense number and the intricate nature of cases which were brought forward for his decision, and by the large area of jurisdiction." The scheme of expeditious justice inaugurated by the Resident had thus to be given up. A new scheme was devised which was approved by the Pandits and then submitted to the Rāṇi for sanction. It was decided as follows:—

1. That there shall be one Principal and five subordinate court established in Travancore for the cognisance of all matters of a civil or criminal nature, connected with the admistration of justice,

2. That the Principal Court shall consist of the Dewan and three judges of whom two shall be Brahmans and one a Nāyar,

3. That each of the subordinate courts shall consist of three Judges, viz., two Brahmans and one Nāyar,

4. That a Daffadar or Daroga and a party of police peons shall be attached to each of the courts,

5. That the subordinate courts shall be stationed and have jurisdiction as follows:—one court at Padmanābhapuram for the administration of justice in the Thōvāḷa and Agasthīśwaram Mukham; one court at Trivandrum for the Thekkē and Vadakkē Trivandrum Mukhams; one Court at Māvelikkara and Ampalapuḷa Mukhams; one court at Vaikom for the Kōṭṭayam and Ēttumānūr Mukhams, and one court at Alwaye for the Ālangāḍ Mukham,

6. That the subordinate courts shall be charged with the investigation and decision in the first instance of all cases of a civil or criminal nature in the country subject to their jurisdiction; and the inhabitants of those countries are hereby enjoined to resort to these courts in the first instance for the redress of their complaints,

7. That the law of Śāstras together with the established usage of the country shall constitute the rules for the decision of all cases with such exceptions as are herein or may be hereafter prescribed,

8. That of the crimes declared to be capital by the Hindu Laws the following only shall be punished with death, viz., 1st, exciting or committing acts of insurrection and meditating or attempting the death of the Rājā; 2ndly, murder; 3rdly, gang robbery,

9. That the following punishments only with the exceptions specified in the next succeeding paragraph are to be sentenced by the courts, viz., death by hanging, banishment, confiscation of property, imprisonment and labour, whipping and fines,

10. That the Courts shall at their discretion commute the punishments prescribed in the Śāstras,

11. That the trial by ordeal is to be discontinued and that all trials are to be determined by evidence taken upon oath,

12. That the Hindu Law in criminal cases, as herein modified, shall apply to all classes of subjects in Travancore, whether Christian, Mussalman, Jew, Parsi etc,

13. That in Civil cases, when the parties may both belong to the same religion, the trial shall be determined by the laws and usages of that religion, and, when the parties may belong to different religions, the trial and judgment shall be regulated by the laws and usages of the religion of the defendant,

14. That it shall be the particular duty of the Police to apprehend all robbers, murderers, thieves, house-breakers, smugglers or other persons guilty of crimes against the public peace or the security of individuals, that all other sirkar authorities and the inhabitants in general are authorised and enjoined to seize criminals of that description, bnt in all cases, and by whomever apprehended, such criminals must be immediately delivered over to the custody of the police,

15. That the police officers, on apprehending or securing charge of criminals, shall report the circumstance without delay to the Dewan, who will order such of the criminals as it may be necessary to try to be sent with an account of their offences to the Daroga attached to the subordinate court within whose jurisdiction the offences may have been committed,

16. That the Daroga, on receiving charge of a prisoner, shall report his name and offence to the court who will make a summary enquiry into the nature of his crime, ascertain the names of witnesses and appoint a day for his trial,

17. That when complaints in civil cases shall be preferred to the courts, summonses shall be immediately issued to the defendants to attend on a particular day, and, if the defendant should not attend at the appointed time, a writing is to be affixed to the court house or some conspicuous place, containing a copy of the summons, and a notice

that if the defendant should not appear within a certain time (not less than 10 days) the court will proceed to determine the case without the defendant's appearance, and, if the defendant should not attend, within the prescribed time, the court shall, on examining the allegations of the plaintiff only and the depositions of the witnesses, decree and give judgment in like manner as if the defendant has appeared and entered into proof,

18. That the court shall issue summonses to such witnesses as may be required to appear before them, transmitting the summons to the police officers of the districts wherein the witnesses may reside and that it shall be the duty of these officers to communicate the summonses to the witnesses and to take measures for their being duly complied with,

19. That if there should be any reason for apprehending that the witnesses may abscond, the police officers shall take proper securities for their due appearance,

20. That in cases wherein the evidence of persons not residing within the jurisdiction of a court may be required, the court will transmit the summons to the court within whose jurisdiction the party may reside, and that the latter court shall forward the summons to the police officer, who will take the necessary steps for securing the attendance of the witnesses at the court where their evidence may be wanted,

21. That all complaints preferred to the courts shall be entered in registers and investigated according to the order in which they shall have been entered,

22. That when complaints may be preferred against any of the Sirkar authorities for matters connected with the execution of their public duty or for abuse of authority, oppression or acts of injustice, the courts shall examine upon oath the complaints together with their witnesses and shall then without summoning the defendants transmit the proceedings to the Principal Court by whom they shall be submitted for his directions,

23. That the proceedings of the court shall invariably be conducted in the most public manner and that all trials shall be founded upon evidence to be delivered upon oath, and in the presence of the accused parties,

24. That in criminal cases, such as murder robbery, theft, etc., the trial shall be conducted and the sentence passed by the court, and that all civil suits and cases shall also be tried and determined by the courts except when either of the parties should apply for an investigation and decision by a Panchayat, in which case the court shall refer the suit or cases to the investigation and decision of a Panchayat acting upon oath and composed of equal numbers named by the respective parties together with a certain number of persons to be appointed by the courts at their discretion,

25. That in all trials, whether civil or criminal, whether conducted by the courts or by Panchayat, a specific charge shall be prepared stating the crime or offence imputed to the accused party, the evidence in support of the prosecution shall be received upon oath, and committed to writing, the evidence for the defence shall be then received and recorded in the same manner, and the decree or sentence of the court or Panchayat shall be drawn out stating the decision with a summary account of the grounds upon which it shall have been founded,

26. That all sentences and decrees passed by the subordinate courts excepting in cases of capital punishments or of appeals to the Principal Court in civil cases, shall be carried into immediate execution in the following manner, viz., in civil cases copies of the decrees shall be furnished to the respective parties and shall also be transmitted to the Kāryakkār and the police officer of the district wherein the property or subject of the dispute may be situated, and it shall be the duty of the police officer on receiving a communication of such decrees to take measures for enforcing their executions, and in criminal cases the

sentence of the courts shall be communicated to the Daroga attached to it, who will under the superintendence of the court carry the sentence into execution, unless it shall be of a nature such as banishment or confiscation of property that would require the orders of the Dewan for its execution, in which case the Daroga is to report the circumstances to the Dewan and act according to his direction,

27. That sentences of death passed by the subordinate courts shall be forwarded with all the proceedings connected with them to the Principal Court, that the proceedings and sentences shall be carefully examined by the Principal Court, and, if found correct, shall be forwarded to the Rājā, and the sentences after being confirmed by the Rājā shall be returned to the subordinate courts and transferred by them to the Daroga for execution,

28. That in civil cases persons considering themselves aggrieved by the decision of the subordinate courts shall have a right to appeal to the Principal Court, that on announcing their desire to appeal which must be declared within 15 days after the passing of the decree, the subordinate courts shall notify the appeal to the Principal Court, and shall suspend the execution of the decree,

29. That it shall be the duty of the Principal Court to examine and correct the proceedings of the subordinate courts and to have to try and determine all appeals from those courts,

30. That copies of the proceedings in all cases tried by the subordinate courts or by Panchayats assembled under their authority shall be transmitted to the Principal Court, that the Principal Court shall carefully examine these proceedings, shall apprise the subordinate courts of any informalities in them, and shall, in cases of great irregularities or manifest injustice, order a fresh trial or a revision of the sentences of the subordinate courts,

31. That the Principal Court, on receiving an appeal, shall apprise the subordinate court from which it may have

been made of the day appointed for its investigation and that the subordinate court shall issue the necessary summonses for the appearance of the parties and their witnesses before the Principal Court on the appointed day,

32. That in cases of litigious appeals the Principal Court shall at its discretion impose suitable fines upon the appellant and order him to pay the costs of the opposite party;

33. That the Principal Court shall be authorised to try and determine in the first instance such cases, whether civil or criminal, as may be referred to the Dewan to its decision.

When the reform was in contemplation, the Rāni wrote the following letter to Colonel Munro on the subject on the 30th Āvani 987 M. E. (1811-12 A. D.).

"On the 29th I received by Tappa Sastri a letter as well as the Regulations enacted for the guidance of the courts to be established for the trial and decision of the suits which may be instituted by the inhabitants of this country and understood the contents thereof. I have received specific instructions appointed for the establishment of the courts and for the trial of all suits. Having received a verbal communication on the subject at Attungal and now a letter to that effect, I feel a great satisfaction at the measures adopted for the speedy decision of the complaints of the inhabitants by the courts at different places. I request that you will appoint proper officers for the courts and cause the suits of the complaints to be decided without delay. In cases of doubts it has been customary formerly to let a party dip his hand in the melted butter or to receive melted lead into his hand. Whenever a doubt was entertained in the cases of Namūtiris on the Malabar coast, the fact is ascertained by letting the party to take his oath by dipping his hand in the melted butter at a holy place called Suchindram, so that it would be proper to preserve the same rule in case of the occurrence of similar circumstances."

The Rāni approved of the Regulations with the exception of the provision prohibiting the trial by ordeal. It was finally decided to insert a clause that trial by ordeal might be used in particular cases with the express sanction of the Dewan.

In 987 M. E. seven Zilla Courts were established and placed under the orders of the Dewan who was the Head of all the departments of the public service. The term 'Regulation' or 'Act' had not then come into use. All measures of state were made known by Royal Proclamation under Sign Manual or Chaṭṭavañiōlas or Hookumnamahs. These courts were to enquire into all cases, civil, criminal or police, which were brought before them, and report to the Dewan, who passed orders on each case. An Appellate Huzur Court attached to the Dewan's Cutcherry was formed in 990 M. E. (1814) for the hearing of appeals from the decisions of the Zilla Courts. The salary of the Huzur Judge which was Rs. 200 per month was raised to Rs. 350 in 991 M. E. and the pay of his colleagues from Rs. 210 to 250. The pay of the Pandit was raised to Rs. 140 per mensem. The staff was also increased.

There were at the time eight subordinate courts presided over by Sheristadar Judges. The punishments inflicted in those days were severer than now. But Brahmans and women continued to be exempted from capital punishment. In 993 M. E. (1817) the system of investing the Tahsildars with jurisdiction in petty police cases was tentatively introduced in the Shenkōṭṭa taluk. Munsiff's courts were established in 1007 M. E. (1831) and were invested with jurisdiction in petty police cases as well as in civil suits up to Rs. 100. In 1010 M. E. (1834) a general scheme of judicial administration based on the system obtaining in the Madras Presidency was introduced by means of five Regulations. The first prescribed the general powers and functions of the Munsiffs. By this they were empowered to try all cases up to Rs. 100 but were prohibited

to try suits against the Sirkar, suits in which a European or American was a party and suits for damages for defamation of character or personal injuries. There were twenty-five Munsiffs appointed. Regulation II provided for the adjudication of suits by Panchayats. Regulation III formulated the procedure for the execution of the decrees of all courts by the Munsiffs. Regulation IV reduced the number of Zillah Courts from seven to five and revised their constitution and powers. Each court was to consist of a Hindu Judge, a Christian Judge, and a Pandit. It was invested with unlimited pecuniary jurisdiction. Regulation V created the Appeal Court (known first as the Sadr and subsequently as the High Court) consisting of three Hindu Judges, one Christian Judge, a Śāstry and a Mufti. The presence of all the four judges was necessary at the investigation of cases, though two of them with the aid of the Śāstry and the Mufti were competent to decide.

In 1023 M. E. sub-officers of police were appointed to exercise powers of a police officer (Tahsildar) during his absence for the commitment of cases. In 1025 M. E. a law was passed enabling persons to sue *in forma pauperis*. A Regulation was passed in the same year whereby the number of Munsiffs was reduced and they were relieved of the duty of executing the decrees of the Zillah and Appeal Courts. The name of the Appeal Court was changed to that of Sadr Court in 1037 M. E. Courts of small causes were established and a better distribution of judicial business was effected. One Zillah Judge was to sit for transacting the business on the criminal side and the other judges were to sit on the civil side instead of all judges sitting to do the same work. A Code of Civil Procedure, based on the British Indian Act, was introduced in 1037 M. E. (1861). In 1040 M. E. (1865) a Regulation was passed defining the status of vakils, their discipline and their rights in relation to the courts. Two Regulations were passed in the next year, the first empowering a single judge of the Zillah Court to try and determine civil and

criminal cases, and the second raising the jurisdiction of the Munsiffs to hear and decide suits of the value of Rs. 200 and under.

Regulation I of 1047 made provisions for the better conduct of work in the Sadr Court. The court being composed of four judges, it sometimes happened at a sitting of the Full Bench of that court that the judges were equally divided in opinion. A decision could not, of course, be arrived at in such cases, which had to be referred for the commands of His Highness the Mahārāja. Regulation I of 1047 enacted that when such a division occurred, the opinion of the Senior Judge shall prevail and be pronounced as the decree or order of the court. It also provided for the decision of cases in which there was a difference of opinion at the sitting of an even number of judges of the court was to be called in unless before the call is agreed to, one of the Judges require that the subject be referred to the Full Bench.

A subsequent Regulation relieved the Dewan of the exercise of judicial functions as Chief Magistrate, and invested the Division Peishkars, the Commercial Agent at Alleppey, the Conservator of Forests, and the Superintendent of the Cardamom Hills, with the full powers of a Magistrate in their respective ranges. It also raised the punitive powers of all Sub-Magistrates. Appeals from the decisions of a Magistrate, which hitherto lay to the Dewan, were made cognisable by the Zillah Court in whose jurisdiction the offence has been committed. But there was to be no appeal, however, from the order of a Magistrate declaring a party to be in possession of a subject in respect of which there existed a dispute likely to induce a breach of the peace; in which case the order was to hold good till the possessor was evicted by the civil court. Similarly, there was to be no appeal from the decision of a Magistrate in case of acquittal. But in case of offences not triable by the Magistracy, it was competent to the Zillah Court to order

the commitment to itself of any accused person who might have been discharged by the Magistracy. The Dawan, however, continued to exercise general and particular administrative and executive control over the Magistracy and the Police, and was empowered to call for a report on or record of any criminal case disposed of by any tribunal with a view to bringing the case or any circumstances connected therewith under the consideration of His Highness the Mahārāja.

In 1054 M. E. the judiciary was served with a further instalment of reform by which the constitution of the Sadr Court was remodelled. The number of judges was reduced from four to three with a Pandit to be consulted on points of Hindu Law. Hitherto two judges sitting as a Bench used to hear and dispose of regular and special appeals. But by the reform a single judge was empowered to dispose of all matters, with power to reserve for the opinion of another judge or of the whole court any point in which he may differ in opinion from a prior decision. Criminal cases which required reference to the Sadr Court by the Zillah Judge were restricted to those where capital sentence or imprisonment for life was awardable. A prisoner had the liberty to claim to be heard by two judges of the Sadr Court if the sentence awarded exceeded 7 years. A single Judge was empowered :--

1. To hear and decide all regular appeals valued at Rs. 700 and below :

2. To call for information from the lower courts as to any cases on their files, and to correct any error of law or practice; should the judge find on perusal of the records that general circulars were required to be issued for the guidance of the lower courts touching such error of law or practice, he was to lay the matter before the whole court for disposal;

3. To transfer cases from one court to another ;

4. To dispose of small cause references and appeals from orders and all other matters not expressly provided for ;

5. To reserve any question of law or practice for the opinion of another judge or of the whole court; and

6. To refer to the whole court all cases where his opinion is opposed to any former decision of the court”.

The constitution of the Sadr Court was not satisfactory; for Dewan Ramaiengar in his memorandum on Judicial Reform dated 30th June 1891 wrote :

“The result of this legislation is the existing Judicial machinery which for the disposal of civil suits, consists of:

1. Nineteen Munsiff's Courts with jurisdiction over cases up to Rs. 200 in value. Their decision in suits for personal property up to 10 Rupees' value is final.

2. Five Zillah Courts presided over by fourteen Judges who take cognisance of all suits above Rs. 200 in value, and also hear and decide appeals from the decisions of the Munsiffs. Their judgment is final in all cases in which the subject matter of the appeal is personal property of the value of 50 rupees and under.

3. A Sadr or Chief Appellate Court presided over by three judges with a Pandit, who have no original jurisdiction but who are empowered to hear regular appeals from the decisions of the Zillah Courts and special appeals on points of law from those of Munsiffs.

4. His Highness the Mahārāja, as the fountain of justice, is the highest Appellate Court in the land and admits appeals from the decisions of the Sadr Court.

“The Munsiffs are of two grades—five first class Munsiffs on Rs. 100 and fourteen second class Munsiffs on Rs. 70 each per mensem.

“Of the Zillah Courts, with the exception of that of Alwaye (stationed at Parur), which is presided over by a single Judge, the others have three and four judges in each. Thus the courts at Padmanabhapuram and Quilon have each a 1st and 2nd Judge, and also an additional Judge. The Trivandrum court has a 1st, a 2nd and a 3rd Judge, while Alleppey has three permanent Judges and one

additional Judge. The 1st Judge in these courts draws a salary of Rs 300, the 2nd Judge Rs. 200 and the 3rd and additional Judges with one exception, Rs. 150."

The defects of the Judicial Department at that time are thus described :

"1st, The unnecessarily large number of courts with reference to the area of the State and its requirements.

"2nd, The limited jurisdiction of the lower courts, compared with those of corresponding grades in the British service.

"3rd, The consequent waste of the public time and working power.

"4th, The low salaries of the Munsiffs and Zillah Judges with reference to their position and responsibility.

5th, The consequent want of inducement for men of superior intelligence and character to enter the service.

"In reference to the first of these defects, it is sufficient to point out that while in the Madras Presidency there are 111 Munsiffs Courts for an area of 1,38,856 sq. miles or, to every 1,251 sq. miles, we in Travancore have 19 Munsiffs Courts for 6,730 sq. miles or 1 to every 354 sq. miles. Again, while there is but one Zillah Judge to each district under the Madras Government, we have no less than 14 Judges for Travancore.

"Regarding the second and third of the defects enumerated, which may be considered together we have only to remember that in Travancore, in the absence of anything corresponding to those village judicatures in the Madras Presidency which dispose of four-fifths of the civil litigation in the simplest and most inexpensive manner and at the very doors of the litigants, every petty suit however small in the value goes to the Munsiffs, who are vested with jurisdiction only up to Rs. 200 against Rs. 2,500 which is the limit of the jurisdiction of the Madras Munsiffs. Another material point of difference is that the latter have small cause jurisdiction up to Rs. 50, whereas the Travancore

munsiffs have none. There is indeed no appeal from their decisions in cases up to Rs. 10, but this is no relief to them, as they are obliged to follow the same procedure in these cases as in suits of a higher value.

The pecuniary jurisdiction of the munsiffs being limited to Rs. 200, that of the next higher grade of officers the Zillah judges, necessarily begins only at that point, and embraces an amount of litigation at the lower end of the scale, which never goes before the District or even the sub-judges in the Madras province. The Zillah Courts in their turn are thus flooded with cases which ought to be disposed of by Munsiffs, but which the Zillah judges alone can deal with under the present arrangements.

"In like manner the smallness of the jurisdiction of the Zillah judges necessarily adds to the work of the Sadr Court, as it has the effect of bringing before them in regular appeal all cases down to Rs. 200 in value. The time of the inferior courts is thus wasted in hearing cases which are quite as well disposed of by tribunals of a lower grade, and the suitors are subjected to an amount of inconvenience, loss of time, and consequent hardship which cannot fail to make our judicial administration unpopular".

With a view to remedy the defects several measures of reform were brought into force in 1057 M. E. The whole judicial system was reorganised. Regulation I of that year called the Travancore Civil Courts Regulation, reduced the number of Zillah judges from 14 to 9 and regulated their salaries. It also reduced the number of munsiff's courts from 19 to 18, graded the munsiffs raising their salaries, and raising their jurisdiction from Rs. 200 to Rs. 500, and investing them with final small cause powers in personal suits up to the value of Rs. 20. The Regulation conferred on Government the power of regulating the number, constitution and territorial jurisdiction of the civil courts. The decisions of the Zillah Courts passed on appeals in suits from money or other personal property not exceeding

Rs. 50 were declared final. Another Regulation constituted the High Court, raising the number of judges from 3 to 5, one Chief Justice and four puisne judges with a Pandit to advise on points of Hindu Law.

Under the old constitution a single judge exercised very large powers, but under the new enactment Division Benches consisting of two judges were required;

1. to hear and determine all appeals, civil and criminal, preferred from the decrees, orders or sentences of the Zillah and Sessions courts where the same are allowed by law;

2. to transfer civil or criminal cases from one court to another;

3. to dispose of references in small cause cases; and

4. to dispose of references made by Session Judges and Magistrates under Regulation III of 1056.

After the reform a single judge was competent only to call for information from the lower courts regarding cases on their files with a view to superintend their working and to correct errors of law or practice, to revise calendars and other returns in criminal cases, to examine the returns submitted by the civil courts and to refer any point of law for the final decision of a Division Bench or to a court consisting of not less than three judges.

In civil cases where the judges composing a Division Bench agreed an appeal lay to the Sovereign from their decree or order, but if they disagreed and the case was one which would otherwise be appealable to His Highness the Mahārāja under the Regulation, they were required to record their opinions and to direct that the case be referred for disposal by a Full Bench consisting of all five judges from whose decision there was to be no appeal. In all other cases where there was a difference of opinion between the two judges forming a Division Bench, the Regulation provided for their referring the case to a third judge, or, in any

case of a novel or special character, or involving an important point of law, to a Full Bench consisting of all the five judges. In either case the decision of the court was final.

In the matter of appeals to the Sovereign from the decrees or orders of a Division Bench of two judges, provision was made for referring such appeals to a Judicial Committee consisting of the remaining three judges of the High Court, if the subject matter of the suit in the court of first instance and in appeal was valued at Rs. 5,000 or more. But if the judgment of the Division Bench affirmed the decision of a lower court, an appeal lay to the Sovereign only if the case involved some substantial question of law. Petitions for permission to appeal to the Sovereign were to be presented to the Judicial Committee, who were empowered to admit the appeal, if the prescribed conditions as to security for costs and the payment of fees were duly fulfilled. The Committee then gave notice to the other party, fixed a day for the hearing and submitted their opinion through the Dewan to His Highness the Mahārāja, who thereupon confirmed the same.

Regulation II of 1061 M. E. was passed to empower a single judge of the High Court, when sitting as vacation judge to dispose of applications for staying execution of decrees of the civil courts and to suspend sentences of Criminal Courts. Regulation IV of the same year was passed to authorise the execution in Travancore of the decrees of the Civil Courts in British India and the Cochin State, His Excellency the Viceroy and Governor General and His Highness the Rājā of Cochin having granted similar concessions to the decrees of the Travancore Courts. Rules were passed in this year prescribing the qualifications for Munsiffs and Vakils, regulating leave and leave allowances to judicial officers, and prescribing the mode of preferring complaints against judicial officers.

By Regulation I of 1065 M. E. the number of judges of the High Court was reduced from five to four. Under

this enactment a single judge of the High Court was empowered to hear appeals against the decisions of the District courts in suits of the value of Rs. 2,500 and upwards and an appeal to the Sovereign from his decision was provided, the remaining three judges of the High Court sitting as a Judicial Committee to hear such appeals.

In 1066 M. E. the small cause jurisdiction of munsiffs was raised from Rs. 20 to 30 and the final appellate jurisdiction of the Zillah judges from Rs. 50 to 60. This relief enabled the courts concerned to devote greater time and attention to the more important suits. In connection with this the High Court observed at a later stage that "the relief to the Munsiffs by the operation of the Regulation cannot, however, be said to be great, considering the heavy work devolving on them. It may be noted in this connection that of the cases filed as regular suits before the Munsiffs 23·56 per cent. were suits for money or personal property of the value of between Rs. 30 and 50, and it is a question deserving the early and serious consideration of Government whether a further increase of the small cause jurisdiction of the Munsiffs to Rs. 50, which is likely to afford the Munsiffs appreciable relief besides tending to save time and expense to the suitors, is not expedient."

The Regulation defining the constitution and powers of the High Court (Regulation I of 1065) having been found defective in many respects and difficult in its practical working, it was repealed and a new enactment was passed in 1067 M. E. The present law abolished the intermediate appeal and empowered a Full Bench of three judges to hear and determine all civil appeals from the decisions of the district courts in suits of the class specified above subject to the confirmation of their decree by the Royal Sign Manual. But this was in force only for four months. The High Court made the following observation in regard to its effects:—

"Though the new Regulation has not remained in force for a sufficiently long period during the year to enable

us to pronounce an opinion on the same, yet we may safely observe that, besides securing public confidence in the administration of law and ensuring justice to the parties at a comparatively little cost, its provisions are simple and no difficulty is likely to arise in working the same in practice."

To prescribe the mode of valuing suits for the purpose of determining the jurisdiction of courts and of assessing pleaders' fees for purposes of taxation of costs, a Regulation was passed in 1068 M.E. (1192-93). Regulation V of the same year amended the Limitation Regulation II of 1062 (188-87). The Civil Procedure Code, Regulation II of 1065 (1889-90), was amended by Regulation II of 1070 (1894-95). This Regulation prohibited civil courts from taking cognisance of suits relating to Karḍukrishi, Viṛuṭhi or Service Inām lands without the special order of Government permitting the plaintiff to seek such redress. It contains a similar prohibition in regard to suits connected with pensions. The Regulation also provided a definite procedure for the institution of suits by or against Rulers of Native States under the suzerainty of Her Majesty the Queen Empress of India and the execution of decrees passed against them. Regulation II of 1071 (1895-96) extended greater protection to judges, magistrates and others acting judicially. Regulation III of 1075 (1899-1900) amended and consolidated the rules relating to vakils and amended an old Regulation passed in 1040 (1864-65). The Civil Courts Regulation was amended by Regulation I of 1077 (1901-02). The ordinary jurisdiction of the Munsiffs was raised from Rs. 500 to Rs. 1,000 and power taken to raise their small cause jurisdiction from Rs. 30 to Rs. 50 in individual cases on the recommendation of the High Court. Consequent on the reorganisation of the State Accounts, the separate treasuries attached to the Courts were abolished in 1080 M. E. and arrangements made for all moneys being paid into the revenue treasuries, Court fee stamps were introduced.

The rules prescribing the qualifications for enrolment as vakils of the High Court were amended in 1081 M.E. and only barristers-at-law, attorneys of the British High Courts and graduates-in-law were declared eligible for enrolment. Regulation II of 1084 relating to the civil courts in the State came into force on the 1st day of Chingam 1085. The enhancement of the pecuniary jurisdiction of the Munsiffs in respect of both ordinary suits and small causes was the main feature of the new law. The introduction of impressed sheets for copies in lieu of labels was sanctioned and brought into effect.

The Civil Courts Regulation II of 1085 swelled the files of the Munsiffs by enhancing their pecuniary jurisdiction in ordinary suits and in small causes. Changes were made to meet the consequent increase of work in the several Munsiff's courts and to equalise the work of the district and Sessions Courts. The scale of office establishment for all grades of courts, from the High Court downwards, was also improved.

A readjustment of the territorial jurisdiction of the several courts was made during 1087 M.E. The year 1094 M. E. was marked by a considerable increase in the volume of original litigation throughout the State. In view of the balance of arrears pending in the High Court and in some of the district courts at the beginning of 1094 M. E. additional courts were established temporarily. The six village panchayat courts tentatively established in 1092 M.E. at Nāgercōil, Trivandrum, Quilon, Alleppey, Kōṭṭayam and Parūr were continued during 1094 M. E. The creation of new village panchayat courts in all the other thirteen Town Improvement Committee centres was sanctioned with effect from 1095 M.E. The year 1095 M. E. exhibited a general decrease in the volume of litigation. The rate of process fees and the value of copying sheets was also raised. The 19 village panchayat courts were made permanent from 1st Chingam 1110 M. E.

In 1930 a Commissioner was appointed to inquire into the question of delay in the disposal of civil cases in the State and to suggest measures for the quick disposal of cases and speedy execution of the decrees and orders issued by the courts. The Commissioner was empowered to examine the territorial jurisdiction of the civil courts and to submit such proposals as might be necessary regarding the readjustment of their jurisdiction, the opening of additional courts or the shifting of the location of courts. The Commissioner submitted his report in 1107 M. E. The jurisdiction of the village panchayat courts at twelve places was enhanced and new village panchayat courts were established at three places in 1101 M.E.

As in the case of civil Justice it was only by about the year 987 M. E. that an attempt was made at formulating rules and establishing courts to try
Criminal Justice and punish criminals. In the earlier days the punishment inflicted was invariably very often too severe. "The method of inflicting punishment on criminals in Travancore", says Forbes, "is in some respects singular; for capital crime the culprits generally suffer death; although, as in most oriental governments, money and interest may purchase a pardon, except for the dreadful sin of killing a cow, or selling one for slaughter, this subjects them to a most cruel death. For debts and non-payment of fines inflicted as a punishment, they are confined by the Sirkar or chief of the district who draws a circle round the prisoner, from which he dare not move; then, gently laying a sharp stone on the crown of his head, demands payment of the sum required, on a refusal, he places a flat stone over the other, and ties it firmly on; additional weights are gradually accumulated, with a repetition of the demand, until the sharp stone, penetrating the head either ensures payment; or causes a painful death".

In 987 M. E. (1811-12) Zillah Courts were established to inquire into police and criminal cases and submit their proceedings to the Dewan. The Appellate Huzur Court was formed in 990 M. E. (1814-15) for the hearing of appeals from the decisions of the Zillah courts. In 993 M. E. (1817-18) and 1007 M. E. (1831-32) the Tahsildars and Munsiffs were successively invested with jurisdiction in petty police cases. In 1010 M. E. Cunden Menon was appointed to frame a code of laws both criminal and civil, founded upon the British enactments. The code framed by him consisted of eight Regulations. The first five treated of Civil Procedure and the constitutions of the Munisiff, Zillah and Appeal Courts; the sixth Regulation invested the Tahsildars with police authority and the Zillah courts with criminal powers, while the seventh and the eighth authorised judges of the Appeal Court to perform the function of sessions courts. Regulation VI of the year empowered Tahsildars to hear and decide all cases of a trivial nature and to commit all cases of heinous offences to the Zillah courts. It also empowered the Dewan to supervise the work of the police and the Magistracy. Regulation VII defined the powers of the Zillah criminal courts. The judges of the Appeal Court were appointed to proceed on circuit once in every six months to the different Zillah courts, to investigate and decide all cases requiring a punishment higher than it was competent for the subordinate courts to award. In 1012 M.E. a question arose whether Europeans residing in Travancore were subject to the civil and criminal jurisdiction of its courts. The Government of India, on being consulted by the Madras Government at the instance of the British Resident, decided that "Europeans residing in the territories of Native States not being servants of the British Government, be held to be in all respects and in all cases, civil and criminal, subject to the law of the country in which they reside". In 1030 M. E. (1854-55) officers designated Dewan Peishkars were appointed

with powers of general control and supervision in all magisterial and police matters. In 1032 M. E. (1856-57) the circuit courts were abolished and in their places three sessions courts were established to which the Zillah criminal courts were made immediately subordinate. These sessions courts were abolished in 1037 M. E. (1861-62) and their powers merged into those of the Zillah courts. Regulation III of 1041 legalised the admission of approvers in criminal cases. Vakils were admitted for the first time in 1043 M. E. (1867-68) to plead in criminal cases. In 1868 the power of the Travancore courts to punish European subjects was again questioned. John Liddel, a European British subject in the employ of the Travancore State, holding the office of Commercial Agent, was charged with the embezzlement of a large amount of public money. He was sentenced to two years imprisonment by a Special Commission appointed for the purpose. But the Madras Government on complaint by Liddel, cancelled the punishment. Sir T. Madhava Rao, then Dewan of Travancore, vindicated the prestige of Travancore by a series of letters. As a result of these the British Resident sent to the Dewan the following letter under date 9th December 1868. "In accordance with this opinion, His Excellency the Governor-in-Council sees no reason to question the legality of the sentence passed upon Mr. Liddel by the Travancore courts, and resolves to cancel the former order on the subject".

But the matter did not end there. Six years later the Resident wrote:— "In consequence of communications from His Excellency the Governor General of India in Council, I am directed by the Madras Government to explain to His Highness the Mahārāja of Travancore, with every compliment, that His Excellency the Governor-in-Council having regard to the position of Her Majesty as Paramount Power in India and to the Treaty engagements entered into with Travancore, does not recognise the position assumed by the late Dewan, Sir T. Madhava Rao, in the discussion

that took place in Liddel's case (viz., the exercise of jurisdiction over European British subjects is an inherent right possessed by the Government of Travancore) and that the altered condition of law respecting the trial of European British subjects for offences committed in Native States requires some alteration in the practice which has hitherto prevailed. It is observed that when the jurisdiction of Travancore in 1837 was recognised there were difficulties in the way of trying in British courts European British subjects for offences committed in Native States. These difficulties have been removed by different Acts of the Imperial and Indian Legislatures, and the question is thereby placed on a different footing to that on which it formerly rested."

In accordance with this His Highness the Mahārāja issued a Royal Proclamation on the 16th Edavam 1050 (28th May 1875) to give effect to the arrangement under which Special Magistrates to be appointed by His Highness the Mahārāja and invested with the powers (3 months' imprisonment or fine up to Rs. 1,000 or both) of a Magistrate of the 1st class under the Indian Procedure Code, were empowered to try all cases within their cognisance and in committable cases to commit (in virtue of their contemporaneous appointment by the Viceroy as Justices of the Peace) either to the British Resident as a Court of Session or to the High Court at Madras.

There was a redistribution of magisterial powers in 1047 M.E. (1971-72); the Zillah and Sadr courts were invested with certain appellate and revisionary powers over the proceedings of the Magistracy. The Dewan Peishkars were constituted magistrates, each in his own division, in the place of the Dewan, and their powers as well as those of the Sub-Magistrates were defined. Regulation II of 1052 (1876-77) vested co-ordinate jurisdiction in all magistrates, and in sub-magistrates specially notified. Regulation III of 1054 (1878-79) altered the constitution of the Sadr Court and increased the powers of the Zillah criminal courts. About

this Dewan Ramiengar observed in his Memo on Judicial Reform thus:— “It laid down that it was competent to those courts to try and dispose of all cases committed to them by the Magistrates, which required a smaller punishment than death or imprisonment was awarded should be referred to the Sadr Court. All other sentences were final, subject, of course, to appeal. Appeals lay from all convictions, but the Government alone could appeal from acquittals. The Sadr Court might alter or reverse any sentence and enhance punishment. On questions of fact, only one appeal was allowable.

“The present machinery”, said he, “for the administration of criminal justice consists of:—

1. Thirty Divisional Sub-Magistrates and thirty one Taluq Sub-Magistrates who are courts of first instance in all cases and have power to fine up to Rs. 10, award imprisonment up to 30 days and inflict 6 lashes.

2. Eight Magistrates whose powers of punishment extend to fine up to Rs. 50; imprisonment for 3 months; and corporal punishment, one dozen lashes.

3. Five criminal courts which are competent to try and decide all cases committed to them by the Magistracy; the only limitation imposed being that where the sentence passed is one of death or imprisonment for life, the case must be referred to the Sadr Court. In all other cases the decision of the criminal courts is final, unless altered by the Sadr Court on appeal or in the exercise of their powers of revision.

4. Three Sadr Judges who supervise and control the operations of the Magistracy and criminal courts. All sentences of death must be confirmed by His Highness the Mahārāja.”

The work of the Zillah courts on the criminal side is detailed by the then Dewan, which may be quoted here. “So far back as 1874, the 1st Judge of the Sadr Court was called upon by Government to frame a Penal Code and a

Procedure Code for Travancore. Mr. Chellappa Pillai has accordingly been engaged in this laborious task for more than six years. He has submitted drafts of both codes and one of them (The Penal Code) was referred to a Special Committee composed of the Sadr Judges and others for consideration and report. The Committee met more than once. Before proceeding to the consideration of the draft code the question was raised by me whether it was desirable to have a new Penal Code framed specially for Travancore; whether it was not better and safer to adopt with any reservation that might be necessary the British Indian Penal Code which took 30 years to frame and elaborate by some of the highest intellects, which has been 20 years in operation in the British territories without requiring any material change, and which has been practically the Criminal Law of Travancore for the last 10 years. The question was discussed and the unanimous decision of the Committee was that the Penal Code should be adopted in the manner suggested. The Resident who has been consulted is also of the same opinion. The same course, it was decided by the Committee after carefully examining the Act, should be followed in respect of the Criminal Procedure Code, and it is hoped that before many days are over, these two important Codes, so essential to the efficient administration of criminal justice will become the law of Travancore".

Two Regulations were passed in 1056 M. E. (1880-81) which adopted *mutatis mutandis* the Indian Penal Code with the Whipping Act and the Criminal Procedure Code. This and the separation of the functions of the Magistracy from the Police in 1056 M. E. necessitated a complete reorganisation of the different grades of criminal courts. So most of the divisional sub-magistrates and police amins were dispensed with as unnecessary. The taluk magistrates have been invested with 3rd, and in many cases with 2nd class powers; the division magistrates with 1st class powers, and the chief judge of each of the Zillah courts has been appointed sessions judge.

Regulation V of 1067 (1891-92) amended the law relating to Criminal Procedure on the lines of the British Indian enactment with some modifications suiting local conditions, and Regulation I of 1074 (1898-99) enacted the Travancore Penal Code. Regulation II and III of the same year were passed to amend the Criminal Procedure Code. Additional sessions courts were established at Quilon and Kōṭṭayam and a readjustment of the territorial jurisdiction of the several sessions courts was effected in 1085 M. E. (1909-10). The formation of the Pīrmāde taluk necessitated the appointment of a first class magistrate at Kānjirapally in 1086 M. E. (1910-11).

The creation of a separate department for the administration of dēvaswoms and state charities was taken advantage of to effect a redistribution of revenue and magisterial charges and to take a further step towards the separation of judicial and executive functions by relieving most of the tahsildars of the work of trying criminal cases. The number of stationary second class magistrates was increased. With a view to give non-official gentlemen a share in the administration of justice and incidentally to afford some relief to the stipendiary magistrates, four first class bench courts, within the municipal towns of Nāgercōil, Trivandrum, Quilon, Alleppey and four second class bench courts within those of Kāyankuḷam, Thiruvalla, Kōṭṭayam and Changanāśśēry, were established under the Criminal Procedure Code Amendment Regulation VI of 1097 with effect from Dhanu 1098 M. E.

The number of criminal courts in 1111 M. E. (1935-36) was 75. These included the High Court and the temporary additional sessions courts at Nāgercōil, Trivandrum, Quilon, Alleppey and Kōṭṭayam. The number of first class magistrates' courts decreased from 30 to 29. The additional district magistrate's court at Padmanābhapuram was abolished and the combined Panchayat and Bench Magistrate's Court at Trivandrum bifurcated. There was on an

average one court for every 102 square miles of area and 67,946 of the population.

The judicial administration of the State at present rests with the High Court, except in the matter of offences

General. committed by European British subjects, for which there are special courts established by Law.

Subject to this exception, the High Court is the highest civil and criminal court in the land and has the power of adjudication over suits of the highest value and criminal cases of the most serious nature. Decisions in some important civil and criminal cases, such as decrees in suits to the value of Rs. 5,000 and above, and capital and life sentences, are subject to confirmation by the Ruler, application for which is transmitted through the Dewan, such information however, being almost entirely a matter of course. The High Court has no original jurisdiction. In appeals questions of fact as well as of law are adjudicated upon. Until 1894 M. E. there was a "Royal Court of Final Appeal" corresponding more or less to the Judicial Committee of the Privy Council in England. This court has since been abolished, but the functions of such a committee are to some extent exercised by a Full Bench of the High Court which, when so acting, passes judgments in the form of advice to the Ruler. Below the High Court are the district and sessions courts which are the highest courts of original jurisdiction in civil and criminal matters. Below these district and sessions courts are the courts of the munsiffs and the village panchayat for the trial of civil cases, and the courts of the magistrates including benches of honorary magistrates for the trial of criminal cases. Munsiff's courts have only original jurisdiction; generally speaking, the jurisdiction of the munsiff extends to suits up to the value of Rs. 2,000 and that of the village panchayat court up to Rs. 50. Suits tried by the village panchayat courts are of a small cause nature and the

decisions are not subject to appeal, although the district courts have the power to revise them to a limited extent. The munsiffs also try some classes of money suits as small cause suits, the decisions in which are subject only to revision by the High Court. The decisions of the munsiffs in other suits are subject to regular appeals which lie either to the High Court or to the district court according as the value of the suit is above Rs. 1,000 or not. Below the sessions courts there are magistrates of three classes for the administration of criminal justice. Some of them are honorary. The chief magistrate of a district exercises first class powers and under him there are other magistrates of the first class as well as those of the second and third classes. These last have only original jurisdiction, while magistrates of the first class including district magistrates have original as well as appellate jurisdiction. The appellate authority over magistrates of the second and third classes is the district magistrate or other first class magistrate specially authorised in that behalf. The appellate authority over the first class magistrates, including the district magistrate, is the sessions court. District and certain first class magistrates are land revenue officers as well, but except in a few cases where the tahsildars are empowered to exercise magisterial functions in their respective taluks, all magistrates of the second or third class and some of the first class magistrates are magistrates exclusively and have no revenue functions. The stipendiary magistrates are mostly graduates-in-law.

The machinery for the administration of justice in respect of offences committed by European British subjects consists of special magistrates and a special appellate judge appointed under Sign Manual by virtue of certain proclamations. The special magistrates exercise original jurisdiction and the special appellate judge exercises appellate and revisionary powers over them. But none of them can award any punishment higher than imprisonment extending

up to 3 months or fine up to Rs. 1,000 or both. If, in the opinion of the special magistrate taking cognisance of a case, the offence is one that cannot be tried or adequately punished by him, he has to commit the offender to the High Court of Madras.

The entire judiciary is recruited from the ranks of duly qualified members of the service or the bar. Judges of the High Court are appointed by the Ruler and they are ordinarily selected from the district judges.

The following statement shows the receipts and expenditure of the department from 1065 to 1110 M. E.

Year	Receipts Rs.	Expenditure Rs.
1065	4,39,039	4,09,626
1070	4,88,215	4,42,162
1075	6,36,425	4,86,192
1080	3,19,967	4,93,191
1085	61,964	5,67,762
1090	9,98,694	9,32,792
1095	76,614	10,29,204
1100	1,02,685	10,52,335
1105	66,942	11,56,461
1110	49,349	11,76,279

CHAPTER XXX.

THE POLICE DEPARTMENT.

The police force in Travancore was first organised by Dewan Ummiñi Thampi. The establishment was a small one. On assuming the charge of the administration, Col. Munro remarked that “it was without order or regulation and the peons scarcely possessed any knowledge of their proper duties. I was very soon convinced that an efficient police establishment was essentially necessary for the good government of the country”.

The strength of the police force was increased from 200 to 500 men, making a more than proportional reduction in the number of Nāyar soldiers. Munro considered it expedient to retain the police establishment under his immediate direction. The necessity for the reorganisation is thus described by him: “No form of Government could be more calculated to obtain a complete command over the persons and property of the people or more fitted for the purpose of oppression and of war. These are exactly the purpose which it is our policy to defeat and the end will in some respect be attained by introducing into the country a balance of authority by depriving the Karyakkars of the judicial and military powers which they exercise and reducing them to the situation of mere revenue officers. The formation of an efficient police for the preservation and enforcement of order, and the apprehension of offenders appeared to be an arrangement well-calculated for the accomplishment of the views which I have described and the duties of the Police have been regulated with reference to these views”.

The police force was profitably employed by Munro in preventing contraband trade which was greatly detrimental to the revenues. The suppression of the military and the militia institutions in Travancore and the demolition of the northern and southern lines exposed the State to very great loss from the smuggling of tobacco, pepper and other articles of which the monopoly constituted a principal source of its revenues. The reorganised police force was of great assistance in preventing such clandestine trade.

A large portion of the legitimate functions of the police had been performed by the Kāryakkārs under the orders of the Dewan. One of the rules laid down by Munro was that all offenders whom it might be requisite to place under restraint should be delivered over to the custody of the police. This measure produced very appreciable results and put an end to the practice usually followed by the Kāryakkārs in putting indiscriminately all the accused in irons and subjecting them to cruel treatment. Munro issued peremptory instructions prohibiting the Kāryakkārs from levying fines or inflicting other punishments at their own discretion on the accused persons and from keeping persons in confinement under their own custody. A spirit of rivalry and emulation came to prevail between the Kāryakkārs and the police officers which operated as a safeguard against the police confining innocent persons and extorting money from the people under the pretext of apprehending smugglers, or detecting crimes. The reform introduced by Munro was to a certain extent successful. There were, however, certain serious defects which called for improvement.

1. The police was undisciplined and untrained and not properly supervised or controlled.

2. Their remuneration was not adequate to attract the best men available.

3. The personnel and morale of the force were extremely unsatisfactory, and

4. The force, such as it was, instead of being concentrated upon its legitimate work as a police force, was scattered throughout the State.

The first law in respect of the police was passed in 1010 M.E. and the next 13 years later. In 1030 M. E. when new revenue divisions were formed and Dewan Peishkars were placed in charge of them, they were invested with powers of general control and supervision in all matters, revenue, magisterial and police, subject to the orders of the Dewan as head of the administration and chief magistrate. The Dewan Peishkar was collector and magistrate as well as superintendent of the police within his range. The Tahsildar was the head revenue officer, the sub-magistrate and the head of police in the taluk. There were thirty-one officers who were divisional sub-magistrates and police Amins and their powers were co-extensive with those of the taluk sub-magistrates. There were four other officers besides, who, in addition to special revenue duties, were also charged with magisterial and police functions. They were the Commercial Agent at Alleppey, the Superintendent of Cardamom Hills, the Conservator of Forests and the Superintendent of the Central and Southern Coffee Districts.

To assist the magistrates and sub-magistrates in the work of prevention and detection of crime and apprehension of criminals there existed:

1. Certain officers under the designations of Extra and Assistant Extra Police Officers and Police Inspectors;

2. Various officers under the designations of *Koṭhuvāl*, *Aminādār*, *Vichāriṭṭu*, Police Naik, Jamādar, Havildār and Duffadār;

3. A body of men known as Naikans, Muthalpers and Peons.

The police force did their duty satisfactorily. Dewan Sir T. Madava Rao in his administration report for 1042 M. E. wrote;

“It may be generally stated without fear of contradiction that a very high degree of security of person and property has now been attained in Travancore. The inhabitants build houses far out of towns and live there without fear. Men and women, the latter with costly ornaments, travel by the highways night and day without apprehension. Isolated bazaars are often found in charge of mere boys or girls. The crops in the fields are guarded only against beasts or birds by women or children. Men move about without arms of any kind for protection. Cattle are let loose to graze, and return, often without anyone to look after them. But such evidentiary facts need not be multiplied.”

The police force though efficient still needed reform. In reviewing the Administration Report for 1055 M. E. the Madras Government observed: “That it is of the highest importance to allot increased funds for the improvement of the police, the cost of which (Rs. 1,50,000 only) appears wholly insufficient for the proper maintenance of so important a branch of the Administration when civilization and prosperity are embracing Travancore on every side, will no doubt be readily admitted by His Highness.” It was thought that the combination of police and magisterial functions in the same set of officers was perhaps the most serious drawback to the efficient performance of the executive duties of the police and the proper administration of criminal justice. The magistracy of the country, i. e., the division, taluk and sub-divisional magistrates being police officers as well, were expected in the first instance to detect crime and then bring the offenders they apprehend before themselves—in other words, to sit in judgment over their own acts. As a result a large proportion of the crimes which took place remained undetected, and out of those detected a great many cases broke down for want of necessary evidence.

Police and Magis-
tracy separated.

This system, however, continued to work until the time of Dewan Ramiengar who made an attempt to reorganise the Police. He proposed :—

Ramiengar's
scheme.

“I would bring about an entire separation of the Police from the Magistracy and thus draw a clear line of demarcation between the judicial functions of the Magistrate and the preventive and detective duties of the police.

“I would place the entire superintendence of the police under the immediate and direct orders of His Highness' Government acting through a Superintendent who should be vested with the undivided control and supervision, discipline and internal economy of the force.

“I would organise a stipendiary constabulary enlisted under proper rules in regard to age and physical fitness and so equipped and trained as to be available for employment in any part of the State and with such scale and remuneration, gradation of rank, etc., as shall make the same effective and respectable.

“I would supplement, if possible, the police force organised as above, by a village police.

“On the completion of the new arrangement in each of the four divisions of the State, the police functions of the Magistrate would cease therefrom.”

According to these proposals the police was re-organised and a law passed in 1056 M. E. on the lines of the Madras Police Act. The reorganisation was completed in 1057 M. E. and the force consisted of a Superintendent, three Assistant Superintendents, forty six Inspectors, one hundred and seventy-two Head Constables and one thousand five hundred and twenty-three Constables. Mr. O. H. Benseley was the first Superintendent of Police and continued in that office for about 30 years.

Reorganisation.

The Department was further reformed in 1095 M. E. The administration of the Police throughout Travancore

was vested in an officer designated the **Further reform.** Commissioner of police, subject to the control of the Government. The police force within the local jurisdiction of a District Magistrate was placed under District Superintendents or Assistant District Superintendents. But such force was under the general control and direction of the District Magistrate.

It was provided in this Act to depute any additional number of police officers on any person's application if the Commissioner deemed it fit. Employment of such additional force was also allowed whenever any railway, canal, or other public work or any manufactory or commercial concern was carried on and when the Commissioner reasonably apprehended a breach of peace due to the misbehaviour of persons employed in such work. The same measures were applicable in the case of certain areas which were in a disturbed condition due to the conduct of the inhabitants of such area or of any class or section of such inhabitants.

The District Magistrate was empowered to prohibit any procession or assembly whenever and for so long as he considers necessary for the preservation of the public peace or public safety, and the Commissioner of Police was authorised to reserve for any public purpose any street or public place and prohibit persons from entering the area so reserved temporarily by public notice.

Any police officer who under any pretext or under any circumstances, directly or indirectly collected or received any fee, gratuity, diet money, allowance or recompense other than he is duly authorised by the Commissioner was liable to a penalty of not exceeding six months' pay or to imprisonment of either description for a term which may extend to six months or to both.

In 1114 M. E. the Department was re-organised. The designation of the head of the Department was changed as Inspector-General of Police and Khan Bahadur G. Sayid Abdul Karim Saheb Suhrawardy M. B. E. was appointed the first Inspector-General. The posts of a Deputy Inspector-General of Police and an Assistant Inspector-General of Police were newly created. The working of the Department is at present distributed mainly over these sections :

Departmental
details.

1. General.
2. Criminal intelligence section.
3. The reserve force.
4. The traffic section.
5. Special police.

The administration of the entire police force is conducted by the Inspector-General of Police who is the head of the Department with a Deputy Inspector-General of Police, an Assistant Inspector-General of Police, 3 District Superintendents, 6 Assistant Superintendents, 81 Inspectors, 236 Head Constables and 2,337 Constables. It is required that the Inspector General when escorting His Highness the Mahārāja in State processions should ride on the right of the carriage. European officers are exempted from this rule if such days happen to be Sundays. All Hindu police officers of superior rank are bound to be present on occasions of State functions. The District Superintendent is to submit weekly diaries to the District Magistrate who is primarily responsible for the maintenance of law and order and the criminal administration of the District. An Assistant Superintendent of Police in charge of a sub-division is responsible for the proper investigation of crime, preservation of order and maintenance of departmental discipline in his sub-divisions. The Inspectors are also station house officers and they are responsible for the

police administration of the locality. It is compulsory that they should conduct all investigations personally as far as possible and they are personally responsible for all investigations. Besides the local Inspectors there are the Prosecuting Inspectors, the Reserve Inspector and the C. I. D. Inspectors. The Prosecuting Inspectors are empowered by Government to conduct prosecutions in police cases and they have all the powers and privileges of a public prosecutor in respect of cases in their charge. The Reserve Inspector is in immediate charge of the Reserve. He is bound to submit a daily report to the Inspector-General. He is also responsible for the training of the Armed Reserve and the instruction of all recruits. Inspectors of Police attached to the Criminal Intelligence Department have the powers of officers in charge of police stations* for purposes of investigation throughout the State.

The duties of head constables comprise general duties in police stations, station writer's work and the charge of outposts and Guards. Those in the Armed Reserve are in control of their sections. The primary duty of a Head constable in a police station is to supervise the work of the constables and attend to their training and instruction. The duties of constables comprise escorts, guards, patrols and the like.

In the case of Travancoreans accused of crimes outside the state they are brought within the exercise of the provisions of the Extradition Act. The Cochin Extradition Act X of 1093 provides for the surrender to the State of Travancore of persons accused or convicted of certain offences within the jurisdiction of this State.

The Criminal Investigation Department which formed a separate unit under a D. S. P. in charge of it with his headquarters at Trivandrum was abolished, and the C. I. D. Inspectors with their subordinate staff were placed under the direct control of the three D. S. Ps. of the districts.

This Department makes enquiries in confidential matters and assists the District officers by taking up the entire investigation of cases where it is found necessary, by discovering information regarding crimes and criminals, and by placing officers of the staff at the disposal of District Superintendents for particular cases. But the Criminal Investigation Department in no way relieves the district police of their responsibilities for the prevention and detection of crimes. The classes of crimes ordinarily investigated by the C. I. D. staff falls under the following heads:

1. Note forgery cases.
2. Cases of counterfeit coining.
3. Cases of professional poisoning.
4. Theft of Government arms and ammunition and illicit trade in arms.
5. Important cases in which foreigners are concerned.
6. Fraud by means of advertisement, bogus funds and companies, personating public servants, swindling, etc.
7. Cases of theft in which the value of property exceeds Rs. 1,000.
8. House-breaking and theft in which the value of property exceeds Rs. 500.
9. Cases of a sensational character.
10. Cases involving investigation in several local areas and outside the State.
11. Murder cases in which the accused is not known.
12. Important thefts of currency notes or important defalcations of public money, etc.
13. Cases of such a technical nature as in the opinion of the Commissioner or District Superintendents call for investigation by an officer of the C. I. D.
14. Gang cases.

Inspectors in charge of executive work in the political branch and the districts are to submit their weekly

diaries. All foreigners and political suspects are unobtrusively shadowed by the C. I. D. The C. I. D. men are instructed to visit all sathrams, railway stations, markets, bazaars, travellers' bungalows, or camp-sheds, public office premises, printing presses, festival crowds, public meetings, villages where there are factions, bathing ghats, landing places, bus-stands and police stations. Social and political troubles should engage the attention of the political branch of the Criminal Investigation Department.

The work of the Criminal Investigation Department is divided into three branches.

1. Political record and special branch.
2. Finger Print Bureau.
3. Criminal Intelligence Bureau.

The political record and special branch work is strictly confidential and is kept entirely separate from other matters. All special branch intelligence are to be communicated to the Criminal Investigation Department.

The Finger Print Bureau is under the disciplinary control of the Deputy Inspector-General of Police. The finger prints of criminals are taken as soon as their conviction memos have been received.

The Bureau is also in the immediate charge of the Deputy Inspector-General of Police. It deals only with habitual criminals who commit crimes against property and whose activities extend over more than one station. It collects, records and distributes information regarding inter-station and inter-district crime and criminals, and forms a connecting link with neighbouring districts.

The Reserve force stationed at Trivandrum is under the direct control of the Inspector-General of Police. It is divided into (a) the Armed Reserve including the Police Band, (b) the Vacancy Reserve and (c) the Auxiliary Reserve. The first two divisions are under the immediate control of the Reserve Inspector and the other under the Palace Guard Inspector. The Armed Reserve is specially constituted in order that it may be ready at all times to be taken in whole or in part to deal promptly with disturbances in any part of the State. The Vacancy Reserve is composed of recruits under training who at the end of the course are sent out to Districts to fill vacancies caused by permanent casualties. The Auxiliary Reserve furnishes guards at Trivandrum (in the Hospitals, Palaces, etc.) escorts, orderlies and men for preserving order at State processions, festivals and public assemblies. A Guard of Honour when required on any special occasion is furnished by the Armed Reserve. Only men with more than average physique are recruited to the Reserve Force and they are given efficient training.

The Reserve Inspector is responsible for the training of recruits, for the instruction and training of the Reserve Force in his charge, and for the supervision of target practice. He is to be always available at Head Quarters. The post of the Palace Guard Inspector was abolished as a temporary measure and the Trivandrum Town Traffic Inspector holds charge of the Palace Guard station as well. The recruits are trained at the Head Quarters in the Training School.

The Police Training School has been started to give sound training to the recruits in drill and firing, physical training, first aid and traffic control. The recruits are also taught the several special and local laws which they will have to enforce. Every opportunity is offered to them in the

The Police Training
School.

last stage of their training to develop their powers of observation and selection by sending them out on beat duty when they are required to record their observation in a note book which will be gone through and corrected when they return to the school. Advantage is also taken by them at this stage of the presence of the Criminal Intelligence and Finger Print Bureaus attached to the Head Quarters office where they learn the latest methods in the investigation of crime and in taking finger prints etc.

The following table gives the sanctioned and actual strength of the reserve force in 1114 M.E. :—

	<i>Sanctioned strength.</i>				<i>Actual strength.</i>			
	A.S.P.	I.P.	S.I.P.	Men	A.S.P.	I.P.	S.I.P.	Men
State General Reserve	1	...	4	198	1	...	4	149
Trivandrum Dist. Reserve...	1		2	96	...	1	2	86
Quilon	...	1	2	96	...	1	2	96
Kottayam	...	1	2	96	...	1	2	96

The sanctioned strength of the permanent reserve force was one Inspector and 137 men. As an emergency measure to combat the political disturbances in the State, Government sanctioned the enlistment of a temporary staff of 1 A. S. P., 3 I. Ps., 16 Sub-Inspectors and 487 men. Since the enlistment of raw hands and their training meant delay a party of 85 ex-military men from the sappers and miners from Madras and Bangalore were appointed as Head Constables, 8 as Naiks and 63 as Police Constables according to their merits and qualifications. Similarly ex-military men from the loyal State Forces were enlisted. Their number was 136, and 17 of them were appointed Head Constables, 7 as Naiks and 112 as Police Constables. Over and above these, sanction was obtained for the enlistment of 2,000 Special Constables and the men so enlisted were attached to the different stations of the State.

The total number of Village Vigilance Committees now working is 3,775. The Committees co-operate with the Police in the matter of prevention and detection of crimes.

Village Vigilance
Committees.

The administration of the Traffic section was vested in the Traffic Superintendent of Police subject to the general control of the Inspector-General.

Traffic Section.

But the post of the Traffic Superintendent has been abolished and the post of three Traffic Inspectors was also abolished. The Traffic staff with one Traffic Inspector and his men for each District was placed under the control of the three D. S. Ps. of the District. The duty of the Traffic police is the regulation and control of traffic and the working of the Motor Vehicles Act. Under the rules the Inspector-General of Police is the registering and licensing authority.

Types of motor vehicles.	1113 M.E.	1114 M.E.
Cars	322	285
Buses	170	118
Lorries	43	60
Motor cycles	39	25
Total.	574	488

The Special Police Force was organised to meet certain political emergencies. Political agitation had in 1114

M.E. taken such serious shape that public peace was threatened.

Special Police.

In addition to the existing force several men were recruited to the Special Police Force, preference being given to pensioned and discharged soldiers. Their pay was lower than that of the ordinary constable though those recruited from outside were given a much higher pay. The constitution of the female police is a special feature. When the criminals happened to be females they were dealt with by the female police.

The improvement of the Police force has kept on with the increase of population and the vicissitudes of social and political development. The Legislature has always been on the alert in scrutinising the working of the Police Department and suggesting measures for making the force adequately efficient for the protection of person and property and they acquit themselves well as the custodians of law and order. The Government while recognising the right of officers in the service for promotion have not hesitated to send for tried police officers from British India and place them at the head of the Department so that they may avail themselves of the wider experience of those officers. The discipline of the force has generally been certified by authority. The law enables them to perform their onerous duties by throwing over them the mantle of its protection and enacting that prosecutions may be started against police officers for acts done in the discharge of their duties only with the previous sanction of Government. Successful work is rewarded not only by promotions but also by the award of prizes and medals which serve to engender the spirit of emulation.

In the old days build of body and physical strength were generally the qualifying tests for enlistment in the force. At present however only literates are recruited and men of high educational qualifications are frequently chosen to fill places in the subordinate ranks. This is a distinct advantage; and prominent persons from outside the state like Mahatma Gandhi have been so much impressed with the discipline and courtesy exhibited by the generality of the force that they have thought fit to give them a high compliment by comparing them to the London Police.

**Comparative Statement showing the cases of grave crimes reported
during the three years 1112, 1113 and 1114.**

District.	Murder.			Culpable Homicide.			Dacoity.			Robbery.		
	1112	1113	1114	1112	1113	1114	1112	1113	1114	1112	1113	1114
Trivandrum	26	30	39	3	3	2	10	1	1	31	21	25
Quilon	32	32	37	2	8	2	3	4	4	14	20	20
Kottayam	37	31	38	6	8	5	4	5	5	19	10	14
Total	95	93	114	11	19	9	17	10	10	64	51	59

**Comparative Statement showing the cases of grave crimes reported
during the three years 1112, 1113 and 1114.**

(continued)

District.	House breaking and theft.			Cattle theft.			Theft ordinary.			Total.		
	1112	1113	1114	1112	1113	1114	1112	1113	1114	1112	1113	1114
Trivandrum	96	109	118	34	26	31	178	71	65	378	261	281
Quilon	103	99	113	19	34	33	165	171	165	338	268	374
Kottayam	156	134	129	34	59	36	225	206	163	481	423	390
Total	355	342	360	87	89	100	568	448	393	1,197	1,052	1,045

THE STATE FORCES.

Prior to the accession of the great Mārthāṇḍa Varma to the throne in 905 M. E., the territory comprising the present State of Travancore consisted of several principalities which were often at war with one another. Mārthāṇḍa Varma resolved to establish a strong kingdom with ample safeguards against troubles, internal and external. He raised an army with the assistance of which he subdued the neighbouring kings and extended his kingdom to Kuṛiyāppalli in the north.

Until the time of Mārthāṇḍa Varma, the king had to depend upon the Nāyar militia of the land. To remedy the defects of this system, Mārthāṇḍa Varma organised a permanent force which supplemented the militia. Some information is available regarding the strength and composition of the military forces during the time of that Mahārāja. The Nāyar army was 30,000 strong consisting of 10,000 regular and 20,000 irregular infantry. Two of the Dutch prisoners taken in the battle of Coḷachel, D'Lannoy and Donadi, entered the service of Travancore and served the Mahārāja faithfully. Mārthāṇḍa Varma, well impressed with the military knowledge of D'Lannoy, appointed him a captain of his army. D'Lannoy later on rose to the position of commander of the Travancore forces. It was during the reign of Mārthāṇḍa Varma that efficient arrangements were made for the manufacture of fire-arms, swords, and guns, the building of forts and arsenals, and the training of the troops in the modern arts of war.

The great bulk of the army was composed of Nāyar soldiers who enjoyed a unique reputation for great military qualities. "The original Nāyars were," says Thurston, "undoubtedly a military body." Their warlike character is emphasised by Sir Henry Johnson. Of them Sir Hector Munro, the hero of Buxar, said, "they point their guns well and fire them well also." Col. Wilks testified to their efficiency

in these words:—"The Nāyars are a military class of Malabar; are perhaps not exceeded by any nation on earth in a high spirit of independence and military honour." Col. Welsh speaks of them as "habituated from infancy to the use of arms, fond to excess of the wild sports of the field, they are the soldiers of the country." According to Nieuhoff the children of the Nāyars are from the seventh year of their age exercised in arms and trained up to the wars. There were also Ilavas, Christians and Muhammadans in the army.

In 955, the Travancore army consisted of 50,000 men well-trained by European officers. The State had also at its disposal the services of 100,000 Nāyars and 'Chegos' armed with bows, arrows, spears, swords and battle-axes. There were cantonments in different parts of the kingdom. The soldiers marched up and down the country to enforce the collection of taxes and to preserve peace and tranquillity.

By treaty Travancore agreed to assist the East India Company with troops. The alliance was of considerable help to the English in their wars with Hyder Ali and Tippu Sultan of Mysore. Two thousand of the Mahārāja's men served under Major Abingdon at Calicut and another party did service in the engagements with Hyder at Dindigal and other places in the Carnatic. Of the 2,500 men who defended Ponnāni against Tippu, 1,200 were Travancore troops. The story of the defence of the Travancore Lines by twenty soldiers of Travancore against the invading hosts of Tippu Sultan sheds lustre on the history of this State. Tippu's army was put to flight with a loss of 2,000 lives. The Travancore troops under Captain Fleury defended Cranganore with commendable bravery. In 1791 the Mahārāja's contingents, 200 of the Travancore soldiers, with 120 topasses, defended Coimbatore even after the withdrawal of Major Cuppage. Their exploits were mentioned in several despatches. They also fought in Seringapatam.

The repeated invasions of Hyder Ali and Tippu Sultan broke the strength of the military organisation of Malabar. The British peace threw the Travancore soldiers

out of employment. But for some years after the treaty of alliance a considerable force was maintained. A portion of the Travancore army known as the Carnatic Brigade consisted of five battalions of infantry and one battalion of artillery. It was stationed at Alleppey and was commanded by European officers, while the rest of the army was under native commanders.

The army was paid partly in money and partly in kind. In 1804 Dewan Vēlu Thampi stopped some of the benefits enjoyed by the forces on the plea that there was a fall in the revenue. As a result of the discontentment and revolt that followed, all except 8,000 men, including the Carnatic Brigade, who had remained loyal were disbanded. By the Treaty of 1805 Travancore was relieved of its obligation of lending troops to assist the British in their wars, but had to pay the company a sum equivalent to the expenses of four regiments of native Infantry in addition to the sum already payable under the Treaty of 1795 for the maintenance of three regiments. One company of European artillery, two companies of Lascars and four regiments of the Company's army were stationed at Quilon. In 1808 Dewan Vēlu Thampi complained about the heavy military burden imposed on the State by the company and led a revolt. The attempt failed and with it the Travancore forces including the Carnatic Brigade were disbanded. Only 700 men of the First Nāyar Battalion were retained. The possession and manufacture of arms and ammunition by individuals were strictly prohibited. The remnant of the Nāyar troops were placed under the command of Subadar Maha Singh of the Madras Cavalry and formed the nucleus of the Nāyar Brigade. This force was organised in 1818 as the 1st Battalion of Her Highness the Rāṇi's troops. But the designation of Nāyar Brigade was not used until the year 1830. The first British Commandant of the Nāyar troops, Captain Mac Leod, reorganised the army, raised a 2nd Battalion by voluntary enlistment and formed a detachment

of artillery. The strength of the Nāyar troops as reorganised in 1819 was as shown below:—

	Captain.	Lieut. enant.	Suba. dar.	Jamadar.	Havil. dar.	Naick.	Drums & Fifes.	Sepoys.
1st Battalion	1	1	10	10	50	50	23	1,000
2nd Battalion	...	2	10	10	50	50	23	1,000
Artillery	...	...	...	1	2	2	..	25
Total	1	3	20	21	102	102	46	2,025

After the reorganisation the duties of the troops were of a civil or police nature, e. g., guarding prisons, taking charge of prisoners in course of transit from station to station, preventing smuggling, seizing robbers and persons charged with offences, assisting civil officers in collecting revenue, serving as guards and orderlies to civil officers, etc. In the execution of their duties these troops frequently collided with the civil authorities. In 1826 the troops were reduced by 500 men and were relieved of some of the above-mentioned duties, which were entrusted to the Police. A further reduction of 100 men took place in 1830. In 1832 E. Cadogan wrote :—

“ The recall of the subsidiary force in December 1830 affords the best proof that the maintenance of a considerable body of troops in Travancore was no longer deemed a measure of expediency, and without entering minutely into a subject that has already been under the consideration of Government, I trust I shall be able to show in a few words that the force might have been withdrawn at a much earlier period with perfect safety to both Sircars.

“ Immediately after the war of 1809, the State of Travancore was deprived of its arms, ordnance and military stores, and the inhabitants so completely disarmed as to be, from a military point of view, utterly annihilated. No man has since been permitted to hold fire-arms of any description that are not stamped, registered and accompanied by a certificate or permit from the Dewan; and as this regulation

prevents the importation of arms to any extent, it affords the best security against serious internal disturbance or presumption of designs hostile to the British authority. Moreover, the habits and character of these people have undergone a complete change within the last twenty years. That warlike, refractory and turbulent temper for which the Nairs of Travancore were once so remarkable has totally disappeared, and they must now be regarded as a population of pacific habits placing the most implicit confidence in our protection and well convinced that their safety entirely depends on the stability, support and friendship of the British Government.

“The ostensible reason, by treaty, for maintaining a force in Travancore was to protect the territories of His Highness against all enemies by sea and land. But when it is considered that Travancore is bounded on three sides by the Company’s territories and on the fourth by the sea, the policy of shutting up a large body of troops in the heart of the country to shield it from foreign aggression needs no comment. The well-known fact that Travancore furnishes no carriage for equipping the smallest force for the field renders it highly improbable that any European enemy will ever attack us through this part of the coast; and should a landing be effected in ignorance of this want of means, an advance of five miles from the beach would be perfectly impracticable.

“The native regiment now in Travancore is retained for the purpose of affording protection to the unarmed inhabitants in the frontiers, who are subject to frequent attacks by formidable gangs of robbers from the provinces of Tinnevely, Coimbatore and south Malabar. It has also to guard the Company’s treasuries at Quilon, Ernakulam and Cochin and it appears to me fully adequate to all these duties.

“By the foregoing observations I have endeavoured to show, first, that as the Travancore State is unprovided with

arms, ordnance and military stores, it is quite incapable of disturbing the authority of the British Government for a moment; secondly, that there can be no well-founded apprehension of its ever supporting a foreign enemy because its own preservation depends entirely upon our stability, and it is not probable that it would act in direct opposition to its own interest; thirdly, no power can invade the Travancore territory by land, and it cannot be assailed by sea with any hope of advantage, and fourthly, the troops now in Travancore are quite sufficient for the purpose intended and I see no reason for any increase whatever". With the exception of one regiment stationed at Quilon the British troops in Travancore were withdrawn in 1836, and the duties till then performed by them were taken over by the Travancore troops.

In 1835 the Durbar Physician was appointed to supervise the Brigade Hospital which was under the charge of doctors who were natives of Travancore. In 1841 the British officers were exempted from attendance with the Brigade at State ceremonies of a religious nature. A separate medical officer was appointed for the Brigade Hospital in 1851 in the place of the Durbar Physician. With a view to make further addition to the police and to raise the pay of the soldiers, the strength of the Brigade was reduced in 1863. In 1868 the old barracks were pulled down and those built by the troops who came to Trivandrum in 1809 were occupied. A graduated system of pay was introduced in 1875.

Attempts were made from time to time to appoint local officers, but the East India Company insisted on officers holding British commissions being appointed. Until 1901 the constitution and duties of the Brigade remained more or less what they were in 1809, though they were no longer required to assist in the collection of revenue or to serve as guards or orderlies to civil officers. With a view to provide men for purely military duties, who would also be

available for emergencies, the army was reorganised in 1901. The old battalions were amalgamated, the total strength being reduced by 500 men. The new battalion was to be completed in five years.

In 1101 M. E. (1925-26) the Brigade consisted of two battalions each under the command of a British officer, controlled by a commandant, also a British officer not below the rank of a major, and an artillery unit of 30 men with six guns. The total strength of the Brigade was 1454. The guns are used for saluting and time-gun firing purposes only. The Indian officers and non-commissioned officers of the 1st Battalion had regular instruction on a variety of subjects, such as fire orders, visual training, judging distances, trench digging and bayonet fighting. The Brigade was armed with breach loading bored out Martini Henry Rifles. In 1927-28 the Brigade was inspected by H.E. Field Marshall Sir William Birdwood, Commandar-in-chlef in India. For the first time a 'Trooping of colour' parade was carried out. It was marked with precision and efficiency. Lectures were delivered to the Indian officers and non-commissioned officers of the 1st Battalion on a variety of subjects connected with training, hygiene, brigade and regimental *esprit de corps*. The recruits and trained soldiers of that battalion were given instruction in bayonet fighting, and route marches of the men and officers were regularly held. They also received systematic instruction in musketry, landscape range, alarm scheme and signalling. Several parades were held in 1928-29 and succeeding years in which the Body Guard, the two battalions, the Band and the Artillery participated.

Towards the end of May 1931 the 1st Battalion was rearmed with muskets provided with bayonets and scabbards. A number of English classes were held for the benefit of the Indian officers. Bayonet fighting classes, route-marches, signalling, landscape range and alarm schemes were continued. In 1932-33 the Nāyar Brigade detachment on

duty at out-stations, such as Cape Comorin, Aramboly, Śuchindram, Alleppey and Shenkōṭṭa, were recalled to Headquarters, the police being put in charge at those places. The grant of invalid pensions to the men of the Brigade at the rates allowed for the civil departments was brought into effect during 1933-34 A. D.

The next year witnessed certain momentous changes in the history of the army. The State joined the Indian State Forces Scheme and the Nāyar Brigade and the Body Guard became henceforth known as the Travancore State Forces. H. H. the Mahārāja assumed the title of Colonel-in-chief of the Travancore State Forces. The army was reorganised and four State officers—two captains and two lieutenants—were appointed. A special tactical class for officers and men of the 2nd Battalion, and another for a short period for the armourers of the two battalions were opened. In 1935-36 A. D. the honorary rank of Lieutenant Colonel was conferred on H.H. the Eḷaya Rāja. A training school under experienced instructors of the Indian Army was started for training educated young men selected by H. H. the Mahārāja for the new cadre of State officers. Recruitment to the army which had hitherto been done in Trivandrum only was extended to several other places in the State to afford additional facility for enlistment. With a view to improve the efficiency of the army important changes were introduced in the methods of training. Selected officers and other ranks of the State Forces were deputed for training in active Indian Army units and afterwards in the various army schools of instruction. Roman Urdu, the language of the Indian Army, was taught to the officers and men of the State Forces. The pay as well as the ration and clothing allowances were revised.

The artillery was separated from the Second Travancore Nāyar Infantry. It was made a 'C' class unit of the State Forces and designated 'The Travancore Artillery'. It was organised into two saluting batteries consisting of

four guns each, and the establishment was increased from thirty to forty-five.

The Second Travancore Nāyar Infantry was reorganised and its strength fixed at 772. This unit which had been employed mainly for guard duties was formed into an active unit like the 1st Nāyar Infantry. A third Nāyar Infantry was organised by transferring recruits from the First and Second battalions. The strength of this battalion was fixed at 323. Enlistments are made direct to this unit from Christians, Īlavas, Muslins, etc. It is partly a garrison unit and partly a training company from which trained recruits are sent to fill vacancies in the other two active battalions. The guard duties will mainly attach to this unit.

The State Forces Hospital has been recently organised on a military basis, the medical officer-in-charge being designated the Brigade Surgeon. The sub-assistant surgeons and the store keeper were given temporary rank as Indian Officers.

In 1937 the two active battalions (1st and 2nd Infantry) were armed with service rifles as the army in India and advances were made in field training. A special unit was formed in each of the 1st and 2nd Infantry battalions. Provision was made for medical aid to the army. From 1855 the Durbar Physician helped by civil assistants was doing the work. The Travancore State Forces are expected to do duty only within the State. It consists of the following units :—

- (a) His Highness the Mahārāja's Body Guard,
- (b) The Travancore Artillery,
- (c) 1st Travancore Nāyar Infantry,
- (d) 2nd Travancore Nāyar Infantry,
- (e) 3rd Travancore Nāyar Infantry-Training Battalion,
- (f) The Travancore State Forces Band,
- (g) The Army Medical Service,
- (h) The Military Corps of Clerks.

Organisation. The organisation of the State Forces is in keeping with the establishments of the Indian Army. (In all matters of training and discipline it is guided by the various rules and instructions laid down in the various Training Manuals of the Indian Army).

Officers. The State Forces are commanded by a Senior British Officer of rank not less than that of a Major, from the Indian Army, designated the Commandant; Units by officers of rank not less than that of a Captain, at present lent from, or who have served in, the Indian Army. The Second in Command, Company Commanders and Staff Officers of Units in the State Forces are State Officers.

The Indian Officers command platoons or hold the appointments for such officers in the Indian Army.

Gentlemen Cadets. As a result of reorganisation, a full complement of officers is required. To meet this applications are invited from young educated Gentlemen. The Cadets selected are trained in the State Forces. Those selected as Gentlemen Cadets are given special training in the Army Training School, to be commissioned as State Officers. After their training in the Army Training School, they are, if possible, attached to Units of the Indian Army before being granted commissions by His Highness the Mahārāja.

They are required to pass a retention examination and later promotion examinations.

Pay and Pension. The pay and allowances of all ranks of the army were considerably improved under the reorganisation and the period of qualifying service for full pension diminished. The pension has been increased.

Accommodation. The State Forces are being accommodated at Pāṅgōde in the latest type of barracks.

General. The standard of physique of the Army is excellent, and the educational standard above the average. The ceremonial is very good. The whole Army except the

Body Guard is now armed with modern Service Rifles. The Body Guard are shortly to be armed with these.

Service in the State Forces is very popular as is evidenced by the large number of applications for recruitment. For more than a century and a quarter the better classes of the people refrained from taking service in the Nāyar Brigade on account of its want of prestige and poor pay. The special interest evinced by His Highness the Mahārāja in the improvement of the State Forces has made military service particularly attractive.

THE JAILS.

From the Administration Report of 1038 M. E. (1862-63) it is seen that there were three principal jails in Tra-

Early account. vancore, one at Trivandrum, another at Quilon and another at Alleppey. There were also lock-ups attached to the Zillah court chiefly for the confinement of under-trial prisoners. The jails were formerly under the charge of revenue officers, medical assistance to the inmates being given by native physicians. The remuneration paid to them was exceedingly scanty and there were no sanitary arrangements to keep the jails clean and to ensure the health of the inmates. The result was that there was considerable mortality. Later the medical charge was transferred to the Durbar Physician and each jail was provided with a medical subordinate.

In 1048 M. E. (1873) an additional jail was provided in Trivandrum to arrest the progress of mortality in the jails. The Central Jail at Trivandrum was placed under a Superintendent and an Assistant and the supplemental jail under another Superintendent. Those at Quilon and Alleppey were under Jailors.

The Central Jail. The Central Jail was situated at the northwestern angle of the Fort in a building which had once served as the barracks for the Nāyar Brigade. The

prisoners were locked up at night and guarded by jail warders and brigade sepoy. Prisoners sentenced to rigorous imprisonment were taken out for hard labour. A large number of them were employed in making and repairing roads both at the Capital and at Quilon and in sweeping them; others were told off in small parties from day to day for garden work in palaces, hospitals, sirkar buildings and public gardens, while some were engaged in carting their own daily provisions, drawing

water for cooking and cleaning purposes, making their own fetters, and sawing timber in the Mañamath workshop. Those with special aptitudes were made to work in ivory and wood carving. Women and Brahmans were by the custom of the country exempt from hard labour.

Prisoners undergoing rigorous imprisonment were each allowed 26 $\frac{3}{4}$ oz. of rice and a rupee weight of table salt, besides 8 cash for condiments; those
 Diet. under simple imprisonment were allowed only 21 $\frac{1}{4}$ oz. of rice per day and a rupee weight of table salt and 8 cash for condiments. Brahman convicts were fed with rice supplied from the ūṭṭupurās. The charges of feeding civil debtors were paid by their creditors. Prisoners under trial got only 2 $\frac{1}{4}$ chs. a day including the allowance for condiments. All prisoners except civil debtors were given a cloth every six months and a *jamakal* every third year.

A hospital attached to the jail was located in a separate building and prisoners falling ill were removed to it. During periods of epidemics all those
 Medical aid. infected were removed to the jail hospitals, while ordinary patients were treated within the jail building itself. The surgeon was required to attend daily and one of the apothecaries was to be always on duty. Prisoners were permitted to converse and communicate with their pleaders and relatives, when necessary, in the presence of or through the jail officials.

There was then no rule or practice allowing remission of punishments nor was there any for granting rewards for good conduct. The Superintendent of the
 Remission of punishments. Central Jail had the power to inflict six strikes on the back of the convict for insubordination or for other breach of discipline. But there was no deprivation of food as a punishment. Summary

powers were also given to the Town sub-magistrate of Quilon and the magistrate of Alleppey. The Superintendent was required to visit the jail daily, to admit prisoners and release them at the termination of the period of incarceration, investigate and decide all petty quarrels and assaults among the convicts, inspect the sanitary arrangements and do other miscellaneous duties. The Superintendent had two assistants under him. The Quilon Station Jail was under the control of the Superintendent of Police, who periodically inspected it, but the immediate charge was held by a jailor assisted by a naick and some peons. The Alleppey jail was under the charge of a jailor assisted by a naick and peons and was supervised by the judges of the court.

In 1055 M. E. (1880) the Superintendent of the Central Jail was deputed to the British jail at Canannore to study the jail discipline and the system of jail Labour. administration obtaining there. After his return he introduced intramural labour in the Central Jail. Cloth, cotton, carpets and coir rug were manufactured by labour of convicts. The scale of dietary was revised and improved. A printing press was established in 1057 M. E. New rules were framed for the inspection of the jail by official visitors and for the regulation of the powers of the officer in charge by defining his duties and those of his subordinates. Rules were also passed permitting the release under sanction of convicts suffering from incurable diseases which disabled them for ever to commit crime. The system of serving out doles of raw rice to each convict with cash for purchasing firewood and condiments was stopped and cooked food was distributed instead.

In 1062 M. E. (1886-87) the Trivandrum jails were transferred to the new commodious building at Pūjapūṇa, a healthy locality with Certain reforms. plenty of free air and moving space. In the same year the

jail establishment was revised and placed on a better footing. In 1066 M. E. (1890-91) a set of rules was sanctioned by His Highness the Mahārāja under which a small money grant was given to destitute convicts on their release to enable them to reach their homes, thus preventing vagrancy and the chances of relapsed crime. A Committee was appointed with the Durbar Physician as President to examine the working of the jail system with a view to introduce improvements, reducing the cost at the same time. The prison for female convicts was completed and occupied in 1080 M. E. (1904-05). A central kitchen worked by caste Hindu cooks was opened for all prisoners. The convicts are awarded marks for good conduct and industry. Under the rules, a day's remission of sentence is allowed for every 24 marks earned. The district jails at Quilon and Alleppey were abolished in 1083 M. E. (1908). On the recommendation of the Superintendent habituais were excluded from the remission system and the statutory period fixed for life imprisonment was reduced to 14 years. The remission system produced a marked improvement in the behaviour and conduct of the convicts. In view of the steady increase year after year in the number of reconvicted prisoners, Section 276 of the Rules was amended in 1084 M. E. (1907) by providing that habituais with 3 or more convictions should not be exempted from any kind of mural work on the score of caste.

During the year 1095 M. E. (1920) revised rules under the prisons Regulation I of 1071, were passed on the lines of the rules in force in the Madras Presidency, and 3 non-official visitors were appointed for a period of two years. The remission system has been revised so as to apply to all prisoners sentenced to one year's rigorous imprisonment and above, and to all simple imprisonment prisoners of one year's sentence and above, if they offer themselves for hard labour. Remission

is fixed at one day per mensem for conduct and two days per mensem for work and industry. Prisoners are eligible for special remission for continuous good conduct out-turn. To assist the officers in the internal management of the jail, well conducted long term prisoners are appointed as convict officers. They are granted gratuity at the rate of chuckrams 2, 3, 4, 7 and 14 according to their ranks. The remission system is well appreciated by all classes of prisoners, even by the habituals. Prisoners are given subsistence allowance on their release to enable them to reach their homes.

The jail offences are remissness in work, use of prohibited articles, quarrel, assault, insubordination and other breaches of jail discipline. Sometimes separate cellular and solitary confinement is awarded. Prisoners are released on medical grounds under the prerogative of mercy.

Religious and moral instruction is imparted to the convicts by honorary workers attached to philanthropic institutions and one of them is granted an
Instruction. honorarium of Rs. 25 per mensem. Two classes were opened in 1097 M. E. (1922) for imparting elementary education to adolescents who had not read up to Class IV. The classes are very popular with the convicts. Most of the illiterate convicts show a keen aptitude to learn reading and writing. Thirty six prisoners were released in connection with the investiture of His Highness the Mahārāja with ruling powers.

The supply of good milk and water for drinking and bathing purposes and the cooking of food in a fly-proof kitchen have tended to improve the health of prisoners.

The jail population is steadily on the increase. Extramural labour has been stopped completely and sufficient
Conclusion. intramural work provided instead by re-organising the jail industries. All the pit looms in the Weaving Factory have been replaced by fly

shuttle looms of a new pattern. A few power looms have been added with a complete set of plants so as to cope with the requirements for textile fabrics from government departments. The prisoners are supplied with non-official postage and anchal stamps for sending letters to their friends and relations. Unclaimed bodies of deceased prisoners are given burial or cremation consistent with the religions to which they belonged.

THE REGISTRATION DEPARTMENT

The registration of documents in some form or other, was in vogue in the State from very early times.

The Sirkar appears to have realised a fee for the transfer of immovable property. A document in the Huzur Central Records Office shows that in 522 M.E. this was the practice which was recognised and acted upon. It is difficult to ascertain whether the payment recorded was wholly to certify the authenticity of the record or that it was levied as a tax on alienation. The system appears to have been improved by Mahārājas Mārthāṇḍa Varma and Rāma Varma in the 18th century.

In the early years of the 19th century the registration of documents was effected by a class of officers called Village Notaries (*Urkaṇakkans*) who were appointed by the Sadr Court and acted under their authority. They had power to make summary enquiries into objections against the execution of deeds and to refuse registration in case they were deemed invalid. They were also prohibited from registering whenever they found that the Sirkar had a lien on the property, such as for arrears of revenue, or had them already under attachment, or that they were Service or Personal Inām tenures. The registering officers were remunerated not by salaries but by fees levied upon the instruments which they registered. The preparation of the documents was left to the parties, the officers giving the necessary instruction. Stamped cadjans were issued by the Government and sold through the Munsiff's courts. The revenue realised was very small.

This unsalaried agency did not work either to the profit of the State or to the satisfaction of the public and the latter were subjected to much annoyance and delay. It left registration or non-

A Reform.

reistration in all cases to the option of the parties to the deeds. As the system was found to be unsatisfactory, Regulation I of 1042 M. E. was passed on the lines of the British Indian Registration Act of 1866. Under this Regulation all deeds relating to immovable property were to be registered. The registration of deeds relating to movable property was not compulsory, though facilities were given for such registration. The Regulation came into operation on the 1st of Dhanu 1043 (14th December 1867). The Registrars became paid servants of the State. Above the Registrars there were three Inspectors. The work of these Registrars and Inspectors was checked and controlled by a Central Office at the head of which was the Huzur Registrar. The officers were given fixed monthly salaries varying according to the importance of each district. The total collection of the department for eight months amounted to Rs. 33,022. About this system Sir Mādhava Rao wrote:—
“The people undoubtedly feel that the new system of registration thus auspiciously introduced is beneficial to them and accordingly they cheerfully conform to its provisions.”

During the year 1049 M. E. (1873-74) certain rules were passed under sanction of H. H. the Mahārāja for the better working of the law in respect of attendance of parties, disposal of unclaimed instruments, cancellation of powers-of-attorney and kindred subjects. Amendments to the regulation were made from time to time. Regulation III of 1052 M. E. was the first of the amending regulations. Among other things provided for in the new enactment the time for registering a document executed out of India was extended from 3 to 6 months, and documents in English were allowed to be registered in the Trivandrum Office irrespective of the place of execution or the situation of the property embraced therein. An extra emolument for the Registrars over and above their fixed salaries, in the shape of a commission of 5 per cent. on the amount of fees realised,

was also sanctioned. In 1063 M. E. rules were passed enjoining upon the officers the duty of forwarding to the tahsildars copies of the documents registered with Razenamahs obtained from the executors to enable the tahsildars to record the transactions in the revenue records. In the same year a regulation was passed to provide for the incorporation, management and winding up of trading companies and other associations. The object was to encourage the combination of capital and skill in industrial and other undertakings which were too much for the individual.

Regulation I of 1070 M. E. repealed the previous regulations and enacted a new measure. By this Regulation the supervision and control of the department was vested in an officer styled the Director of Registration. The State was divided into three Registration districts and 43 sub-districts. Each district was put in charge of a District Registrar and each sub-district under a Sub-Registrar. Parties were required to present their documents with true copies, which were to be forwarded by the Sub-Registrars, after registration, to the Director's office. These copies were scrutinised in the Central Office and preserved there. The system of giving commission on fees to the Sub-Registrars was abolished in 1072 M. E. The system of recording thumb impressions for purposes of identification was introduced in the year 1075 M. E. (1900) and tried as an experiment in seven offices. It was extended to all the offices in the following year.

In 1087 M. E. a Regulation was passed, the most important object of which was to do away with the rule that every document presented for registration should be accompanied by a true copy of the same. The 'copy' system was found to be very expensive to the public. It retarded the progress of registration entailing unnecessary trouble to both the Registering officer and the public. So it

was abolished by the new Regulation. Certain other modifications were also effected with a view to afford greater facilities to the public in getting their documents registered and to curtail departmental work by simplifying the procedure of registration. This Regulation which is still in force was slightly modified in 1098 M. E. when a portion of section 64 (a) was repealed.

The following statement gives the receipts and expenditure of the department from 1065 to 1110 M. E.

Registration of Assurances.

Year	Receipts Rs.	Expenditure Rs.
1065	1,66,295	58,028
1070	2,00,496	84,140
1075	2,41,994	1,01,932
1080	3,19,826	1,08,530
1085	3,98,332	1,34,606
1090	4,98,892	2,09,467
1095	7,60,121	2,40,378
1100	7,38,862	2,58,637
1105	8,66,571	3,26,974
1110	4,85,254	3,13,209

CHAPTER XXXI.

DEPARTMENT OF AGRICULTURE

In the year 1894 the Government of Travancore took the first step towards the encouragement of scientific agriculture in the country. Mr. Sankara-

Early beginnings. subbier was then the Dewan. He opened an Agricultural Demonstration Farm at Kāramana near Trivandrum to demonstrate to the ryots the advantages of improved methods of cultivation and the possibilities of introducing iron ploughs and exotic crops like groundnut and new varieties of sugar cane. The farm was placed under the charge of an officer got down from Madras, who was trained in the Agricultural College at Saidapet. In 1896 a scheme was formulated for the introduction of elementary agricultural education in the State. According to this scheme a few young men were to be trained in scientific agriculture at the Demonstration Farm and then appointed as Headmasters of primary schools to each of which a small farm of at least one acre in extent was to be attached. The idea was to impart both theoretical and practical training in agriculture to boys.

Unfortunately, with the retirement of Mr. Sankara-subbier from the office of the Dewan the interest of the Government slackened and the seed he sowed and the young seedling which he nursed practically died in the nursery. The Agricultural Demonstration Farm, however, continued to exist doing the work assigned to it as satisfactorily as was possible with the resources placed at its disposal. In the meanwhile, the educated section of the people began to evince interest in scientific agriculture and prayed for the opening of more demonstration farms and for the adoption of other measures to improve agriculture. Accordingly, in 1907 another farm was opened at Quilon where the office of the Director of Agriculture and the Agricultural Research

Laboratory were located. The people, however, continued to press their request for the institution of a broad policy of agricultural improvement on the attention of Government through the Press and the Śrī Mūlam Popular Assembly. Government ultimately decided to organise a Department of Agriculture on the lines of such Departments which were brought into existence in British Indian Provinces in accordance with the policy laid down by the then Viceroy, Lord Curzon. The foundation for the State Department was laid in 1908 by the late Sir (then Dewan Bahadur) P. Ājagōpālachārī, who was the Dewan at the time.

With the formation of the Department of Agriculture a new orientation was given to the policy of agricultural improvement in the country. The line of
A new impetus. work in the farms was changed from demonstration to experiment and propaganda. The Department was organised on an extensive scale to bring within the reach of the ryots the results of successful experiments. An agricultural Research Laboratory was opened in 1911 with an Agricultural Chemist in charge of it. In the same year a cattle breeding farm was opened at Trivandrum, and an experimental farm at Kottārakara to conduct experiments on the cultivation of root crops, and a coconut farm at Alleppey to test the possibility of growing coconut on barren sandy soils. An officer was placed on special duty with a large subordinate staff in 1909 to investigate and bring under control the coconut palm diseases which were doing havoc in the country for over 30 years. In 1913 an Entomologist was appointed to deal with the insect pests of crops. Later on several other farms were opened for the special study of specific crops, such as a paddy farm at Nāgercōil, a pepper farm at Kōnni, a fruit farm at the Cape, a demonstration farm at Puḷiyara, a paddy demonstration farm at Eṛaniel, a coconut farm at Ōchira and a Cattle breeding farm in south Travancore.

The Department thus organised and strengthened from time to time expanded its activities in various directions. Its present work can be classified under the following heads :—

1. Research.
2. Experiments.
3. Demonstration and propaganda.
4. Agricultural education.
5. Cattle improvement.
6. Subsidiary occupations.

The research section consists of agricultural chemistry, agricultural bacteriology, entomology, mycology and economic botany. The main work of the

Research.

chemistry section is the analysis of soils, manures and foodstuffs and the survey of soils. So far the soil surveys of Nānjanāḍ, Kuṭṭanāḍ, Vaikom and Shārthala have been completed. These surveys have shown that the soils of Kuṭṭanāḍ are fairly rich in nitrogen and potash, but deficient in phosphoric acid. They also suffer from a high concentration of acidity and other toxic substances which could be neutralised by the application of lime. In other soils there is great deficiency of nitrogen and phosphoric acid but not so much of potash.

In the bacteriological section several important problems are being investigated. The biological analysis of the soils in paddy lands and the reclamation of peaty and alkaline soils are the main investigations that have been undertaken, and though not completed, yet they have already produced interesting results. Preparation of artificial farm-yard manure, disintegration of bones of sulphur oxidising bacteria and the conversion of spent wash from the distillery into a useful manure are some of the minor problems which have been engaging the attention of this section.

The Investigation of the coconut palm diseases has been the chief work of the mycological section. Several kinds of diseases, such as the root disease, leaf-rot, leaf-blight, bud-rot etc., have been detected; the organisms causing these diseases except the root diseases have been isolated and the methods of eradicating them are being demonstrated.

The Entomologist has devoted most of his attention to the study of the life-history and habits of, and the methods of combating, the several insects which attack the major crops, such as paddy and coconut. The rich stem borer, the rice bug, the rice swarming caterpillar, the coconut beetle, the coconut red weevil and the coconut leaf roller (*Nephantis serinopa*) are the chief pests attacking paddy and coconut. Successful methods of dealing with these pests have been demonstrated by the ryots.

The economic botany section is engaged in the study of the characters of the local varieties of paddy and other crops.

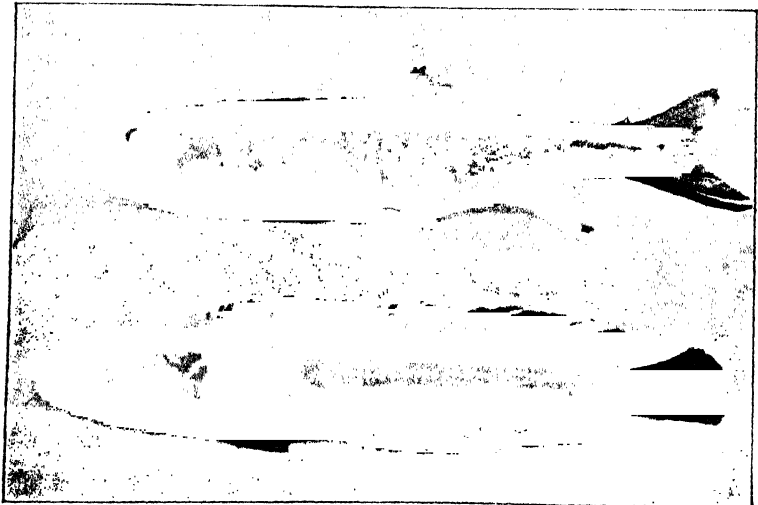
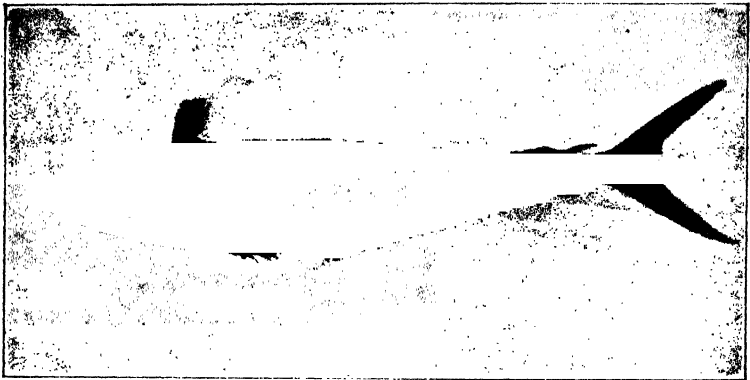
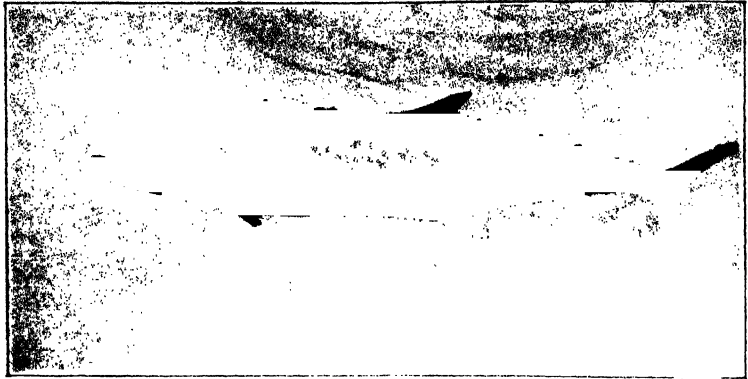
Closely connected with the research that is carried out in the laboratory is the experimental work that is done in government farms. The results obtained
Experiments. in the laboratory are tested on a field scale in experimental farms and only such methods as have been found to produce satisfactory results in field experiments are recommended to the cultivators for adoption.

However valuable the results of investigations in the laboratory and of experiments in the government farms may be, they will be of no avail to the
Propaganda. general masses of cultivators unless the new knowledge thus gained was brought to their notice and put into practice by them. This is accomplished by various means of propaganda. The Department of Agriculture has been exploring all possible avenues of propaganda from the commencement of its creation. Publishing and

distributing popular leaflets, delivering lectures, often with magic lantern illustrations, holding exhibitions organised by private bodies at co-operative conferences, festivals and fairs, and, above all, conducting demonstrations on private lands are the methods adopted by the department to spread the knowledge of improved agriculture among the cultivators.

The department has also adopted a new method of propaganda by the inauguration of what is known as the "Farm Day" celebrations in government farms. The ryots are invited to these celebrations, a small exhibition is organised, demonstrations are conducted, informal talks and discussions are held between the departmental officers and the ryots and everything in the farm worth seeing is shown and explained to them. After the co-operative movement has taken a firm root in the country, the Department of Agriculture is carrying on propaganda in agricultural improvement through co-operative societies as far as possible and it must be said to the credit of these societies that, though very few of them are engaged in non-credit activities, some of them are taking increasing interest in the popularisation of the improvements recommended by the department.

To improve the livestock of the country the department has established cattle breeding farms. With a view to encourage the breeding of good cattle Cattle improvement. the department has also introduced the system of awarding grants to private persons who maintain breeding bulls approved by the department. Side by side with the attempt to improve the breed of cattle the department is also providing increasing facilities to save them from diseases. The veterinary officers spend their time partly in the hospitals and partly in touring. All cattle belonging to *bona fide* cultivators are treated free of cost, and during outbreaks of rinderpest free inoculation is given to healthy cattle in the infected areas.



Travancore Fishes.

The department has also encouraged the development of subsidiary industries and is taking an active interest in everything connected with the life of the Travancore agriculturist.

The endeavours of the Agricultural Department have borne many practical results. They have raised the tone of Travancore Agriculture and have paved the way for the continued prosperity and contentment of Travancore peasantry.

Fisheries

Till recently the Fisheries section was a branch of the Department of Agriculture, administered by a Superintendent of Fisheries. Under the Superintendent were two Inspectors of Fisheries and a few sub-Inspectors. There are twelve fish-curing yards and five fishery schools. Facilities are given for curing fish under the control of Government officers. The Fisheries section is now under the control of the University. Loans are given to encourage fish-curing in appropriate cases.

The subjoined statement shows the receipts from and expenditure on the Department of Agriculture and Fisheries for the years 1110-1114 M. E.

Year	...	1110	1111	1112	1113	1114
Receipts	Rs. ...	33,467	26,627	42,271	41,709	36,061
Expenditure	Rs. ...	1,89,747	1,87,420	2,16,098	2,32,923	2,39,797

DEPARTMENT OF INDUSTRIES.

The Department of Industries was started in 1919 and placed under a Director. The duties of the Director, as laid down in the proceedings of Government, were:—

- (i) to advise Government on all industrial and technical matters;
- (ii) to control the industries already started,
- (iii) to investigate the possibilities of new industries for purposes of demonstration;
- (iv) to investigate the raw materials available in the forests of the State for industrial purposes;
- (v) to revive suitable cottage industries;
- (vi) to enlighten the people in regard to industrial matters by lectures, bulletins, etc., and
- (vii) to generally help in the industrial progress of the State.

One of the earliest proposals made by the Director was to send out Travancoreans for training in the several branches of industry. Four men were sent to England to study Chemical Engineering, Industrial Chemistry, Weaving and Dyeing and Leather Chemistry. In addition to the above, three were trained in India, one in wood distillation and the study of essential oils, another in lac culture and a third in the manufacture of pencils.

In 1921, the Geological Department was amalgamated with the Department of Industries, which comprised the following sections:—

- (1) Weaving Depot, Irāñiel;
- (2) The Peripatetic Weaving Instructor;
- (3) Bamboo Industries Depot, Ālwaye;

- (4) Screwpine Industries Depot, Māvēlikāra;
- (5) Apiculture;
- (6) Lac Culture, and
- (7) The S. M. T. School, Trivandrum.

Of the above, the Bamboo Industries Depot and the Screwpine Industries Depot were not found to serve much useful purpose in the direction of industrial development and were accordingly abolished in August 1921. The climatic conditions being found to be unsuitable for lac culture, the place of the Shellac Assistant was abolished and the attempts at lac cultivation were given up from 1923. The Apiculture Branch was transferred to the Department of Agriculture. The manufacture of essential oils was not found to be remunerative. Their manufacture on a commercial scale was therefore stopped, though the investigations on the growth of some of the plants yielding essential oils and the distillation and examination of the oils extracted from them were continued. In the end, the work in this line was assigned to the Industrial Chemist.

In the latter half of 1921, Government decided that technical education (including industrial and vocational) should be under the control of the Department of Industries, and in pursuance of this decision, the School of Arts, Trivandrum, and the grant-in-aid technical schools were transferred from the Education Department to the Department of Industries. The Government School of Commerce, Alleppey, and the Government Carpentry and Smithery School, Quilon, were organised and started. The S. M. T. School was originally a purely Mechanical Engineering School.* Its scope was modified so as to include Civil Engineering also, in which subject it now trains young men for service in the subordinate ranks of the Public Works

* This school has since been made a part of the Engineering College, Travancore University.

Department. The course of instruction in the S. M. R. V. Technical Institute was improved and its staff strengthened to cope with the new syllabus. For the purpose of regulating work in the recognised and grant-in-aid schools, a Technical Education Code was passed.

Under educational institutions must be included the Central Technological Institute, Trivandrum. Instruction and demonstration in the manufacture of textiles are now given in this institute. According to the complete scheme, the Central Technological Institute was to include not only textile manufacture but also other subjects, such as engineering, industrial chemistry, ceramics and leather finishing. The future development of the Institute will be one of the main functions of the Travancore University.

In order to develop the textile industry and enable people to whom ordinary weaving schools were not easily accessible, an itinerant Weaving Party was organised. The party has instructions to camp in specified places for a period not less than six months and teach about a dozen pupils who are expected to make weaving their occupation. The party is doing useful work.

Incentive to textile
Industry.

For the purpose of giving advice in engineering matters to those who are interested in industrial factories and for the study of the financial aspects of industrial proposals, an Industrial Engineer was appointed. The administration of the Steam Boilers and Prime Movers Regulation, which was being carried on by the Division Officer of the P. W. D. Workshops, assisted by a subordinate staff, was taken over and entrusted to the Industrial Engineer. The provisions of the Regulation, while they are to be enforced so as to ensure public safety, are being applied with the least possible inconvenience and loss to the industries affected thereby. The industries using boilers have derived many advantages by this transfer. First of

all, the examination of boilers is so arranged as not to disturb the industries, e. g., by conducting the examination during the off-seasons. Secondly, the boiler owners are given scientific advice regarding the up-keep and care of the boilers and in this respect the Industrial Engineer gets much assistance from the Industrial Chemist and his assistant.

On the side of industrial research a notable achievement is the construction and equipment of the Industrial Research Laboratory. The laboratory is fairly well equipped and is in charge of a highly qualified chemist. The Experimental Tannery is another research institution which was started along with the above. Tannery had, however, to be closed, because under those circumstances it was not able to conduct its work as a commercial concern.

Coming on to more recent years, the activities and usefulness of the Department of Industries were enhanced by the addition of Sales Depots, Trade Agencies and the inauguration of some minor industries like dyeing, bleaching and calico-printing, carpet making, rattan and basket making and embroidery. The department has also ventured on some factory industries mainly with a view to show the investing public the ways of utilising the raw materials and other resources available in the State and then, if need be, to hand them over as paying concerns. The Government Rubber Factory was started and after having been made a working concern was transferred to private enterprise. The China Clay Refining and Porcelain Factory is expected to be opened soon.

The question of the grant of industrial loans for the encouragement of cottage industries received the attention of Government in 1098 M. E. (1923), when a set of rules was

passed for the purpose. The disbursement of the loans was attended to by the Director of Industries.

Industrial Loans. The maximum period of repayment was ten years. Up to the end of 1110 M. E. as many as 128 loans, amounting to Rs. 1,76,613, were issued under these rules. The State Aid to Industries Regulation which came into operation from 1111 M. E. (1935), besides granting loans to industries, authorised the guarantee of a cash credit, overdraft or fixed deposit with a bank. A Board of Industries consisting of two officials and three non-officials has been constituted under the Regulation for working the same. The Director of Industries who is an ex-officio member of the Board is also its chairman.

Travancore is fast entering on an era of industrial regeneration. Declaring the State Rubber Factory open, His Highness the Mahārāja was graciously pleased to announce the industrial policy of the State. His Highness said:—

“ My Government will always be glad to lend their unstinted support to factory industry and large scale production. Let me assure you that the development of cottage industries will be pursued with increased vigour as that alone can give employment to the bulk of my subjects ”.

CHAPTER XXXII.

PUBLIC WORKS DEPARTMENT.

The development and activities of this department may be considered under the following heads :

1. Organisation and control,
2. Communications,
3. Buildings and other works,
4. Irrigation,
5. Maṛāmath,
6. Railway,
7. Electric Supply,
8. Water Works and Drainage.

Till the year 1008 M. E. there was no distinct agency for the execution of public works. In that year the Maṛā-math Department was formed as a branch of the Huzur Cutcherry with an executive branch known as the Paṇivakai Maṛāmath.

Organisation and control.

In the year 1011 M. E. Lieutenant Horsley was appointed Engineer under this Government and subsequently, when he took up employment as Engineer in the Tinnevely and Madura districts, he was requested to inspect and direct the Maṛāmath Works in this State. This arrangement continued for some years (from 1836 to 1854). A small establishment consisting of a surveyor and a draftsman, which had been attached to the Residency at Trivandrum to work under the orders of General Cullen, was absorbed in the P. W. Department which was newly created. Mr. Collins was appointed Civil Engineer of the State in 1035 M. E. He was succeeded by Major Greenway who was in turn succeeded by Mr. Barton in 1038 M. E. What was only a small establishment under Mr. Collins soon expanded itself into a large department after Mr. Barton's appointment.

The allotment for public works in Mr. Collin's time was but a lakh of rupees. It doubled itself in the time of his successor and went on increasing until it soon became necessary to introduce some means for checking the expenditure of the Department. Steps were accordingly taken in 1049 M. E. to bring up the arrears of account, to account for past expenditure by completion of bills and to enforce the system of budget allotment for the future. The Administration Report for the year 1048-49 M. E. says:—

“The effects of the large outlay on public works are already manifesting themselves in various directions. The new roads of which very nearly 1,000 miles have been either completely opened or are in various stages of progress have tapped an enormous tract of the country hitherto almost inaccessible, giving fresh impetus to agriculture. New trade is springing up where it was before unknown or exceedingly limited and intercourse is being established and expanded at various points and between this State and British India; and in this place it may not be inappropriate to record the great zeal and untiring energy with which our Chief Engineer Mr. Barton has laboured and successfully brought to completion works which will do lasting credit to his name.”

The budget system was started in 1047 M. E. and the expenditure of the department brought under due control. The prosperous condition of the State finances in the year 1053 M. E. enabled the Government to provide a much larger allotment for Public Works than in the previous years and a new scheme was drawn up for auditing the accounts of the department.

With a view to ensure greater efficiency and to place the department on a more efficient basis, the salaries of the executive and ministerial staff were enhanced in the year 1071 M.E. New rules, based on those in force in British India were passed in 1073 M. E. to keep the expenditure within the sanctioned estimates and the accounts branch of the

department was strengthened. The P. W. D. Code was introduced and a new audit section opened in the Chief Engineer's Office in the year 1076 M. E. This system continued till 1086 M. E. when the department was reorganised again. Deputy Chief Engineer's post was created and the number of Executive Engineers, Assistant Engineers, Sub-Engineers, Supervisors and Overseers increased. Their salaries also were enhanced. In the next year the ministerial and the lower subordinate establishments of the department were reorganised and the staff of the sub-divisional offices strengthened. A further reorganisation of the department involving important alterations in the territorial limits of the divisions and sub-divisions and a revision of salaries of the non-gazetted staff was brought into force from the 1st Kanni 1098. The rules for the occupation of the travellers' bungalows and camp sheds were revised and all camp sheds thrown open to the travelling public on payment of the fees fixed for the second class travellers' bungalows. All government departments were required to place their orders for articles of furniture with the P. W. D. Work Shops. This increased the out-turn of the Work Shops and led to considerable reductions in the charges. Closer scrutiny was exercised in checking estimates in regard to quantities, rates and designs.

On the recommendation of the Retrenchment Committee the staff of the department underwent some reduction in Kanni 1108. A new Irrigation division with three sub-divisions and nine sections was formed from the 6th Minam 1109 to carry out the irrigation works in the State, excluding the area commanded by the Kōthayār Project. The Water Works and Drainage branch was separated in 1110 M. E. and organised into a separate department under the control of the Water Works and Drainage Engineer who was made directly responsible to the Government. The Chief Engineer has since then been in charge of roads, buildings and irrigation. In 1111 M. E.

(1935-36) the administrative staff under the Chief Engineer consisted of 7 Executive Engineers in charge of divisions, 8 Assistant Engineers and 8 Sub-Engineers in charge of Sub-divisions and Supervisors and Overseers in charge of sections.

Shortly after Mr. Barton assumed charge as Engineer, he submitted a proposal to introduce iron screw-pile and girder bridges. Several good and useful roads were opened in all directions, consigning the old palankeens to desuetude and bringing spring carriages into use instead. In 1052 M. E., Mr. Barton proposed levy of tolls on the roads in order to provide funds for their maintenance. The growth of trade on the new roads, particularly the Pirmāde Ghat road, was very satisfactory. The Madura district which was till then accessible only through south Travancore and Tinnevely was brought into direct communication with north Travancore. The construction of the main road from Trivandrum to the northern frontier, a distance of 156 miles, was taken up in the next year. This important means of communication through the centre of the country was calculated to develop the internal trade. It opened up vast fertile forest tracts which were suitable for cultivation. The construction of another road from Mūvāttupula to Thrpūñihura was also begun. The Dewan's tour to the hilly tracts led to the construction of sathroms, travellers' bungalows, cart stands and other facilities for wayfarers along the line from Gūdalore to its junction with the water communication in the north Travancore plains. A law was passed in the same year prohibiting encroachments on roads and other public works. The fine suspension bridge across the Kallaḍa river at Punalur, the construction of which was begun in 1047 M.E. (1871-72), was satisfactorily completed at a cost of Rs. 2,74,451 and thrown open to traffic in 1055 M. E. (1879-80). The important work of tunnelling

through the Varkala cliffs, commenced in 1044 M. E. (1868-69), was completed in the next year. Continuous water communication was thus established between Trivandrum, Alleppey, Cochin and even Thirūr railway station in Malabar.

A navigable canal from Kōṭṭayam to Vaikom was constructed in 1064 M. E. (1888-89). Decisive steps were taken in 1069 M. E. (1893-94) to extend and improve the road system in the interior parts of north Travancore. As a measure of relief to the travelling public arrangements were made to construct wells along the Main Southern Road from Trivandrum to the Aramboly frontier. The question of improving the canals and backwaters with a view to render them fit for steam navigation was taken up for consideration in 1079 M. E. and the formation of a separate Sub-division to deal with the subject sanctioned. The total length of communications maintained by the department in 1081 M. E. (1905-06) was 2,224 miles of which 330 miles were planters' roads, 774 miles village roads, 360 miles traces and 156 miles canals and backwaters.

A steady policy of devoting more money for communications was kept in view and pursued, and special attention was paid to the construction of new roads in north and central Travancore. The bridge across the Periyār on the Kōṭṭayam-Kumili road was completed in 1083 M. E. (1907-08). A number of investigations regarding road works were taken in hand in 1088 M. E. (1912-13). The demand for road extension was great when it was discovered that the absence of minor roads retarded development considerably, and the ryots continually offered to cut these roads if the Durbar gave the necessary land. In certain places the land was forthcoming and the Chief Engineer, Mr. Bastow, accordingly submitted a scheme for the creation of Taluk Road Boards. Ample facilities were afforded to the ryots by means of advice and alignment in the matter of laying out new roads. The department also undertook to take

over the finished roads for maintenance and to construct the necessary bridges and culverts. The total length of communications in 1101 M. E. (1925-26) was 4,769 miles or, 6 miles for every square mile of the area of the State. The investigations for a road from Kōthamangalam to Munnār via Nēriamangalam, Mannānkandam and Paḷlivāsal were completed in the next year. The coastal regions in central and north Travancore were connected by the construction of the roads from Quilon to Alleppey, Alleppey to Shērthala and thence to Aīūr, thus establishing a through road connection from Cape Comorin to Aīūr. The Ghat road from Nēriamangalam to Paḷlivāsal which forms the new western outlet from the planting area of the High Ranges to the low lands on the west was commenced in 1103 M. E. and the road opened to traffic in Minam 1106 by Her Highness the Mahārāṇi Regent. This road has a promising feature as it is expected to divert traffic from the planting district, from the east coast to the west coast.

Notwithstanding the steady increase in the total length of roads every year there was persistent demand for more roads. To solve this problem it was proposed to organise a Road Board for each division and a Central Board for the whole State and to associate the representatives of the people with these Boards. A few municipalities took over the maintenance of the non-arterial roads within their territorial limits. There was also the system of ryots' roads under which the people themselves opened the roads, the department merely advising alignments and constructing bridges and culverts. Boards were constituted in 1104 M. E. (1928-29) to advise the Government and the P. W. D. in the matter of opening, improving and maintaining roads, bridges, and waterways in the State. The roads thus opened served important planting areas and industrial centres and connected internal waterways and ports.

The opening of these roads was not in itself important owing to the absence of bridges across the main rivers over which these roads pass. To cross the Niṇḍakaṛa Bar over the Quilon-Alleppey Road a bridge, a quarter of a mile long, was commenced in 1104 M. E. and completed in Mādom 1105. It was opened to traffic by Her Highness the Mahā Rāṇi Regent in Eḍavam 1105. The bridge at Nēriamangalam across the Periyār was commenced in 1108 M. E. and was opened for traffic by H. H. the Mahārāja in Kumbham 1110.

The Government have thus long recognised the importance of good communications and the need for their steady improvement. The phenomenal development of motor traffic during recent years led to the elaboration of a programme for widening the old highways to suit modern requirements and to the allotment of increased maintenance grants. For years past the major portion of the expenditure incurred by the P. W. D. has been under communications. The cost of maintaining the roads increased from year to year. Apart from the annual maintenance charges considerable sums were spent on improvements, especially in the shape of remetalling. Owing to the heavy motor and other traffic on most of the roads the question of keeping them in a fit condition engaged the special attention of the authorities. All trunk roads were periodically re-surfaced with water-bound macadam consolidated by means of heavy steam rollers. As this method of surface renewal does not withstand the present day traffic, more modern methods, such as tarring, bituman painting and concrete surfaces, are being tried. As an experimental measure a short length of the main southern road was tarred and the result was successful. The first cement concrete road in the State was experimented in 1108 M. E. the portion of the Trivandrum-Shenkōṭṭa road in the Trivandrum town, between the School of Arts and the L. M. S. Church junction, being selected for the purpose.

There was steady improvement in the maintenance and lighting of the backwaters and canals after the passing of the Canals and Ferries Regulation and practically there were no complaints regarding the shallowness of the canals.

Improvement of
water communi-
cations.

With the development of the Cochin Harbour, the question of the development of water transport was seriously considered. Transport by water is the cheapest form of transport. The traffic in backwaters is served by steam and motor vessels throwing the large amount of valloṃ tonnage on to the rivers and inland waterways. The need therefore for improving such means of communication has become essential. Agriculture, trade and industry also demand the extension of valloṃ traffic to inland tracts. Mr. John Kurian, Executive Engineer, was placed on deputation to investigate the possibilities of improving the navigable rivers in the State and he submitted his report on the 28th October 1925. This is what he says about the improvement by artificial means of the natural facilities carried out at the cost of the general revenues of the State:—

“From very early days these natural facilities have been improved upon by artificial means. The earliest cut canal about which we have any information was what is now known as the Alleppey Commercial Canal. The Pārvathi Puṭhanār connecting the capital with the Vēḷi and Kaḍinamkuḷam lakes and joining on to the Anjengo backwater and the Vāmanapuṭam river was cut during the reign of Rāṇi Pārvathi Bai. Some canals were cut near Paravar and Eḍappally by a Nambūri called Thōlan who is said to have been the Prime Minister of the Eḍappally Chieftain. The Varkala barrier was pierced by two tunnels and opened for traffic in 1877 M. E., thus connecting the water communication near the capital with the northern system. This was part of an extensive project designed to connect Cape Comorin with Mangalore. The projected extension south of Trivandrum was called the Anaptha

Victoria Mārthāṇḍa Varma Canal. The beach between Viḷinjam reef and Maṇavāḷakurichi south east of Coḷachel was partly cut. Of this the portion from Pāvār to Thēngā-paṭṭaṇam, i. e., from the mouth of the Neyyār to that of the Kulīthura river is still maintained and used. But the very high cost of the Varkala tunnels seems to have deterred Government from attempting the tunnel portion from Kōvaḷam to Viḷinjam and so the project was abandoned. A direct canal from Kōṭṭayam to Vycome and another from Kōṭṭayam to the Vēmbanāḍ lake on a bee line from Kōṭṭayam to Alleppey was cut by the P. W. D. during the time of Mr. Rama Rao, Dewan Peishkar of Kōṭṭayam (afterwards Dewan). About 20 years ago, the Trivandrum canal was extended to the Kaṭamana river, joining it near Thiruvallam. In 1906 M. E. a canal Sub-division was formed with the object of pushing on the improvement of navigation. The steam and motor boat route between Quilon and Alleppey was improved by dredging and by raising of bridges to accommodate large boats. A small suction dredger was purchased for further dredging on this route and a small bucket dredger for dredging on the Pārvaṭhi Puṭhanār".

Meanwhile vast improvements to the Harbour at Cochin were commenced and this State was permitted to co-operate in the project. It has become therefore essential that the question of improvement of the facilities for all water transport which will be in touch with the Harbour should receive a new impetus. The people of north and central Travancore generally and their representatives in the Popular Assembly and the Legislative Council pressed the importance of speedily improving the natural facilities existing so that the waterways may be used at all seasons and by all craft likely to be used on them.

As a result of the investigation conducted by Mr. Kuriyan he made definite recommendations for the improvement of the waterways. His proposals among others

comprised the maintaining of deep water channel for vāllom traffic in hot weather in the middle region of the Periyār up to Malayāttūr and in the middle region of Muvāttupūḷa river, for deepening (1) the Pampa river near Eḍathua and near Ārāṭṭupūḷa and Rānni crossings, (2) 12 miles of the Māvēlikaṛa river between Valiaperumpūḷa and Kollakaḍavu, (3) the Kuṭṭempēṛur river between the Perumala branch of the Pampa river and Tharayilmukku, (4) a portion nearly 30 miles long of the Kallaḍa river from Mattathur crossing down to the Aṣṭamuḍy lake, and (5) a portion nearly 10 miles long of the Iḥhikaṛa river between Iḥhikaṛa and Velinallūr, were sanctioned and these portions of the rivers have been brought under regular maintenance. The other proposals are being materialised.

A scheme to improve and modernise the existing water transport in the State has also been taken up for consideration by the Transport Reorganisation Committee.

The construction of new Sirkar buildings was taken up by Mr. Barton not long after he took charge of the P. W. D. Several new buildings were put up, the most attractive of which was the Public Offices. The construction of the Napier Museum was undertaken and considerable progress made in 1049 M. E. (1873-74). New sathroms were built for accommodating travellers. The charity feeding homes situated on the old lines of communication were removed and located on the new roads. Measures were taken in 1053 M.E. (1877-78) to provide a suitable building for the Preparatory School at the capital as well as for a Court house, travellers' bungalow, magistrate's residence and other buildings at Pirmēde. The Museum buildings and several bridges were completed and others were in good progress. Proverthy cutcheries and granaries which were formerly maintained by the Maṛāmāth Department were transferred to the P. W. D. in 1069 M. E. (1893-94). The streets in the

Buildings and
other works.

capital were illuminated with gas lights in 1073 M. E. (1897-98). The most important new buildings and bridges were constructed in reinforced concrete, a process which was first adopted in Travancore in 1075 M. E. (1900) and in which the State P. W. D. has attained high efficiency.

A detailed account of the Kōthayār Project and other main irrigation works is given in the chapter on Irrigation in Vol. III.

As already stated, the Maṛāmāth Department was formed as a part of the Huzur Office in 1008 M. E. The Maṛāmāth. Tahsildars were ex-officio out-station agents. This department was employed in ordinary original works and repairs in connection with the public offices, palaces and pagodas. In 1053 M. E. the Maṛāmāth grants were re-adjusted with a view to entrust the more important works to the Chief Engineer. The expenditure was regulated under a system of regular estimates, completion bills and other necessary returns. The budget head 'maṛāmāth' gradually included the expenditure incurred by the various executive agencies other than the Chief Engineer's Department. Those agencies were the Paṇivagai and Copper Foundry Department at the capital under the supervision of the Huzur Maṛāmāth Sheristadar, the Division Maṛāmāth under the control of the respective Peishkars, the Commercial, the Forest, the Cardamom and the Salt Pans Maṛāmāths in charge of the heads of the respective departments, and the Irrigation or Tank Department in the south. The Paṇivagai Department at the capital, charged with the execution of works connected with the palaces, temples and religious institutions inside the fort, was placed under the control of the Palace Sarvādhikāryakār. The department was reorganised in 1081 M. E. (1905-06) and its works confined to palaces, devaswoms,

choultries and other charitable institutions. These works were placed under the immediate charge of the Tahsildars subject to the supervision and control of the Division Peishkars. Many incomplete works were finished in 1088 M. E. (1912-13).

In 1097 M. E. (1921-22) a new Maṛāmath Department was formed under the control of an Executive Engineer of the P. W. D. and Tahsildars and Division Peishkars were divested of their control over Maṛāmath works except maintenance and repairs. With the creation and organisation of the Dēvaswom Fund dēvaswom works excepting annual repairs and maintenance were entrusted to the Maṛāmath Department with funds placed at its disposal from the Dēvaswom Fund, the accounts thereof being kept distinct from those relating to Maṛāmath proper. A redistribution of the Maṛāmath circles and section offices was sanctioned in 1104 M. E. and brought into force from the next year. In 1111 M. E. the department was under the independent charge of a Maṛāmath Engineer with five Circle Officers under him. Early in Chingam 1113 the Maṛāmath Department was absorbed into the P. W. D. the staff of the latter department being slightly increased to cope with the additional work.

A Regulation for the Town Planning of the State was enacted in 1108 M. E., called the "Travancore Town Planning Regulation IV of 1108".

Town-Planning.

Investigations were carried on, and estimates and plans got ready for the different proposals for road improvement in the Trivandrum town under the scheme and a beginning was actually made in this direction by the conversion of the portion of Trivandrum-Shenkōṭṭa road between Vellāyampalam junction and the Kowḍiyār Palace into a wide avenue road. The road from Vellāyampalam junction to the Mascot Hotel was also widened under the same scheme,

The first landing ground for Aeroplanes in Travancore was opened at Quilon in 1108 M. E. But this was found unsuitable for the landing of planes and
Aerodrome. was therefore extended. The construction of a landing ground for Aeroplanes at Trivandrum was commenced and completed during 1110 M. E. An experimental flight was made by Messrs. Tata & Sons, Bombay, early in 1111 M. E. Regular Air Mail Service was started subsequently and the first plane carrying mail landed at the Aerodrome on the 12th Thulām 1111 (29th October 1935.)

Negotiations for the Travancore-Tinnevely and the Shoranore-Ernakulam Branch Railways were completed in 1073 M. E. (1897-98). The construction of
Railway. other Travancore Branches of the S. I. R. was commenced in 1075 M. E. (1899-1900). The Tinnevely-Quilon extension was almost completed and the line from Quilon to Punalūr opened for traffic in 1079 M.E. (1904). But owing to the slips that occurred during the heavy rains of that year through communication was not established till the end of November next. The total cost of constructing the Travancore Branch of the line was Rs. 1,57,71,766. The survey of a line from Quilon to Trivandrum was completed in 1086 M.E. (1910-11) and the line was opened for traffic on the 1st January 1918. The survey of a line from Quilon to Ernakulam was started. A coastal line from Quilon to Cochin via Alleppey was also under consideration.

The survey for the extension of the Railway from Trivandrum to Nāgercōil, which was commenced in 1098 M.E. was completed in 1100 M.E. (1924-25) along with that for the extension of the line from Chākkay to the heart of Trivandrum town. The reconnaissance survey of the coastal line from Māvelikāra to Cochin via Alleppey was started in 1102 M. E. (1926-27). The plans and estimates for the extension from Chākkay to Thampānūr were also completed and the

work sanctioned in the same year. A special staff was sanctioned in 1105 M.E. (1929-30) for the preparation of the estimates and plans of all the railway lines surveyed. The State has now 98 miles of railway excluding the portion of the Ernakulam-Shoranore Railway passing through Travancore territory.

Application was made to the British Government in 1081 M.E. (1905-06) for sanction to install a line of telephone communication connecting Pēchippāra with other principal stations in south Travancore. This line was taken over from the British Indian Telegraph Department towards the close of 1086 M.E. (1910-11) and a new station opened at Chellanthuruthi. It is now run on the one-line system.

Electric Supply
and Telephone.

The question of the expansion of the Government Telephone System in the Trivandrum town was taken in hand in 1102 M.E. (1926-27). Negotiations were also opened with the British Government for establishing a Trunk Telephone line between Alleppey and Cochin mainly for the convenience of mercantile and shipping interests. The installation of a telephone line between Ārūvikkāra and the Water-works headquarters at Trivandrum was completed and the line put into service from 1105 M. E. (1929-30) Details of the Trivandrum Telephone Exchange are given in the chapter on communications.

The Trivandrum Electric Supply Scheme was put into execution in 1103 M.E. Mr. K. P. P. Menon, Industrial Engineer, was put on special duty from 1-1-1103 M.E. as an Electrical Engineer in the P.W.D. The Electrical Installation of the Trivandrum town including the major portion of the distribution mains was completed in 1104 M.E. On the evening of the 25th February 1929, the Silver Jubilee of the Śrī Mūlam Popular Assembly, the then Dewan, Mr. M. E. Watts, in the presence of a distinguished gathering, switched on the supply and informally opened the Power

House. On the 8th March 1929 the supply to the town commenced with 541 street lights and two consumers. The demand for power was encouraging and the scheme was therefore considerably developed. In 1107 M. E. i. e., since three years of its operation, a substantial return of 8.44 per cent. on the capital invested after meeting all working expenses and depreciation charges was realised. In view of the great possibilities of improving the agricultural and industrial condition of the State by inaugurating a scheme for the supply of cheap power for distribution in the industrial and rural areas, the question of investigating the various water-power sites in the hills engaged the attention of Government and a detailed investigation of the Pallivāsai falls was undertaken. The preliminary investigation was completed in 1107 M. E. and the report on the prospects of the scheme was so satisfactory that Government decided to make provision for the work in 1108 M. E. and to obtain a second opinion on it from an Engineer in the Hydro Electric Development Department of the Madras Government.

The satisfactory working of the Trivandrum Electric Supply Scheme proved an incentive to other towns in the State. At Kōṭṭayam a license was granted in 1107 M. E. and the Public Electricity Supply Scheme brought into operation during the year. A license for the supply of energy to Nāgercōil was also granted. The Trivandrum Electric Supply Scheme continued to be under the control of the Chief Engineer till 3-10-1108 M. E. when it was separated from the P. W. D. and constituted as a separate department. (For further details see chapter on Electric Power.)

The administration of the Department is now conducted by a Chief Electrical Engineer, a Resident Engineer at Pallivāsai, an Executive Engineer at Trivandrum, two Assistant Engineers, one Sub-Engineer and two Superintendents.

A scheme to supply the town of Trivandrum with water was under consideration for over half a century, but it was left to the year 1103 M.E. to witness the first beginnings of its realisation. In 1921 a report with estimate was prepared by the then Chief Engineer, Mr. F. J. Jacob. The scheme provided for the water supply from the Kařamana iver at Ařuvikkařa to a prospective population of 1,75,000 souls at the end of 1946, occupying an area of 18 square miles. The scheme was examined by Mr. J. W. Madeley, M.A., M.I.C.E. M.A, M. Soc., C.E. &c., and he suggested several modifications which necessitated a redoing of all the field work and the entire design and estimating. Mr. Madeley's recommendations were accepted and the necessary preliminary investigation and the preparation of the detailed design were ordered to be carried out. This was completed by the end of Kanni 1104. A new division for carrying out the project was formed and an Engineer was deputed to inspect water works of importance in British India. Estimates were duly prepared and sanctioned in 1104 M.E. The work was put in operation and was under the guidance and control of the Chief Engineer till 3-12-1110 M. E. when it was separated and a new Department known as the Water Works Department was formed.

Details of the various schemes are given in the chapter on the Water Works and Drainage. The controlling staff of this department consists of a Water Works and Drainage Engineer, two Executive Engineers for Water-works and an Executive Engineer for Drainage besides Assistant and Sub-Engineers and Superintendents.

WATER WORKS AND DRAINAGE.

At a capital cost amounting to about Rs. 56 lakhs, Government have provided the Trivandrum city with an extensive and up-to-date water supply system. In point of the chemical and bacteriological purity, safety and clarity, the water distributed from the Willingdon Water Works can stand comparison with the water distributed from any other town supply in the world and is decidedly superior to the water distributed in many of the towns in India. Before the inauguration of the water supply scheme, people had to depend mainly on wells for their supply of drinking water. The wells in the higher regions of the town were deep ones yielding water of tolerable potability but not in sufficient quantity, especially during summer, while those in the lower regions were shallow ones yielding sufficient quantities but relatively bad in quality. The problem became more acute as the population increased, and Government have, at their own expense, provided the town with protected water supply.

Favoured by nature with a liberal supply of fresh water from a 100 square mile catchment area consisting mainly of virgin jungle and so favourably situated as to receive the south-west and the north-east monsoons amounting to an annual rainfall of about 150 inches, the Kafamana river, on whose bank the town is situated supplies all the water that is now required for the city and will, without any difficulty, meet the demands of the city at its maximum growth.

The works include :—

- (i) An impounding reservoir of 136 million gallons of net drawable capacity, formed by constructing a low overflow

type of masonry dam across the river at a place 11 miles above the city, called Añuvikkañ, which is picturesque in its beautiful landscape sceneries. Provision is also made for increasing the capacity of the Reservoir in future, when the necessity therefor should arise, by the installation of Stony's shutters.

(ii) A settling tank where the sediment carried by the river water is allowed to settle down by natural sedimentation in a quiescent tank.

(iii) A dry feed lime application plant worked with water power to precipitate and remove the small quantities of the dissolved ferrous salts present in the water and to prevent tuberculation in the cast iron mains.

(iv) An apparatus to prechlorinate the water with liquid chlorine near the settling tank.

(v) A cast iron water main 8 miles long, 33" bore for 4 miles, and 30" bore for the remaining 4 miles, with necessary sluice valves, air valves, scour valves and hatch pipes, to convey the water to the town.

(vi) Paterson's coagulation, filtration and sterilisation with liquid chlorine plant with a battery of 6 mechanical rapid gravity type filters whose total sand area exceeds 2,300 sq. feet.

(vii) An electric pumping station whose total installed horse power amounts to 150 B. H. P.

(viii) Service reservoirs or filtered water tanks whose total capacity exceeds $2\frac{1}{4}$ million gallons.

(ix) A distribution system of cast-iron water mains, which exceeds 115 miles in length, provided with efficient fire hydrants and street taps, for the gratuitous supply of water and from which house connections are taken.

(x) A well equipped Laboratory for testing the water supplied, both chemically and bacteriologically.

An average daily consumption exceeding 7,00,000 gallons has been maintained during the last one year but the capacity of the scheme as worked out is $4\frac{1}{2}$ million



Aruvikara.

gallons per day at $33\frac{1}{3}$ gallons per head per day for a calculated prospective population in 1961 of 135,000 souls. The consumption in the city is increasing steadily.

The Willingdon Water Works are worked by Government through their Water Works and Drainage Engineering Department and the Trivandrum Municipality contributes annually towards the working expenses. It meets this cost by levying an (water tax) assessment-rating of 3 per cent. on the annual rental value of all the buildings situated within its limits and from the metered rating rates from house connections and other miscellaneous water receipts. In return for this the town enjoys a gratuitous supply exceeding 4,00,000 gallons per day distributed from 400 street fountain taps situated in public roads, streets and lanes, a free supply of water for fire protection works and a free supply of water for domestic purposes to houses that have taken water connections from street mains on a graduated scale as follows:—

(1) 65 gallons per day for house or premises whose annual rental value does not exceed Rs. 100.

(2) 100 gallons per day for house or premises whose annual rental value exceeds Rs. 100 but does not exceed Rs. 240.

(3) 125 gallons per day for house or premises whose annual rental value exceeds Rs. 240 but does not exceed Rs. 480.

(4) 140 gallons per day for house or premises whose annual rental value exceeds Rs. 480 but does not exceed Rs. 960.

(5) 150 gallons per day for house or premises whose annual rental value exceeds Rs. 960 but does not exceed Rs. 1200.

(6) 160 gallons per day for house or premises whose annual rental value exceeds Rs. 1,200.

All the water drawn from the house connections is metered, the water works (i. e., Government) providing and

maintaining meters not exceeding 1" in size, if the consumer wishes it and agrees to pay a monthly hire of half a Sircar Rupee 1. (Rs. 0-as. 7-ps. 10-3). All water drawn from the house connections for domestic purposes in excess of the quantities allowed free is charged at the rate of 21 chuckrams (Rs. 0-as. 11-ps. 9-47) per 1,000 gallons. Supply of water for purposes other than domestic consumption and use is charged at the rate of Rs. 1-14-0 (B. Rs. 1-7-7) per 1,000 gallons with no free allowance.

The construction works were started in 1105 M. E. (1931) and the water supply was inaugurated on 11-12-1933 (26-4-1109) by His Excellency Lord Willingdon, Viceroy and Governor General of India, in commemoration of which the Water Works were named "The Willingdon Water Works".

At the end of 1110 M.E. and with effect from 3-12-1110 M. E. the Water Works and Drainage Engineering Department was newly constituted under G. O. R. O. C. No. 3652-35-P. W. dated 2-7-35 and entrusted with the large capital schemes of the Willingdon Water Works, the Trivandrum Drainage Scheme, and the three Mofussil Water Supply Schemes in Nāgercōil, Shenkōṭṭa and Alleppey.

Nāgercōil is situated within 7 miles of the Aramboly pass through which runs the highway from Tinnevely to Trivandrum and is the only important town south of the capital. With Nāgercōil as the nucleus, the town comprises a number of suburbs, viz., Kōṭṭār, Vaḍivīśwaram, Oḷuginaśśēry, and Vaṭaśśēry, of which Kōṭṭār and Vaṭaśśēry form the trading and manufacturing centres. The town is lighted with electricity supplied by the Nāgercōil Electric Supply Corporation. The population of the town as per the Census of 1931 is 42,950 souls.

Nāgercōil Water
Supply Scheme.

Government have sanctioned an estimate for Rs. 16,85,000 for the scheme of providing the town with

protected water supply. The construction works are being started and are expected to be completed within two and a half years. The Municipal Council has entered into an agreement with the Government to contribute half the capital cost which will, in the first instance, be met by the Government to be repaid by the Municipality in 35 annual instalments bearing interest at $4\frac{1}{2}$ per cent. per annum and to undertake the maintenance work after the inauguration of the Water Supply. The other half of the capital expenditure will be a free grant from Government.

The scheme proposed is more or less on the model of the water supply scheme for the Trivandrum City and is designed to serve the entire habited and habitable portion of the present municipal town with its calculated prospective population of 77,800 souls in 1971. The average supply will be at 12 gallons per head per day with an extra allowance of 4 gallons for the summer. The supply is at present restricted to domestic purposes, but it may not be difficult to supply water for such non-domestic purposes as street watering and house gardening.

An impounding reservoir capable of holding 61 million cubic feet of net available or drawable water, equivalent to one year's supply, will be constructed by throwing an earthen dam (with puddle core) across the Mukkadal valley about $7\frac{1}{2}$ miles north of the town. The dam will be 1,080 ft. long and 20 ft. wide at its top and 314 ft. at the lowest ground level and 52 ft. high above the lowest ground level. From the reservoir water will be conveyed through a 16" Hume steel pressure pipe Gravitation main, about $7\frac{1}{2}$ miles long, to the purification plant which will be located within the town and which is proposed to be of the rapid mechanical gravity type with the necessary chemical dosage apparatus, coagulation tanks, filtration plant and sterilisation plant.

Close to the purification plant will be constructed the clear or filtered water service reservoir. This tank,

designed as a balancing tank, will supply water to the low level zone of the town by gravity. To serve the needs of the high level area of the town, an overhead tank will be constructed in Rāmavarmapuṇam at the highest part of the town; water will be pumped into this tank from the former reservoir through 12 main pumps located in a pump house at one end of the Low Level Reservoir. The pumps will be of the centrifugal type run by electric energy against a total head from all counts of about 135 ft.

For purposes of distribution, the town is divided into the low level and high level zones as mentioned above. The high level zone covers the greater part of the town in area, being about 60 per cent. of the whole town. All places in the town below 95 ft. contour in Krishṇan Kōvil and 90 ft. contour in other parts of the town will be supplied by the Gravity service with a minimum terminal pressure of 25 ft. head of water. Portions above these levels will be served by pumping and from the overhead tank. The whole town is divided into 9 water supply divisions, each division with its districts being served by its independent division main, branching off from the trunk main. The minimum size of pipes in the distribution system will be 4" internal diameter. Necessary control, scour and air valves will also be provided. It is also proposed to provide some 360 street fountains fitted with waste-not taps for the whole town. The construction of the Project has been put in hand.

As a result of the petition received from the residents of Bhūthapāṇḍy and Thittuviḷa regarding the water supply to the above village Panchayat also from the Gravitation main of the Nāgercōil Village Panchayat of Bhūthapāṇḍy. Water Supply Scheme, Government were pleased to call for a preliminary report on the feasibility of the prayer. A preliminary report was sent up to Government on the subject. It is proposed to supply raw water to

the several small villages comprised in the above Panchaya from a branch of suitable size from the nearest and the most convenient point of the main leading raw water from the proposed Mukkaḍal Reservoir to the Nāgercōil town. The Village Panchayat have also agreed to meet the annual charges for the working of the above scheme. Government, in their G. O. R. O. C. No. 4358 36 P. W. dated 13-5-1937, called for detailed plans and estimate for the scheme, preparation of which received the prompt attention of the department.

Alleppey, the second largest town in Travancore and the most important commercial centre in the State, situated on the sea coast, has few of the amenities of a modern town. The greatest draw-back is in respect of good drinking water. Due to geographical position, the town is cut off from fresh water rivers and the physical features and soil formation of the region as well as the brine travel owing to tidal action render the supply of water from wells and ponds unwholesome. The town, 4.97 square miles in extent, is built over a sandy belt of land, barely 3 miles broad. On the west, there is the Arabian Sea and on the east the Vēmbanāḍ lake and the Pallāthuruṭhy river. The water in the lake and that in the river for a distance of 20 miles above Alleppey town turn brackish during the hot weather, become unfit for drinking purposes and continue to be so for about 5 months. The existing source of supply is from shallow wells and ponds. The soil consists of hard, dark, brown, ferruginous sand and humus over-laid with fine white sand. Rain water readily soaks into the porous soil and appears as subsoil water in the wells and ponds. The water in the wells, though not brackish, is in the case of the majority of the wells, coloured dark brown, disagreeable both to the taste and appearance and unsatisfactory both from chemical and bacteriological standpoint.

Alleppey Water
Supply Scheme.

The question of protected water supply for domestic purposes began to engage the attention of Government from the year 1925. The main problem to be solved was in respect of the source of supply. Several suggestions were put forward during the period 1925 to 1936. The idea of a distant source of supply, involving long lengths of mains over water-logged country, had to be given up on account of the prohibitive cost estimated at Rs. 40 to 50 lakhs. The next alternative was to tap the subsoil sources at a depth of 15 to 20 feet below the surface. This also had to be given up on account of the fact that the process of extracting and purifying water would be elaborate. At this stage, a careful study of the available literature on the geological formation of the coastal region suggested the possibility of the existence of ground water not deeper than 400 feet below the surface, and the investigation was directed towards prospecting for ground water by means of deep-bore wells.

The first experimental bore was commenced in April 1936. The very first trial proved an unqualified success and was immediately installed as a Bore well, 8 inches in diameter and 350 feet deep from the ground level. Another reliable well of similar diameter and 370 feet deep to serve as a standby was also installed after further trials. With these two wells successfully installed, the problem of the source is solved. The water obtained from these wells has, on analysis, been found to be quite clear and pure so that costly purification processes such as filtration have been found unnecessary. The investigation for the preparation of the scheme in all details commenced towards the close of the year 1935 and was completed early in 1937.

21,000 gallons per hour will be extracted from the first well and 19,000 gallons per hour from the standby well. Multi stage deep bore well turbine pumps will pump the water through a 15" Hume Steel main $3\frac{1}{2}$ miles long to the town. 12" branch mains will deliver the water into

the 4 overhead tanks in the 4 zones of the water supply town. The town distribution system consisting of 48 miles asbestos cement pressure mains will distribute the water for domestic consumption. The water, as extracted, is pure and wholesome; but to ensure absolute sterility from chance contamination beyond the source, the water will be sterilised by chlorination. When the water in the well is at rest, it stands $4\frac{1}{2}$ to 5 feet below the ground level.

The water supply scheme was expected to be inaugurated by the end of the year 1938. It is designed to meet the requirements of the calculated prospective population of 1971 of 110,000 souls classed under resident and floating population. The daily average supply is fixed at 12 gallons per head with an extra daily allowance of 4 gallons per head during the summer. The service will be strictly domestic from public street fountains and house taps.

The scheme is estimated to cost Rs. 10,80,000. The cost will be met by the Government at the outset. Half of it will, however, be treated as a loan to the Municipality to be repaid with interest at $4\frac{1}{2}$ per cent. per annum, in 35 equal annual instalments. The construction of the Project is in progress.

Kuṭṭanāḍ, though surrounded on all sides by water, is the most unfortunate country in respect of the supply of good water for human consumption. The brine-affected portion of Kuṭṭanāḍ covers an area of about 80 square miles. There are a number of small islands densely populated. The only solution of the problem supplying good drinking water is through deep bore wells. The whole area will have to be divided into such blocks that, by providing a bore well more or less centrally in a block, the people living in that block may have the benefit of the water drawn from the bore well. In large islands, and there are some nine of them,

one or two central bore wells will have to be constructed equipped with automatically worked pumps driven by the Hydro-electric power from the Paḷḷivāsal Scheme, the pumps delivering water into overhead tanks from which pipes are to be laid with public stand post taps to cover the islands. An estimate for the above scheme, costing about Rs. 4 lakhs for 35 wells, has already been submitted for the sanction of Government. As the first requisite for the department is to provide itself with a boring plant and rig, provision was included in the Budget for 1113 M. E. for the purchase of the above plant and rig.

The need for a good and plentiful supply of drinking water for Shenkōṭṭa had been keenly felt for a long time.

Shenkōṭṭa Water
Supply Scheme.

As early as 1894, when cholera broke out in a virulent form, Government had called upon the Chief Engineer, P. W. D. to report upon the feasibility of securing a permanent supply of protected water to the town. Since then various Engineers had submitted various schemes, but they have all been handicapped by the fact that the Shenkōṭṭa Municipality was not able to finance a costly scheme. However, Government were pleased to entrust the investigation of the scheme to the Water Works and Drainage Engineering Department, when it was constituted in 1935.

The difficulty in Shenkōṭṭa is that there are no streams with perennial flow and the subsoil is hard rock within a few feet from the ground surface. The wells in the town contain mostly brackish water and they totally dry up in the summer. Confronted with these difficulties, the Department investigated several localities as possible sources for the water supply, and a site for the head works was fixed by about the middle of 1936 in the Mālūr valley on the western out skirts of the town, to extract the underground water through a subsurface dam and heading and a pump well. The designs and estimates were submitted to

Government early in March 1937 and were sanctioned early in April 1937.

Head works.—As the water is found to contain no suspended matter and is quite clear, no filtration is required. Hence the only treatment proposed is chlorination.

The Service Reservoir will be a masonry one situated at the highest point of the town at Mēlūr. Though the Reservoir site is at a sufficiently high level with regard to the main portion of the town, it is found that a small area would not get sufficient pressure in the mains. To serve this area, a small overhead reinforced concrete tank will be constructed over the roof of the main Reservoir and separate distribution mains laid.

The distribution mains are to be of Everite Asbestos Cement Pressure pipes, and the total length of the same would be about $11\frac{1}{2}$ miles. For purposes of calculation the average supply per head per day will be 12 gallons with an increased daily allowance of 4 gallons per head during the hot weather. The scheme has been designed to supply, at the above rate, the calculated prospective population of 1971, viz., 22,700 souls. The supply will be restricted to domestic purposes. Government have been pleased to extend the scope of the undertaking to include house connections also. Street taps will be provided.

The total cost of the scheme as per the estimate is Rs. 3,02,800. According to an agreement entered into by the Municipal Council with the Government, the entire cost of the scheme will be initially met by Government. One half of this will be treated as a loan advanced by Government to the Municipal Council. The loan is to bear interest at $4\frac{1}{2}$ per cent. and to be repaid together with interest in 35 equal annual

instalments. The maintenance of the scheme would devolve on the Municipal Council after the inauguration of the Water Supply.

Government ordered that the scheme for water supply to the areas in the taluks of Kalkulam and Vilavancode by providing tube wells should be taken up for investigation and a provision of Rs. 3,500, was made in the Budget for 1113 M.E. The investigation was taken up in the year.

The water supply to the coastal regions such as Ayirathamengu and the Shërthalla taluk are engaging the attention of the department.

A comprehensive scheme at an estimated cost of about 46 lakhs of rupees has been sanctioned for the provision of underground sewerage on the separate system and for the disposal of surface storm water so as to avoid stagnation and flooding of certain areas in the Trivandrum City. The construction works were started late in the year 1111 M. E. (July 1936) and were in good progress during the next year in Block 'A' constituting about two-thirds of the town. They are expected to reach such a stage as to bring the scheme into service in 1115 M. E. The rest of the scheme in Blocks 'b' and 'c' was expected to be carried out in the subsequent two years.

The scheme provides connection to the underground sewers for more than 10,000 houses so that practically every residential building, permanent or semi-permanent, would get connected to it. This would give facility to provide the most desirable and hygienic form of flush-out water closets throughout the town. The scheme also provides for the construction of public flush-out latrines and urinals all over the town. It is hoped in the course of a few years to do away completely with the present

unsatisfactory method of hand scavenging and transport in vehicles.

The sewage from the flush-out latrines and the sullage from houses would gravitate to pumping stations, where special automatic sewage pumps, electrically driven, would be provided in sufficient number and capacity to pump the varying flow. The sewage is to be pumped to sewage treatment works in Paṛavankunnu near Thiruvallam canal. Sewage is expected to be clarified, digested and the effluents therefrom led on to a sewage farm for secondary treatment, so that a final effluent of great purity and innocuousness is attained. The gases evolved in sludge digestion are proposed to be consumed for the development of power and, together with the sewage farm the sewage treatment works are expected to bring in a fair income.

In a flat and water-logged town like Alleppey, proper surface drainage arrangements are essential. At the instance of the Municipal Council, Alleppey, Government have sanctioned in G. O. R. O. C. 6215/33 P. W. dated 23-10-1937 the investigation for a modest scheme for the town and the investigation is engaging the attention of the Water Works and Drainage Engineer. The scope of the scheme, and therefore of the investigation, does not contemplate an underground sewerage scheme as at Trivandrum.

Drainage Scheme
for the town of
Alleppey.

APPENDIX.

A short reference to the geological history of the tract in Travancore lying between the main land on the east and the sea on the west, as seen from the available records, meagre though they are, and its confirmation in the light of the deep borings made by this department at Alleppey, these borings being the very first to be attempted on the tract in question, will be found interesting. Tradition, as everybody in Travancore knows, says that Kēraḷa was reclaimed from the sea by Śrī Paraśurāma. This tradition appears to be based on a geological fact. Geologists are of the view that the tract in question was at much higher level than at present several thousands of years back, extending further west into what is now the sea, that as a result of a geological convulsion or upheaval the land sank lower and the sea encroached and was in this condition for several thousands of years, that as a result of another convulsion or upheaval, it was shot up but not to its original level and that by the combined action of the wind, the rivers and the sea, the coastal belt was created gradually, leaving a hollow between this coastal belt and the mainland now constituting the backwaters and Kuṭṭanāḍ and tracts similar to Kuṭṭanāḍ. The shape of this coastal belt, narrowest at Porakāḍ and widest at Shērthala, when considered with the fact that the direction of the prevailing winds is from the south west, confirms this view. The same natural forces by which the coastal belt was brought into existence were also responsible for the deflection of the courses of the rivers when they approached near the sea, the deflection being in a northward direction. In a publication by Mr. I. C. Chacko in 1921, when he was the State Geologist, it is stated that coral reefs were found below the alluvium near Vāḷappally, which indicated that at one time in the geological history of Travancore the sea must have

existed there with a depth of 40 feet and that the then shore line must have extended further east.

When the land was at much higher level and had extended further west into the sea, as stated above, there must have been numerous rivers flowing from the mountains on the east to the sea on the west. Even now such large rivers as the A'chenkōil, the Pampa, the Maṇimalai, the Mīnachil, the Mūvāttupulā and the Peṛiyār exist, draining the country. It is now within the knowledge of several living people that the rainfall has been steadily decreasing so that it is easy to conceive that, in the geological past under consideration, the rainfall was very likely to have been very much more copious. Further, denundation at that time could not have been as complete as at present. Obviously, therefore, the rivers in those by-gone days must have been carrying a large amount of silt during the flood seasons.

When the land sank and the sea encroached eastwards several thousands of years ago, the rivers which were then flowing on the surface naturally sank with the land and discharged their silt-laden waters into the sea several miles to the east of the present shoreline, in fact further east of Vālapally. As the sea stayed in that condition for several thousands of years, all the sediment brought down by the rivers settled down in our present backwater tract, Kuṭṭanāḍ, the flat portions of the Kārthikapally and Kaṛunāgapally taluks, and the bed of the sea was gradually built up, constituting the belt of what is called in geological language the tract of 'recent sediments'. A little reflection will show that the deposit of the silt should have been greatest at the then mouths of the rivers where the velocity of the river flow was suddenly checked and that the deposit of silt further west would gradually diminish. The deposit of the sediment would have gradually covered the beds of the ancient rivers which sank with the land.

The strata met with and bored through, in connection with the deep bore wells at Alleppey which, as stated already,

are the very first attempts at deep boring in these 'recent sediments', bear out the geological conclusions set forth in the foregoing paragraphs. In the case of the first well, the strata were, broadly speaking, as follows :—

From the present
ground surface.

1.	Alleppey sands of various textures and colours but generally fine.	...	for	70 feet.
2.	Thick bed of stiff clay.		for next	124 feet.
3.	Sand gradually increasing in the size of its grains.		for next	50 feet.
4.	Large grained river sand, brownish in colour with nodules of laterite gravel.		for next	28 feet.
5.	Soft laterite and characteristic Varkala bed formation.		for next	78 feet.
Total depth bored. ...				<hr/> 350 feet.

The strata met with in the case of the second well were more or less similar. Now, starting from lowest stratum, it will be seen that the laterite and Varkala formation as per item 5 was the ancient natural ground surface. Item 4 is the bed of the ancient river which was flowing on the surface before the convulsion and which sank with the land. Item 3 is the sand deposited by the encroaching sea at the early stages of the sea encroachment. Item 2, the 124 feet thick bed of stiff clay is the silt deposited during the quiescent period of the sea after the encroachment was complete. Item 1 is the sand deposited by the forces of nature, such as wind, rivers and sea, after the land was partially heaved up in the subsequent convulsion, and represents the present surface and sub-surface soil above the clay. It will be an interesting speculative calculation for a geologist approximately to find out, from the thickness of the various deposits over the ancient land,

indicated by the laterite and Varkala bed formation, the probable date of the sinking of the ancient land as a result of the geological convulsion, the probable period covered by the advancing sea, the probable period during which the sea continued to remain, as indicated by the depth of the stiff clay (taking due note of the fact that the site of the bore well was, from present indications, at least 15 to 20 miles to the west of the then sea-shore, so that the silt deposit there every year must have been infinitesimally small), the probable date when the second convulsion took place, and the probable period that has elapsed since.

Another noteworthy feature indicated by the borings is the presence of timber in the process of carbonisation at various depths from the present surface. While those occurring between 235 and 252 feet may be assumed to have been either growing on the banks of the ancient river or brought down by floods in that river, those occurring higher up at 137 feet possibly indicate trees growing on the land during a period of oscillation of the sea. About 500 feet to the north west of the first well, nuts of the fruits of aquatic plants and moulds of the palm leaf were obtained from a depth of 260 feet, indicating the growth of such plants and palm trees at that depth.

The water we are now drawing for supply to the town of Alleppey is from the bed of the ancient river, (vide item 4 supra), and from another water-bearing stratum below it. This river which in ancient time was a surface river is now apparently an underground stream. The rainfall on this coast of India being heavy, and the general slope from the mountains on the east to the sea on the west being steep, that portion of the rain which soaks into the ground on the western slopes of the western ghats and the country lying between these ghats and the sea must travel westward. In doing so, the ground water will necessarily prefer a course which is pervious. The clay bed is non-pervious, while the sand of the ancient river and its branches is quite pervious,

The ground water travelling westward from the main land will dip below the clay deposit when it meets it on approaching the eastern edge of the backwater and the Kuṭṭanāḍ tract and, finding the pervious sands, travels through them to the sea. It is this water that is being extracted for the town supply. The water is also under pressure as evidenced by the fact that the water drawn from the depth of 250 to 350 feet stands just 5 feet from the ground level. This is to be expected considering the slope of the ground from the east to the west which, in a rough way, may be taken to indicate also the hydraulic gradient. If only the pressure of the water had been 10 feet more, the well would have been a flowing or an artesian well.

As a result of another boring tried about 2 furlongs to the south west of the first well, it was found that the ancient land now lying under the clay is also of a broken nature similar to the present surface topography. This being so, it is clear that, for a bore well to be a success from the stand point of the quantity of water that could be extracted, the site on the surface for the boring should coincide with a *valley* hundreds of feet below the surface.

CHAPTER XXXIII.

MARINE.

The State began to interest itself in the development of shipping from very early times. The subject received especial attention at the hands of Dewan **Āraja Kēśava Dās** in the latter part of the 18th century. The sea-coast towns from Cape Comorin to the northern extremity were carefully inspected. Two new ports were opened one at Alleppey in the north and another at Viḷinjam in the south. Alleppey became a flourishing sea-port very soon. At Viḷinjam warehouses were built to afford shipping facilities. Three ships were built at state expense to carry on trade with the Indian ports, particularly Bombay and Calcutta. The ports of Pūnthura and Coḷachel were improved. During the time of Vēlu Thampy the department was further enlarged and improved. Alleppey was provided with greater convenience and Quilon was made a safe port of call.

Purakkāḍ and Kāyankūḷam which were once great sea-ports in the dominions of the Rājās of Chempakaśśēry and Kāyankūḷam had lost their importance with the annexation of those kingdoms by Mahārāja Mārthāṇḍa Varma. But with the commercial prosperity of the English East India Company several minor ports had sprung up. Thus, there were as many as 18 ports; Rājākkamangalam, Maṇakuḍy, Peṛumāthura, Anjengo, Paṛavūr, Thangaśśēry, Kāyankūḷam, Purakkāḍ, Alleppey, Kantūr, Manacodam, Monambom and Mungalamartupuḷay being of the important ones. Of these, however, only Alleppey, Quilon, Trivandrum and Coḷachel are now important. Of the others two were the small British settlements of Anjengo and Thangaśśēry, the collections from which,

along with the other revenues, were farmed out by the Sirkar, while four others had no separate chowkeys or customs establishments.

For the proper management and control of these ports laws were passed from time to time. The first of its kind dealing with ports and port charges was passed in 1035 M.E. (1859-60 A.D.). Though this regulation authorised the levy of port dues on all sea-going vessels of 20 tons and upwards as well as on country craft employed in coastal trade, its provisions related mainly to the port of Alleppey. Further, the rates of port dues levied at the Alleppey port were found to be higher than those obtaining at the neighbouring port of Cochin. With a view, therefore, to reduce the rates to the level of those prevailing at Cochin, a fresh Regulation (I of 1036) was passed, modifying the Regulation of the previous year.

Each of the principal ports had a Master-Attendant or Conservator of its own. In 1054 M. E. (1878-79 A. D.) Government sanctioned a scheme for placing the three ports, Alleppey, Quilon and Colachel, under one controlling officer who was to receive reports of the arrival and departure of vessels, to arrange for returns of shippings, to see to the proper enforcement of the Port Rules, and in short, to generally direct the work of the Master-Attendants. At the instance of the British Government and with a view to prevent collisions, the Sirkar undertook to put the law and practice here in line with those in British India. In addition to the foreign ships which called at some of the Travancore ports there were also the vessels belonging to the subjects of the State, which plied between this coast and the Persian and Arabian coasts. In 1058 M. E. (1882-83 A. D.) a Regulation was enacted, amending Regulation I of 1036. The number of grace days for steamers was reduced from 60 to 30. The receipts under port dues

increased considerably, thus showing that the trade was profitable notwithstanding the enhanced payments. The port dues were reduced from one anna to nine pies as a result of Regulation I of 1036. To enable the coasting steamers to call at the Travancore ports without loss of time, they were granted port clearances before arrival and production of their papers. The ports at Maṇacodum, and Rājākkamangalam were closed in 1066 M. E. (1890-91 A. D.).

At the time of the Interportal Convention it was in contemplation to improve the Travancore ports, the possibilities of which had been recognised by the British Government as well as by the Government of His Highness the Mahārāja. It was held by a committee appointed by the Government of Travancore in 1908 that the distance of anchorage was less at Quilon than at Cochin and that if the Nīṇṭakaṛa bar was improved ships could call for eight months, perhaps for all the 12 months in the year. They also pointed out that if the Tinnevely-Quilon railway line was extended boats could straightaway unload into the trucks, which was not possible at Cochin. However, no definite policy of port improvement was pursued, though arrangements were made from time to time to give increased facilities for shipping at Alleppey and later on at Trivandrum. In 1912 began the negotiations between the British Government and the Government of Travancore regarding the Cochin Harbour Scheme.

As a first step in the direction of improving the Travancore ports it was resolved to place Alleppey, the most important of the ports, under a European Port Officer with nautical experience. The Marine Section was separated from the Excise Department and a new Marine Department was brought into existence. In addition to controlling the shipping and managing the pier, etc., at Alleppey, the Port Officer was empowered to direct and supervise the

work of the ports at Trivandrum, Quilon, Coḷachel and Śrīmūlapuṛam.

The system of storm signals was introduced in all the main ports of Travancore in 1093 M. E. (1917-18 A. D.) on the model of those in use at the British Indian Ports. The Ports of Trivandrum, Quilon and Coḷachel were kept informed of the approach of bad weather from the chief port of Alleppey. Towards the close of the year Government sanctioned certain concessions in regard to the grant of timber and land for promoting and encouraging ship-building industry in the State.

Since most of the existing laws and regulations regarding port dues related to the port of Alleppey, the necessity was keenly felt towards the close of 1093 to introduce the Travancore Ports Bill with the result that a comprehensive Regulation, I of 1094, was passed superseding all previous enactments on the subject, and port dues began to be levied at the ports of Quilon, Trivandrum, and Coḷachel. An emergency Regulation, VII of 1094, was also enacted to provide for the registry of ships built in Travancore. Under this Regulation a new vessel, "Lakshmi Pāsha," of 170 tons, built by Messrs. Darragh Smail & Co., Ltd., was registered and launched in the month of April 1911. It was the first ship built, owned and registered in Travancore to ply under the Travancore flag. The Regulation was superseded by Regulation II of 1095, called the 'Registration of ships Regulation'. The latter provided for the registry of ships built in Travancore and came into force on the 13th September 1917.

The Great War set a good rising tide to the maritime trade of Travancore and this is clearly borne out by the rise in the income of the Marine Department since 1094 M. E. With the extension of the railway to Quilon and Erṇākuḷam there has been a considerable increase of traffic

Regulation of
water traffic.

in the waterways of the State. The executive orders and rules which existed in 1096 M. E. (1920-21) for regulating water traffic were found to be inadequate to sufficiently guarantee the safety and convenience of the passengers or the security of the goods carried. Further, the passing of the Steam Boilers and Prime Movers Regulation III of 1082, and the plying of steam boats along some of the bigger canals and backwaters, coupled with the need for providing facilities for steam navigation along less favourably situated lines, such as the one connecting Quilon and Trivandrum, necessitated a revision of the system with legislative sanction. Accordingly, a Regulation to provide for the establishment of public canals and public ferries in Travancore, the management thereof and the regulation of traffic therein was passed as Regulation VI of 1096. The testing of the fitness of steam and motor vessels navigating the land-waterways thus came under the purview of the Marine Department. Revised pier rules and schedules of boat hire for the ports of the State were sanctioned in 1922.

To provide for the disposal of wrecks and compensation for the salvage of wrecks an enactment known as the Travancore Wrecks Regulation was passed in 1108 M. E. (1932-33). In the same year were appointed public notaries at the respective ports, with power to exercise the duties of a Notary Public in respect of marine matters only.

Thus, besides attending to the working of the five regulations already mentioned, the department also controls "the shipping operations within the port limits, attends to the maintenance of Alleppey Pier and the light houses at the ports and advises Government in marine matters generally."

A brief account of the development of the different ports is given below :—

Alleppey is the principal sea-port of Travancore. It is situated in Lat. 9° 30' and Long. 76° 19' 40" E. (Light

House) and is open to coastal and foreign trade, the latter dating back to the second half of the 18th century.

Many European and American firms have Alleppey. their representatives here and extensive industries are carried on. Alleppey owes its facilities for shipping to the existence of the mud bank off the coast, which renders the sea smooth practically throughout the year.

There is a good white revolving catadioptric first order light, the apparatus of which consists of nine metallic reflectors each having a diptric lens in front, arranged in groups of three. The light from each group, when viewed at a distance, gives one flash in every forty seconds (or three flashes in one revolution of 120 seconds). The light is exhibited from sunset to sunrise, the height of the central lantern being 133 feet above high water. The range of visibility is 16 miles. The light was first exhibited on the night of the 28th March 1862.

The anchorage offers good holding ground to steamers of all sizes. Vessels anchoring in the Alleppey roadstead take up a berth southwards of the pier with the light house bearing from N. E. to E. N. E. and as close to the shore as possible in order to obtain a quick despatch. The bottom shoals gradually and the depth of water in which to anchor should be decided according to the soundings obtained. The littoral current close in short sets to the southwards, sometimes as strongly as two knots when a strong sea breeze is blowing together with a flood tide making it very difficult for cargo boats to fetch steamers anchored in the roads. Occasionally a return set to the northward is experienced, but it is usually very feeble and occurs only during the months of October to February inclusive. The southerly set during this period is also feeble. During March and April the sea breeze blows strongly in the afternoon, and consequently steamers loading should anchor well to the south. The prevailing winds are from W. N. W.

Steamers with cargo to discharge anchor close to and to the southward of steamers taking in cargo so that empty cargo boats from the latter may be able to take them. Non-coasting steamers are usually taking in cargo. During strong winds a careful look out is generally kept on cargo boats leaving the shore, so that in case they are not able to fetch a steamer, the latter may be made to shift its berth further southward. The anchorage has recently been surveyed by H. M. I. S. "Plinurus" of the Survey Department of the Government of India.

Shipping operations can be carried on throughout the year, as during the south-west monsoon shelter is usually afforded by the mud-bank. A wooden pier was constructed in the beginning. This having been damaged by a storm was repaired in 1051 M. E. (1875-76 A. D.). The pier having again been destroyed by a cyclone in 1054 M. E. (1878-79 A. D.), an iron screw pile pier was built in 1056 M. E. at an estimated cost of Rs. 59,000. Owing to the recession of the sea in 1068 M. E. (1892-93 A. D.) it became necessary to repair and extend the old pier further. The work was completed in one year, when two cranes and a turn table were added to it. A further recession of the sea later on necessitated the construction of a new pier at an estimated cost of Rs. 2 lakhs. A light tram way service was provided to facilitate the transport of goods from the port.

In 1099 M. E. at the instance of the Principal Port Officer, the pier was provided with two steam derricks for the landing of cargo and the standards and derricks necessary for the steam winches and the boiler were also fitted up. The two sections of the tramway lines of bridge-walls on the pier were removed and replaced by a flange rails. In 1103 M. E. (1927-28 A. D.) the seaward end of the Commercial Canal was enlarged and improved facilities for shipping and landing cargo were provided in the new boat basin. A new customs godown was constructed. The extension of the pier and certain other facilities sanctioned

by Government served to maintain the trade of the port uninterrupted.

The Landing and Shipping Fees Committee consisting of officials and non-officials was constituted in 1110 M. E. (1034-35 A.D.) to assist Government in providing better conveniences for the import and export trade at the port. The establishment of a weather fore-casting station was sanctioned in the next year. It is proposed to provide a tug capable of towing 3 or 4 cargo lighters in order to expedite the working of cargo boats at the port.

The accretion of sand alongside the pier year after year, threatened to render the pier unserviceable for working cargo. The accretion, however, did not increase during the last two years and Government have purchased a Grab Dredger to dredge the sand accreted and to safeguard the port against the menace of accretion in the future.

Organisation and Practice :—The port is under the charge of the Principal Port Officer of the Marine Department of Travancore. The procedure for the entry and clearance of vessels is the same as for ports in British India.

Methods for handling cargo :—There are about 50 cargo boats having an average capacity of 20 Reg. tons each. These boats convey cargo to and from ships and pier and are discharged and loaded by steam and hand cranes. A boat basin for affording shelter to these cargo boats is under construction. Approximately 800 tons of cargo can be worked from the Pier during day and about 1,300 tons during day and night.

There is a flag signal station at the beach. Vessels can communicate between the hours of 6 A.M. and 6 P.M. (sun-rise and sun-set).

The opening of the Railway is under consideration. Alleppey is in direct and easy communication with the principal towns of British India.

Charges :—There is no charge against ships other than port dues, which is 9 pies per ton Reg.

Landing and Shipping dues:—On ordinary cargo it is one anna per candy.

Godown rent:—Free for the 1st week and then anna one per week per ton of 40 c. ft.

Wages —Annas 12 to Re. 9 per day (Stevedore).

Wharf coolies wages:—From annas 8 to Re. 1 per day.

Provisions:—Ordinary. Obtainable and cheap.

Communications: — Steamers to and from Europe, America, China and other eastern ports, also Australia, call at the port in addition to the usual coasting steamers. The port has canal and backwater communications with the surrounding country and coast from Calicut on the North to Trivandrum on the South, and also good roads for motor transport throughout the State.

Principal Imports:—Rice, paddy, piece goods, machinery, hardware, oilmanstores, cement, metals, European manufactured goods, Jaffna tobacco, salt etc.

Principal Exports:—Coir yarn, mats and matting, coir fibre, coir rope, tea, coconut oil, rubber, pepper, copra, oil-cake, ginger, prawns, etc.

Lat. 8 53½' N. and Long. 6° 34' E. During the early centuries of the Christian era Quilon was a very important port trading with China and Arabia. The port is an open roadstead situated off a bight in the coast formed by the Thangassōry Point projecting lightly beyond the coast line. During the fine weather period from September till May vessels can anchor in the inner anchorage in 4½ to 5 fathoms of water 4/10 of a mile off the shore. The channel is marked by two buoys during this period. Another buoy is placed to mark the position of the "Gamaria" Rock. A red light is exhibited on a wooden platform near the flag-staff and is visible 5 miles in clear weather.

In 1059 M. E. (1883-84 A. D.) a marine survey party under Lieut. Pascoae, R. N. R., deputed by the Imperial

Government, made an accurate survey of the port and submitted a chart. In order to provide accurate information regarding safe anchorage for steamers at this port, a fresh survey of the roadstead was conducted at a cost of Rs. 0.28 of a lakh by H. M. I. S. "Investigator" of the Government of India Marine Survey Department in the year 1108 M. E. (1932-33 A. D.) and the soundings were recorded. A hydrographic survey of the Nīṇṭakāra anchorage was carried out in the same year and soundings obtained in connection with a proposal to land the electric plant and other materials for the Paḷlivāsal Hydro-Electric Scheme.

Lat. $1^{\circ} 29'$ N. and Long. $76^{\circ} 59'$ E. The port is at Valiyathura about two miles from the town. It is an open roadstead with deep water close to the shore. Steamers generally anchor $4/10$ of a mile off shore on a bearing west from the pier. The five fathoms depth line is about 300 feet off the end of the pier, but steamers anchor in $12\frac{1}{4}$ fathoms which is $4/10$ of a mile off shore as stated. It is a port of call for coasting as well as foreign steamers and the aggregate tonnage of vessels calling at the port averages about 3,00,000.

The pier for the landing and shipping of cargo is 750 feet in length and is fitted with two steam cranes. There is a large godown accommodation. There are three open godowns for the storage of cargo, measuring each 80 ft. by 40 ft., and one closed godown. More godowns are to be shortly erected. A red light which is exhibited from the end of the pier during the shipping season is visible for five miles in clear weather.

Lat. $8^{\circ} 10'$ N. and Long. $77^{\circ} 14'$ E. This is a very ancient sea-port. It is the southernmost port for steamers to call in the State. There is a group of outlying rocks in front of the town, which forms a partial break-water under the shelter of which

Trivandrum.
Colachel.

landing and shipping operations are carried on. Coasting steamers generally, and foreign steamers occasionally, call at this port and anchor 4/10 of a mile off shore with the port pillar (black and white) bearing north and the pul-un-ni rock bearing west. A red light is exhibited from the base of the flag-staff on a mount situated to the west of the town. It is visible for five miles in clear weather. An additional anchorage light is exhibited from the black and white pillar. European steamers call to load monazite, ilmenite, zircon, palmyra fibre, etc. The aggregate tonnage of vessels calling at the port averages about 1,50,000.

Lat. 8° 5' N. and Long 77° 36' E. It is the southernmost point of India and is a famous place of pilgrimage. It

is mentioned in many old literary works
Cape Comorin and is referred to by several travellers.

A small bay near Cape Comorin was found to be deep enough for steamers and it was proposed in 1079 M. E. to make it a port under the name of Śrīmaḷapurāṃ. A temporary flag-staff and a light as well as a signaller with the necessary flags and telescopes were sanctioned for the use of the port. This port is visited occasionally by native crafts. Hence the establishment of the adjoining chowkey was temporarily transferred there in order to prevent smuggling and to protect customs revenue. This port was abolished and the flag-staff dismantled in 1097 M. E. (1921 A. D.).

In 1110 M. E. Kōḷiṭhōṭṭam was declared a port for the shipment of mineral sands only, and in the

next year Kōvaḷam was also declared a
Kōḷiṭhōṭṭam and
Kōvaḷam port for the shipment of salt from the
Kōvaḷam Salt Factory and for the landing
and shipping of gunny bags.

There are several other ports besides, which, though once great, have lost their importance and ceased to function as such.

The jetty in front of Munambam chowkey and 50 yards of the river bank on either side of it has been declared
Munambam a port for the landing of salt on behalf of Government and for the shipment of empty gunnies used in the import of salt.

Lat. $8^{\circ} 7\frac{1}{2}'$ N. and Long. $77^{\circ} 18'$ E. The foreshore in front of the factories of the Travancore Minerals Co.,
Kadiyapattanam Muṭṭam, and of Messrs. Hopkin and Williams (Travancore) Ltd., Colachel, has been declared a port for shipment of monazite, ilmenite and zircon sand (to Colachel port only).

Lat. $8^{\circ} 5'$ N. and Long. $77^{\circ} 32'$ E. To facilitate the shipment of salt from the salt factories and for the
Manakkudi landing and shipment of empty bags intended for, or used in the transport of salt, the sea-shore south of the Maṇakkudi lake and between the east Maṇakkudi and west Maṇakkudi Roman Catholic churches, has been declared a port.

Lat. $8^{\circ} 54'$ N. and Long. $76^{\circ} 38'$ E. Originally there was a fort built on a head-land of laterite jutting into the
Thankaśśēri sea, portions of the old wall of which are still visible, as also the ruins of an old Portuguese town. The Thankaśśēri reef, a bank of hard ground, extends $1\frac{1}{2}$ miles to the south-west and 3 miles to the west of the Quilon point and six miles along the coast to the northward. The bank should not be approached under 13 fathoms water by day, or 17 fathoms at night. Off Quilon point, there are 20 fathoms at 5 miles off shore; but further to the north, that depth will be found farther from the coast. A lighthouse has been constructed here for the guidance of mariners. It is under the control of the Government of India.

Statistics of shipping

Year	No. of Steamers	Country crafts	Total No. of vessels called	Tonnage	Receipts Rs.	Expenditure Rs.
1080	...	...	554	3,96,642	30,768	26,769
1090	62	281	343	2,17,043	13,416	10,228
1100	276	177	453	6,61,812	40,844	27,862
1110	594	227	821	15,96,944	80,722	31,194
1111	656	141	797	17,10,318	53,433	20,343
1112	227	222	449	15,15,560	46,267	28,561

An extract from West Coast of India Pilot, containing additional information regarding some of these ports is given as Appendix.

Appendix

(Extract from the *West Coast of India Pilot**)

Lat. $8^{\circ} 10'$ N. and Long. $77^{\circ} 14'$ E. Situated about 5 miles north-westward from Muttam point, $4\frac{1}{2}$ miles south-ward of the remarkable round hill of Aunipauri, 250 feet high, has several off-lying rocks above and below water extending about $3\frac{1}{2}$ cables from the shore. The best landmarks are Aunipauri hill and the flag-staff and church in the town.

Colachel

Kur-sai-kul, a rock 12 feet high, is surmounted by a small white shrine carrying a patriarchal cross, which adds about 4 feet to the height of the rock.

Pul-un-ni, 6 feet high, is the south-eastern of the outlying rocks off Colachel; it has 6 to 7 fathoms close to on its north, east and south sides.

Patna rock, with $1\frac{1}{2}$ fathoms, lies west-north-west one cable from Pul-un-ni.

Buoy.—A red buoy is moored, in the fine season only, a short distance southward of Patna rock.

Constance rock, with $1\frac{1}{4}$ fathoms, lies north-westward $2\frac{1}{4}$ cables from Pul-un-ni.

Anchorage may be obtained in 11 or 12 fathoms water, one mile off Colachel, with Aunipauri hill bearing 13° true, and the lighthouse on Muttam point 115° true, and in 8 fathoms, with the flag-staff bearing 326° true, 6 cables. In shore of this latter anchorage the 5 fathoms line is about $1\frac{1}{2}$ cables from the beach.

Tide—The tide at Colachel rises about $2\frac{1}{2}$ feet.

The coast is sandy, with coconut and other palms, and the buildings visible near it are St. Antony's Roman Catholic church with shrine and flag-staff (hidden on certain bearings by palms) a thatched godown with several gables, a small Government

Trivandrum

flagstaff, the port office, a whitewashed building with shingled roof, and Pondera church, about $1\frac{1}{2}$ miles to the south-eastward of St. Anthony's church, and not nearly so conspicuous.

Anchorage.—The shore is steep; vessels wishing to communicate should anchor half a mile from the shore in 12 fathoms, sand, with Pondera church bearing 43° true.

Storm signals.—The general system is in use at Trivandrum. Landing should not be attempted in ship's boats, for there is generally a heavy surf in the north-east monsoon. There are sufficient boats for the requirements of the Port.

Mountains.—Inland of Trivandrum the Ghats are of great elevation; Cuchy Mulla (Agastyamalai), the highest peak, 6125 feet high, is distant 21 miles east-north-eastward from Pondera.

Between this range and the coast there are lower hills, one of which, Naimum hill, is a regular sloping round mount, elevated 828 feet above high water. This hill is visible at a considerable distance from southward, and from Anjengo roadstead.

Alleppi.—(Alleppey), the principal sea port of the State of Travancore, is situated north-north-westward 40 miles from Quilon. Mudbank Trade is carried on all the year round in this neighbourhood, owing to the peculiar softness of the mudbank off it, which (in calm weather the bank is not perceptible) is so stirred up by the swell as to break the force of the waves and cause a large extent of smooth water, on the outer part of which vessels anchor. The mud is dark green, fine, and oily to touch. The smoothness is probably caused by the oil which the mud has been found to contain.

This mudbank shifts its position from year to year, and is sometimes as far south as Turcunapulli 16 miles from Alleppi. In 1894 it was off Turcunapulli, in 1903 off South Vazhapuram, and in 1905 again off Alleppi, in 1919 it was

6 miles further south, at Nircum 2 miles north of Alleppi there is said to be a swell during the southwest monsoon, but to the southward the swell is quite deadened by the shifting mudbanks.

The Alleppi bank is subject to the so called mud volcanoes, which bubble up, bringing dead fish, roots, and trunks of trees to the surface.

“It has been stated that the cause of this mudbank is the greater elevation (about 4 feet) of water level in the vast backwater over that of the sea; thus the hydraulic pressure forces out mud and vegetable matter through the several outlets (in the south-west monsoon) forming mudbanks along the beaches and in the shallow water along the shore. Evidence, it is said, has been found of a subterraneous communication through mud between the backwater and the sea. This may account for the accession of mud, but doubtless the monsoon swell keeps this accumulation of mud so stirred up as to deaden its activity and produce the remarkably smooth water in certain places, the positions of which are dependent on this mudbank”. (India Directory, 1874).

Beacons:—The boundaries of the port are marked by a square tower, 25 feet high, standing about 314° true, $2\frac{1}{2}$ cables from the lighthouse, and a square tower, 20 feet high, situated $8\frac{2}{3}$ cables, 169° true, from the northern boundary tower.

Anchorage:—In the north-east monsoon vessels of suitable draught may anchor off Alleppi in 3 or 4 fathoms, with the lighthouse bearing about 77° true, and distant 2 miles; but, as the mudbank shifts frequently, the depths given on the chart are not reliable, so that the greatest attention must be paid to the lead when approaching Port.

During the south-west monsoon the best anchorage is further off shore in 4 fathoms, with the lighthouse 56°

true, but the anchorage depends upon the position of the mudbank, which cannot be properly determined until after the burst of the monsoon.

Note:—The best anchorage is always officially notified and notices are issued or signalled to all steamers on arrival.

When the anchorage is at any great distance from Alleppi, a temporary flagstaff is erected for signalling purposes and to mark the landing place.

Supplies:—Fresh water may be procured from a well at the beach. Fish of the best description is plentiful, and other supplies are abundant.

Winds.—Severe gales are liable to occur on this coast in April, May and June, also in October and November; a careful attention to the barometer will give sufficient warning of the approach of these storms to enable vessels to seek shelter at Narakal, or off Alleppi mudbank.

The south-west monsoon sets in at Alleppi generally in the beginning of June from the north-west, and blows with violence, attended with thunder, lightning, and rain; the general direction of the wind during the southwest monsoon at this place is from W.N.W. to N.W.

In July 1925, a Four-Party Agreement was entered into between the Government of India, the Government of Madras and the Governments of Travancore and Cochin, for the development of the Cochin Harbour. The scheme was divided into four stages. The first stage included works connected with the investigation and protection of the foreshore. The second stage related to the work done in connection with the experiment in cutting the bar. The third stage included all works subsequent to the first and second stages extending to the point at which it became the regular practice for ocean-going steamers to enter the bar and

* Administration Report of the Government of Travancore for 1111 M. E.

discharge at mooring inside the backwater; and the fourth stage includes all other works that may be found necessary for the conversion of the harbour into a really important port. The expenditure relating to the first stage was, in the first instance, met by the Government of Madras. The second stage was completed at a cost of about Rs. 8.96 lakhs towards which the Government of Madras and the Cochin and Travancore States each contributed Rs. 3 lakhs. The third stage was financed by the Harbour Authorities. The question of undertaking the fourth-stage works connected with the development of the harbour was considered in September 1931 when a conference was held in Madras under the chairmanship of the Hon'ble the Law Member to the Government of Madras to discuss the estimates prepared by the Harbour Engineer-in-Chief to carry out the fourth-stage works.

Disagreements having arisen between the parties to the Cochin Harbour agreement regarding the date from which the regular practice of ocean-going steamers entering the bar and discharging at moorings inside the backwaters was established and the tripartite division of the customs revenue collected at the port of Cochin should take effect, a conference was held on this subject at Simla in May 1932 under the chairmanship of the Hon'ble the Commerce Member to the Government of India. Sir C. P. Ramaswamy Aiyar represented the Government of Travancore at this conference. As a result of this conference, the Government of India declared that, prior to April 1931, it had become the regular practice for ocean-going steamers to enter the bar and discharge at moorings inside the backwaters and that, therefore, the sharing of customs revenue realised at the harbour should take effect from the 1st April 1931.

In October 1932, a conference of the representatives of the Governments of Madras, Travancore and Cochin, was held at Madras under the chairmanship of the Hon'ble the Law Member to the Government of Madras, to discuss

questions relating to the financing of the fourth-stage works connected with the development of the harbour. Travancore agreed to contribute a third share of the expenditure to be incurred for the prosecution of the works. A similar conference was held in June 1933 at Ootacamund in connection with the prosecution of the works. The Dewan represented this Government at both the conferences. Since then the Government of India convened a conference of the representatives of all the four parties to the agreement at Simla in June 1934 under the chairmanship of the Hon'ble the Commerce Member to discuss matters relating to the fourth-stage development of the harbour. Sir C. P. Ramaswamy Aiyar represented the Travancore Government at this conference. There was mutual exchange of views on the issues outstanding settlement but no decisions were arrived at. The conference adjourned for further consideration of the whole question. A further conference between representatives of the Government of India and of the Governments of Madras, Cochin and Travancore was held in November 1934 for continuing the discussion relating to the further prosecution of the fourth-stage works. The Dewan with Sir C. P. Ramaswamy Aiyar represented this Government at the conference. Certain proposals regarding the port administration and the exercise of jurisdiction within the harbour area were considered but no definite decision thereon was arrived at. In regard to the distribution of customs revenue at the port, the following revised terms were provisionally accepted.

(a) In respect of any year in which the net customs revenue does not exceed Rs. 49½ lakhs, the Governments of Cochin and Travancore and the Government of India will each receive one-third share.

(b) In respect of any year in which the net customs revenue exceeds Rs. 49½ lakhs but does not exceed Rs. 63 lakhs, the Travancore Government will receive Rs. 16½ lakhs,

the Cochin Government will receive one-third of the net customs revenue, and the Government of India will receive the remainder.

(c) In respect of any year in which the net customs revenue exceeds Rs. 63 lakhs, the Travancore Government will receive Rs. 16½ lakhs plus six per cent. of the excess over Rs. 63 lakhs, the Cochin Government will receive Rs. 21 lakhs plus ten per cent. of the excess over Rs. 63 lakhs, and the Government of India will receive the remainder.

In November 1935, another conference of all the four parties was convened at New Delhi under the chairmanship of the Hon'ble the Commerce Member of Conference in 1935. the Government of India to discuss and settle the outstanding questions. Sir C. P. Ramaswamy Aiyar represented this Government at the Conference on the last two days of its sitting. Among the agreements reached at the conference was that the Cochin Government should purchase the rights of the Madras Government in the harbour by accepting the liability to contribute two-thirds share of the expenditure required for the fourth stage works the remaining one-third being contributed by Travancore. It was also agreed that the Government of India should declare the port as a major port from the date of the commencement of the fourth stage works and that the bases of the harbour administration in future should be a Port Trust Act passed by the Central Indian Legislature and an identical Act *mutatis mutandis* passed by the Government of Cochin. The Port Trust is to consist of eleven members in which Travancore will have equal representation with the Government of Cochin and the Government of India. As regards the sharing of the customs revenue, the formula put forward in the conference in November 1934 was accepted by all the parties. The draft of an agreement embodying the above conclusions and the revised arrangements was pending final approval and formal acceptance when the year

closed. Negotiations were also proceeding on some matters still outstanding settlement. Pursuant to the undertaking given by the Government of India, a Cochin Port Act has been passed by the Central Indian Legislature and the said Act came into force from the 1st August 1936.

While in New Delhi Sir C. P. Ramaswamy Aiyar also discussed with the Government of India the question of excluding from the common pool the revenue realised by Travancore on import of foreign tobacco in the State (including Jaffna tobacco). This Government had protested against the duty on Jaffna tobacco being pooled for division among the parties on the ground that the agreement of 1925 did not contemplate such appropriation. As a result of the negotiations on the subject, the Government of India revised their original decision and upheld the view that the agreement of 1925 had not contemplated the inclusion for tripartite division of the duty levied on import of tobacco and that consequently the amount surrendered by the State under this item should be refunded.

The following statement gives the receipts from the Cochin Harbour.

Year.		Amounts.
1108	...	Rs. 12,71,721
1109	...	„ 9,09,100
1110	...	„ 11,38,954
1111	...	„ 13,15,161

CHAPTER XXXIV.

MEDICAL.

The western system of medical treatment was introduced in the State during the reign of Rāṇi Gauṛi Lakshmi

Bāyi. The advantages of this method of treatment were at first confined to the

members of the royal family and the officers of the government. With a view to protect her subjects from out-breaks of small-pox which was frequent in those days, Her Highness sanctioned the establishment of a small vaccination section in 988 M. E. As the people showed signs of alarm, the members of the royal house got themselves vaccinated first. Rāṇi Pārvathi Bāyi established a charity dispensary at Thykāḍ, where convicts in the jails were among the first to be treated. In 994 M. E. two small dispensaries were opened, one in the Palace and the other within the premises of the Nāyar Brigade barracks. A free dispensary was opened at Quilon under the supervision of the military medical officer there. In 1012 M. E., Swāthi Thirunāl Mahārāja established a charity lying-in hospital at Thykāḍ. His successor, Uthram Thirunāl Mahārāja, took a special interest in the western medical sciences, studied the subject and found pleasure in treating cases in the dispensary attached to the Palace. His Highness also trained some of his servants so as to be helpful to him in the treatment of diseases. The dispensary thus started by His Highness continued to work under the name of "Eḷaya Rāja's Dispensary" until the Fort Dispensary was established. Seven hospitals were opened in different parts of the State before His Highness's death in 1036 M. E. (1860 A. D.).

The medical department thus started made rapid advance during the early years of the illustrious reign

of Āyilyam Thirunāl Mahārāja. On the 1st Kanni 1040 M.E. (1864-65) His Highness laid the foundation stone of the Civil Hospital, which has since developed itself into the present General Hospital. In the same year the Palace Medical Officer was put in charge of the Medical Department and his salary was transferred to the Huzur Treasury. The Civil Hospital was under the direct supervision and control of the Durbar Physician. The vaccination section was reorganised as a separate division of the Medical Department. Hospitals were established at Alleppey and Kōṭṭayam in 1042 M. E. (1866-67). In those days only very poor people afflicted with incurable diseases came in as in-patients. Naturally, the death-rate among the in-patients was high, and this aggravated the popular dislike for the western system of medical help. With a view to remove these defects and to restore public confidence, several changes were introduced in the year 1044 M. E. (1868-69). An experienced Āyurveda Physician was added to the staff of the Civil Hospital. A lunatic asylum was also started. A medical class was organised in 1045 M. E. with a view to train people for the staffing of the moffussil hospitals. In 1046 M. E. (1870-71) a new hospital was constructed in Quilon with accommodation for in-patients. Two Pulaya youths were trained to carry on vaccination among the Pulayas. From 1875 to 1877 the Deputy Surgeon General of Madras supervised the working of the hospitals in the State, but as the arrangement did not work satisfactorily, the supervision was transferred to the Durbar Physician. A proclamation of 1055 M. E. (1879-80) made vaccination compulsory on all government servants, pupils in schools, vakils, persons seeking medical help from the hospitals, inmates of jails and persons depending on state charities.

Śrī Viśkhom Thirunāl Mahārāja introduced many salutary changes in the Medical Department. At the end of his short reign in 1060 M. E. (1884-1885) there were 31

hospitals and dispensaries in the State. Most of the improvements made in the working of the department, which are in force even at present, belong to the long and prosperous reign of His Highness Śrī Mālam Thirunāl Mahārāja. A system of grant-in-aid to private medical institutions was begun. The medical class which was opened in 1045 M. E. (1869-70) was closed in 1064 M. E. (1888-89) and a compounding class started instead. A small Maternity Hospital was opened as an annexe to the Zenana Mission Hospital, and as that institution soon became popular, the maternity section was removed from the General Hospital and made a separate institution. In 1069 M. E. (1893-94) accommodation for in-patients was provided in most of the moffussil dispensaries. A separate hospital for women and children was opened in the next year. In 1071 M. E. (1895-96) a separate department was organised to control vaccination, the collection of vital statistics and sanitation in towns. Several improvements were made in the General Hospital. A regular system of grant-in-aid to private allopathic practitioners was begun about the same time. In 1072 M. E. (1896-97) the Hospital for Women was reorganised and placed under a Lady Doctor. In this year the building for the Hospital for Incurables at Ūḷampāra was completed and the Charity Hospital was transferred to that building from Thykāḍ. The expansion of the department made it necessary to have a code of rules for its management. Though the medical class was revived, it had to be closed again in 1077 M. E., but ten scholarships of the value of Rs. 20 each were sanctioned for those proceeding to study in the medical colleges at Madras, Tanjore, etc. In 1075 M. E. (1899-1900) the Victoria Hospital at Quilon was separated from the local district hospital. In 1076 M. E. two young men were deputed for medical study in Edinburgh. A mid-wifery class was organised in the Hospital for Women. In 1081 M. E. (1905) the Maternity Hospital was amalgamated with the Hospital for Women. In the same year a separate Ophthalmic

Hospital was established. In 1082 M. E. (1906-07) eight new European nurses, (Sisters of the Holy Cross) were entertained in the department. In 1085 M. E. a scholarship was awarded to a lady for medical study in Europe. Towards the close of 1086 M. E. (1911) the Durbar sanctioned a revision of the strength and staff of the department in the superior and inferior grades. A class consisting of six students, for a year's course of training as female compounders, was opened and St. John's Ambulance Association classes for training in First Aid to the injured were started at Nāgercōil, Trivandrum, Quilon, Alleppey and Kōṭṭayam during the year 1087 M. E. (1911-12). In 1089 M. E. the X-ray and the Dental Sections were opened in the General Hospital. An Ambulance Class was started at Haripād in 1091 M. E. (1915-16). In 1092 M. E. the Hospital for Women was removed to the new building constructed at Thykāḍ. In 1095 M. E. two officers were deputed to England to specialise in diseases of the eye and the year.

A Bacteriologist was appointed during the year 1095 M. E. (1919-20), who started work the next year after receiving training at Kasauli and the Madras Medical College. A research laboratory was opened with a Special Officer to investigate the diseases peculiar to Travancore. The special Investigation Officer appointed in 1097 M. E. studied and classified the mosquitoes found in the various parts of Trivandrum town as also the extent of infection due to filaria producing elephantiasis and allied diseases.

He also conducted investigations on the hook-worm disease in Trivandrum town. During the next year he conducted investigations in chronic bowell complaints in the Central Prison, Trivandrum, in Malaria at Padmanābhapuram and its neighbourhood and in the Peṇiyār Valley, and in elephantiasis in Shērthala. Anti-rabic treatment was undertaken by the Bacteriologist in 1099 M. E. (1923-24). The work in the Bacteriological and Pathological Laboratory during 1931-35 was chiefly confined to bacteriological and

pathological examinations for diagnosis and the preparation of stock and auto-vaccines and solutions of drugs for treatment of human cases.

From the 29th Vrischigam 1101 M. E. (1926) the office of the Durbar Physician was held in abeyance and the department was placed, as an experimental measure, under a Board termed "the Administrative Board, Medical Services". The Board was composed of three members, viz., (a) an Inspecting Medical Officer, (b) the Senior Surgeon, Women's Medical Service and (c) a non-official member belonging to the medical profession. The Office of the Board was placed in the charge of a whole-time Secretary who was not a medical man.

The long established policy of the Government has been to see that proper medical aid was placed within the reach of all classes of people. Accordingly, free medical service and a free supply of medicines are placed at the public disposal in all medical institutions maintained by Government, and to supplement the activities of the governmental agency in this direction, a regular system of medical grant-in-aid is also in force.

In 1887 His late Highness Śri Mūlam Thīrūnāl Mahārāja commanded that a sum of Rs. 50,000 be allotted

Midwifery Class. for the establishment of a school at Quilon for the training of women as midwives and sick nurses, as a memorial of the 50th Anniversary of the reign Queen-Empress Victoria. It was named "the Victoria Jubilee Medical School". A course of training in midwifery and nursing for two years is given to the pupil midwives, on the termination of which they are examined and given certificates by the department.

The necessity for antenatal care and prevention of infantile mortality engaged the serious attention of the Medical Board. Midwives in the various hospitals and dispensaries were instructed to do more health and welfare

work by house to house visiting and by giving advice to expectant mothers and tending new-born children.

Efficient nursing had been introduced in the State hospitals by the employment of eight European Roman Catholic Sisters of the Holy Cross. The Nursing. good work done by these sisters resulted in the gradual increase in their numerical strength. At the end of the year 1927 there were 24 European Sisters working in five of the State hospitals. With a view to meet the increasing demand for nurses, classes for training them were opened in the Women and Children's Hospital, Travandrum. A number of pupil nurses were trained in this hospital. They are all now employed in the several hospitals of the State. A scheme is now under consideration of Government for the improvement of the indigenous nursing system.

In view of the large increase in the number of lepers in central Travancore, the need for the adoption of effective measures to detect early cases and register suitable treatment was keenly felt. Injection treatment was accordingly introduced in three centres in Central Travancore, viz., Kāyankūḷam, Kaṛunāgapally and Chavara.

The question of opening a Sanatorium for tuberculosis also engaged the attention of the Government. The investigation made during the year by Dr. Radiological Institute and Tuberculosis Hospital. Kendrick of the Rockefeller Foundation disclosed the extensive range this disease had affected and the urgent need for an intensive campaign to eradicate it. The medical officers of all institutions were accordingly directed to give hookworm treatment in all suspected cases. The department also realised the necessity to educate the people in preventive methods, and the work was entrusted to the Public Health Department,

Provision was made for suitable dispensary treatment for tuberculosis being given in Nāgercōil, Trivandrum, Quilon, Alleppey and Kōṭṭayam. The Government of India have approved of the suggestion of the Travancore Government for the utilisation of the returnable portion of His Majesty the King Emperor's Silver Jubilee fund for the establishment of a Radium and Radiological Institute at the General Hospital, Trivandrum, and for the construction of a Tuberculosis Hospital, at Nāgercōil. Plans and estimates are being prepared for a Tuberculosis Hospital at Nāgercōil. A Radiological Block will be put up on modern lines soon.

In 1104 M. E. (1928-29) the Indian Council of the British Empire Leprosy Relief Association sent Dr. Santra and four medical men to Travancore to conduct a leprosy survey and open treatment centres. As a result of the survey it was found that the disease was more prevalent in the coastal regions. Injection treatment for lepers was given in Chavara, Kaṛunāgapally and Kāyankulam.

The following accounts of the Leper Colony, Nūranād and the Hospital for Mental Diseases, Trivandrum, have been furnished by the Surgeon General of the State:—

The Hospital for lepers was at Trivandrum for over 50 years. It became necessary to enlarge the institution on more modern lines, and as it was
 Leper Colony, Nūranād. thought inadvisable to have such an institution within the rapidly growing capital of the State, it was proposed to remove it to some place in Central Travancore. Nūranād was chosen as the site for the Leper Colony and in August 1934 the patients were moved to temporary sheds in the new place.

The construction of permanent buildings for the colony on an area, about 140 acres in extent, was soon started and the work has been nearly completed at a cost of about 3½ lakhs of rupees.

The Colony consists of forty general wards of 12 beds each, 30 for males and 10 for females. Two observation wards where those patients who, as a result of treatment, become symptom-free will be accommodated away from the rest and be observed for a sufficient time before being finally discharged as cured, form a necessary addition not found in many other colonies. There is a jail ward with 10 rooms for criminal lepers. The wards mentioned above altogether provide for more than 500 beds.

The medical administration block is the most important building in the Colony. Consultations, injection, operations, laboratory work, and dispensing of medicines will be done there. To accommodate patients who are badly ill and require constant attention, there is a hospital block of 36 beds near the above building.

Places for religious worship are provided separately for Hindu, Muhammadan and Christian patients. A spacious Assembly Hall houses the children's school and the reading room and library, and, whenever needed, this hall will be used to hold meetings, dramas and other entertainments. A weaving shed for making mundus and jamkāl for the use of the inmates and a dhōby-khāna will provide work for a number of patients. Other buildings on the patients' side of the Colony are a small shop which will be run by the patients, a fuel store and a distribution shed where daily provisions will be distributed.

In the "healthy area" of the Colony are quarters for the medical officers, nursing sisters and other staff, the office electric power house, water supply tank, pump house and provision contractor's store. The Colony is electrically lighted and supplied with filtered pipe water.

Sanitary arrangements include number of water closets with flushing arrangements and with a septic tank for each. There are two incinerators for the disposal of used dressings and other refuse. Dead bodies of lepers are burnt and a cremation shed with tall chimneys ensures the

proper disposal of corpses and prevention of nuisance from effluvia.

To divert their minds from brooding over their disease, to keep up their spirits, and to give them the necessary physical exercise, the patients are made to engage themselves in various occupations and pastimes. Besides weaving and washing clothes, the patients are to cook their own food and to engage themselves in vegetable gardening, shoe-making and so on. There are two schools, one for boys and the other for girls, under leper teachers. There is a reading room where most of the Malayālam newspapers are available (gratefully received from the respective editors) and a library. The patients are encouraged to make full use of these.

Among out-door games are foot-ball and volley ball for males. Women also play volley ball but especially enjoy community singing, Kōlāṭṭam and other dances. The patients have already enacted two dramas with creditable skill. The men are preparing another drama and the women a farce. Such activities occupy and entertain them for weeks together.

There has been a daily average strength of 293 indoor patients during the year.

A clinic for the treatment of out-door leprosy cases was started three years ago. It has developed into an important part of the institution and has now 1,320 patients on the roll. Of these an average of about 400 attend on each treatment day.

The routine anti-leprosy treatment given consists of subcutaneous or intra-muscular injections of Hydnocreol and counter irritation by painting leprous patches with trichloroacetic acid solution. Suitable cases are given intradermal injections of Ethyl Esters of Hydnocarpus oil. The various septic conditions and other complications incidental to leprosy as also other ordinary ailments receive appropriate treatment.

A total of 21,920 injections of Hydnocarpus derivatives have been given and 402 minor operations done on the lepers during the first year. Almost all patients improve with the injection, although it is a long slow job to completely eradicate the disease, especially in the case of in-door patients. These latter are most of them very advanced cases admitted with a view to their segregation and prevention of spread of disease among the healthy public. The out-door patients, on the other hand, are many of them earlier cases of leprosy. Thus, while 14 of the in-patients have been discharged cured during the year, 97 of the out-door patients have been so discharged. Those come for examination once in a month or two. In 21 of them, however, this disease recurred and treatment had to be resumed.

It cost Government Rs. 16,000 for the construction of the temporary buildings and Rs. 3,32,000 for the payment of Colony works including land acquisition charges. The average cost of dieting one patient during the first year came to Rs. 41 and, taking all contingent charges together, the average cost of maintenance works up to Rs. 54 per mensem.¹

As early as 1869 A. D., the want of separate accommodation for the treatment of insane patients was keenly felt and a building near the Civil Hospital, Trivandrum, (now General Hospital) was purchased for the purpose. The same building is now used as the Mint. The building was fitted up to serve as a temporary Lunatic Asylum. A separate asylum was opened for the female lunatics between 1878 and 1879. Between 1903 and 1904 the work of the commodious building at Ūlampāra, outside the limits of the capital, intended to be the Lunatic Asylum, was completed and the lunatics were removed to the same.

The Hospital for
Mental Disease.

¹ This does not include the cost of medicine and equipment of bedding and clothing, stationery and salary of staff except that of the contingent staff.

The same Lunatic Asylum was changed into "The Hospital for Mental Diseases" during the year 1921. This change is significant since the idea of this institution as an asylum for patients from the adverse reactions of the world has been changed to that of a hospital for patients with recognisable disease forms which can be treated successfully or whose conditions may be ameliorated. They may be made to feel more at home in a world of their own with the adverse factors removed. This idea will evidently cause an unconscious influence on the public mind, since a brighter outlook on the fate of the mental patients is foreshadowed by the change in name. A feeling of helplessness is induced by the fatal view that the origin of mental diseases is dependent on the visitation of the gods on some unfortunate section of humanity, or on some *karma*.

At present the general outlook of the staff in treating mental patients has changed and sympathetic approach and systematic treatment have been introduced. The medical officer is assisted by a consultant staff consisting of a Gynaecologist, an Ophthalmologist, an E. N. T. Specialist and a Dentist. The establishment also contains a Matron, a Steward, a Weaving Instructor, a Compounder, a Head Warder and an Assistant Warder.

1. The staff has special instructions to treat the patients with kindness and sympathy. *Particulars relating to the internal life.* They have instructions to tactfully coax them to do the work allotted to them.

2. The buildings were made convenient to the patients with the object of giving them the idea that they are patients and not peculiar people.

3. *Amusements.* Games:—Football, Volley ball.

Music. A gramophone has been bought for the use in the institution.

Books, etc.,—newspapers and books are supplied.

Provision is also made for the teaching of gardening, weaving of towels, jamakals, grass-mats etc., and the manufacture of coir ropes. The reports show that these opportunities are being more and more appreciated as years go on. The inmates are showing interest in doing the allotted kind of work such as the levelling and repairing of play grounds. One of the patients has been able to conduct a drill class. A brief summary of the diseases for which patients were treated in the institution is given below :

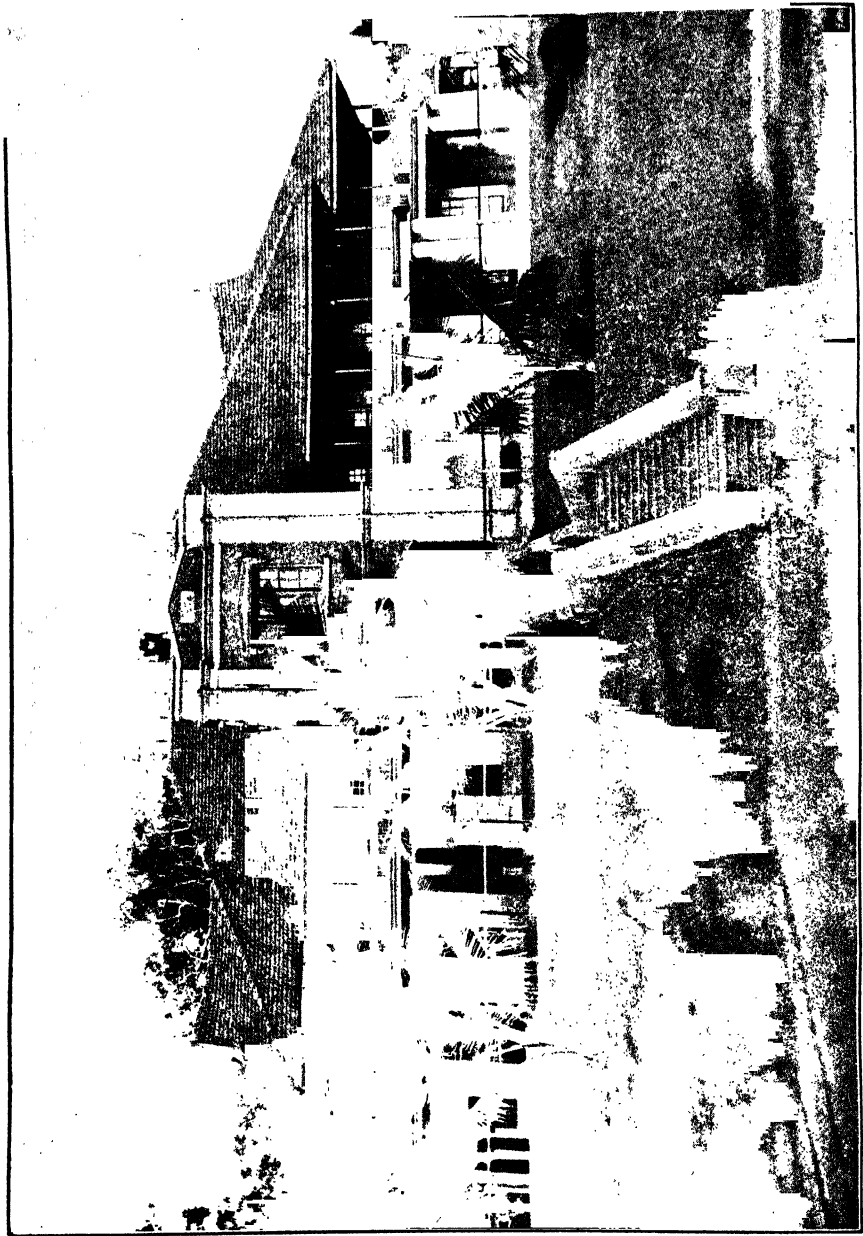
<i>Name of disease</i>		<i>1109</i>	<i>1110</i>	<i>1111</i>	<i>1112</i>
Affective reaction types	...	58	54	49	51
Schizophrenic reaction types	...	72	72	72	77
Paranoia and paranoid reaction types	...	10	13	13	11
Organic reaction types	...	3	6	5	4
Toxic psychosis	...	31	41	37	49
Epilepsy etc.	...	3	4	5	6
Psychoneurosis	...	3	1	1	1
Mental defects	...	7	7	6	10
Sex perversions	...	...	...	...	...
Under observation	...	4	9	16	12
<i>Total</i>	...	<i>191</i>	<i>207</i>	<i>204</i>	<i>221</i>
Men	...	136	147	152	166
Women	..	55	60	52	55

The premier medical institution in the State is the General Hospital, Trivandrum. Among the members of the staff are physicians and surgeons of acknowledged reputation. The number of patients is steadily increasing and the Government is spending large sums for the proper maintenance of the hospital and for its steady and ordered improvement. In 1114 M. E. 10,913 operations were performed of which 2,458 were major, and 8,455 minor operations. The percentage of mortality among operated cases was 0·7 per cent. The X-ray and Electro-Therapeutic section, the Ear-Nose and Throat section and the Dental section are doing very good work. Radium treatment was started in 1114. Visitors from outside Travancore including experts have highly commended the institution. Viceroy's and governors have also added their meed of praise.

The Ophthalmic Hospital, Trivandrum, is also giving a good account of itself. The number of patients treated there is increasing steadily. Surgical operations are being successfully performed in increasing numbers.

The Women and Children's Hospital, Trivandrum, is also a very popular institution. *Vaidyāśāstrakūśala* Mrs. M. Poonen Lukkose who was in charge of the hospital for many years is a Travancorean educated in Great Britain. For several years the hospital has been under the charge of women doctors. Speaking of that hospital Lady Willingdon wrote in 1920 that it is "quite the nicest (hospital) for women and children I have seen." Lady Dorothy Irwin was enormously impressed with the excellent buildings, the happy looks of the patients and the great atmosphere of efficiency and kindness which pervaded the whole institution. Again in 1933, Lady Willingdon repeated her praises and congratulated the officer in charge and the staff, the Swiss Sisterhood and the State of Travancore on the way in which the hospital was functioning.

The Victoria Hospital, Quilon, is another institution for women and children. In the old days women of



Women and Children's Hospital, Trivandrum.

respectable position considered it beneath their dignity to go to hospitals for confinement and treatment of diseases. But with the advent of women doctors with high qualifications, women show an increasing readiness to be treated in the hospitals as in-patients. Travancore is the first among the states and provinces in India to appoint a lady as surgeon-general, perhaps, the only one.

There are several aided hospitals and dispensaries which are functioning with especial efficiency. Of these the L. M. S. Hospital at Neyyūr and the Salvation Army Hospital, Puṭhēri, Nagercoil, are the foremost. The Neyyūr hospital has for many years been maintaining reputation throughout Travancore and in other parts of South India, a reputation which is associated with the surgical skill of successive members of the staff. The Salvation Army Hospital also possesses great reputation and popularity. The private dispensaries which do not receive grant-in-aid are also increasing in different parts of the State. Practically there are few villages which do not command reasonable access to an allopathic dispensary as well as an Āyurvēdic Vaidyaśāla.

Travancore compares very favourably with any other State or province in the matter of medical treatment. Chemists and druggists' shops are multiplying in all convenient places. The medical staff in Travancore is efficient, the members being composed of graduates from Indian and European universities. The number of surgery cases is steadily increasing and the balance of success is favourable.

The Travancore University has not yet provided for a degree or for a diploma course in medicine. Some facility for admission, however, is given
 Madras Medical College to Travancore students in the Medical College in Madras. Seats are being reserved annually in that institution for Travancore students on a contribution of B. Rs. 1,000 per student per

annum. The first batch of students was selected and sent to the college in July 1932. The practice once in vogue of granting stipends to students for their study in the medical colleges and schools is now discontinued.

An attempt is being made to manufacture certain medicines in the State itself. Sometime back a factory was opened in the general medical stores for the preparation of certain tinctures. It has since been handed over to the Travancore Sugars and Chemicals Ltd. under the management of Parry & Co.

The scheme for the entertainment of honorary house surgeons and physicians was tentatively tried in the General Hospital, Trivandrum, in the year 1110 M. E.

Honorary House
Surgeons

with four such men. The scheme has since been extended to some of the important hospitals in moffussil stations as well, as it was found beneficial to the public in general. The appointment of the honorary medical officers has strengthened the staff of the Department and afforded greater facilities to qualified young men and women to acquire experience in the practice of their profession.

In 1111 M.E. (1935-1936 A.D.) a separate self-contained cadre was created for the specialists in the Medical Department, consisting of one surgeon, one deputy surgeon and seven assistant surgeons, and the posts of one surgeon, one deputy surgeon and six assistant surgeons in the general cadre were simultaneously abolished. The permanent professional staff of the Medical Department in 1114 M. E. consisted of one surgeon-general, 5 surgeons, 17 deputy surgeons, 45 assistant surgeons, 86 sub-assistant surgeons and 7 temporary sub-assistant surgeons. Of the male medical officers 19 had European qualifications and the rest possessed Indian university degrees or diplomas. There were also 21 ladies, 4 with European qualifications, 1 with American degree, and 16 with Indian university degrees or

diplomas. The efficiency of the medical staff and the free treatment in hospitals and dispensaries attract large numbers of people for treatment. Their number is constantly on the increase. The Medical and Public Health Departments closely co-operate in giving timely medical aid and affording relief to the sufferers as well as controlling the epidemics.

In 1112 M. E. Government sanctioned the opening of the first-aid classes at the General Hospital, and at the district hospitals at Nagercoil, Māvelikkara, Kōṭṭayam, Alleppey and Quilon for the training of police officers of and above the rank of head constables. They are being trained under the supervision of the medical officers in charge of these institutions.

The number of government institutions where free medical relief is afforded to the public in 1114 was 87, 32 hospitals and 55 dispensaries. The number of private institutions receiving grant-in-aid was 21. The policy of Government is to increase the number of dispensaries so that they may be within reach of people in all parts of the State. At the same time the important hospitals are being kept up-to-date in medical and surgical treatment.

The following figures speak for themselves :

Statement showing medical relief afforded in the State

1. *Government Allopathic institutions*

Year	No. of institutions	No. of patients treated		
		Out-patients	In-patients	Total
1110	85	19,70,758	56,957	20,27,715
1111	85	21,20,748	64,530	21,85,278
1112	86	21,59,209	65,017	22,24,226
1113	87	23,90,584	73,367	24,63,951
1114	87	...	...	...

2. *Grant-in-aid Allopathic institutions*

Year	No. of institutions	No of patients treated		
		Out-patients	In-patients	Total
1110	20	2,12,664	13,114	2,25,778
1111	21	1,99,716	11,885	2,11,601
1112	21	1,93,464	11,985	2,05,449
1113	21	2,19,186	13,734	2,32,920
1114	21	...	...	...

3. *Grand total of all institutions*

Year	No. of institutions	No. of patients treated		
		Out-patients	In-patients	Total
1110†	105	21,83,422	70,071	22,53,493
1111	106	23,20,464	76,415	23,96,879
1112	107	23,52,673	77,002	24,29,675
1113	108	26,09,770	87,101	26,96,871
1114	108	26,49,798	90,479	27,40,277

Expenditure of the Medical Department

(Excluding the pay of medical officers and staff)

Year	Rs.			
1105	4,41,674
1106	4,81,378
1107	4,03,732
1108	3,40,475
1109	4,46,961
1110	3,56,272
1111	4,56,734
1112	4,05,822
1113	6,23,586
1114	4,95,458

† In 1099, the last year of H. H. Sri Mālam Thi'upāl's reign, the number of Government institutions was 68 and that of grant-in-aid 16.

Recently the Government have passed certain rules prescribing charges for treatment in some of the hospitals, the General Hospital, the Women and Children's Hospital at Trivandrum, the Victoria Hospital at Quilon and the district hospitals at Quilon, Alleppey and Kōttayam. All those who earn a monthly income of Rs. 50 and more and their dependents and servants are liable to pay. The rates increase with the income. Payment is prescribed for surgical treatment as well. Charges are also imposed for dieting.

Ayurveda.

There are several systems of medical treatment prevailing in Travancore as in the rest of India; Allopathy, *Āyurvēda*, Chinthāmaṇi, Homoeopathy, and Unāni systems. Of these the first two are the most popular. Homoeopathy is gaining some ground. The Chinthāmaṇi is followed by some physicians in south Travancore and the Unāni system by certain hakims. But the *Āyurvēdic* system is the most popular.

General.

The Indian system of *Āyurvēdic* treatment is very ancient and is attributed to the great Rishis of Bhāṛathavarsha. Like other sciences which grew in this country, the science of medical treatment is also believed to have had a divine origin. Dhanvanthari is the Hindu *Aesculapius* and few are the physicians who fail to make invocations to him and seek his blessing.

Charāka and Śuśrutha are great names in the history of Indian medicine, two very high authorities, the former on medicine and the latter on surgery. Charāka is celebrated for his exposition of pathology, the classification of diseases and the general plan of treatment, while Śuśrutha excels in anatomical descriptions and the treatment of surgical cases. Perhaps the most famous treatise on *Ashṭāṅga-hṛdayam* is that of Vākbhaṭāchārya who lived in the early centuries of the Christian Era. The work is based on those of Charāka and Śuśrutha. The book is divided into six sections and treats of hygiene, physiology, anatomy, surgery, medicine and obstetrics.

That the distinguished Āchārya's work is the result of much thought and research may be easily seen by the following precepts inculcated in it. In the first place, in order to enjoy fully the period of lifetime that has been ordained to us by the Creator we should, he says, possess a deep regard and admiration for the rules of the *Āyurvēda*. Secondly, we should remember that we contract diseases

only as a result of the sins committed by us in this as well as in a former birth and that these can be averted only by not committing by word, thought or deed the ten sins beginning with the slaughter of animals. Thirdly, we must be fully alive to the principle that prevention is better than cure. The necessary precepts in that direction are clearly laid down in the work. Fourthly, the work deals in 12 chapters with the most valued of man's organs, the eye and the various diseases it is subject to, and the methods of treatment thereof. Fifthly, it treats elaborately of the various symptoms that are the sure fore-runners of death and explains the possibility of predicting a man's death from twelve hours to about a year before its occurrence. Sixthly, the book treats at full length of the different varieties of diseases, e. g., eighty varieties are described of rheumatic affections (*Vātharōga*), forty of urinary affections (*Pramēha*), etc. Seventhly, it also brings to light the various medicines and devices for temporarily averting old age and death. Several means are described of effectively protracting life and youth and improving the procreative power. Eighthly, the work deals with subjects like Law, Ethics, Astrology, Prognostication, Sorcery, Phrenology, Toxicology and others and shows the relation each of these bears to the science of medicine. Ninthly and lastly, all the various branches of the medical science are brought together and the whole is recapitulated in an elegant and intelligible manner. Thus, it must be asserted that in comprehensiveness of details and in the efficacy of the ingredients prescribed in the recipes, this ancient medical system stands unrivalled.

The system comprises medicine and surgery. But it is only very rarely that the practitioners of this system of medicine conduct surgical operations. Every village had its Vaidyan long before the allopathic or any other system of medicine came into vogue. Long habit, favourable experience, cheapness of the treatment and the proved

efficacy of Āyurvēdic medicines have served to retain the hold which the system had in spite of competition from others.

In 1051 M.E. a Sirkar Āyurvēda Vaidyan was appointed at Trivandrum. From this date the State began to participate in the work of revising and encouraging Āyurvēda. In 1065 M. E., Government opened an Āyurvēda Pāṭhaśāla at Trivandrum. The course of instruction which was prescribed in 1065 M. E., extended to four years at the end of which the students appeared for an examination known as the "Vaidya Test." A system of grant-in-aid to qualified Vaidyans was sanctioned in 1071 M. E. A Board was constituted with two members to advise Government in regard to applications for grant-in-aid. In 1083 M.E. a Superintendent was appointed, under whose supervision the Pāṭhaśāla and the grant-in-aid Vaidyaśālas were placed. In 1092 M.E. the course of instruction was raised to five years and two public examinations superseding the "Vaidya Test" were instituted. These two examinations were known as the "Lower and the Higher Medical Certificate Examinations," the former being held at the end of the fourth year and the latter at the end of the fifth year. The year 1093 M.E. witnessed a number of remarkable changes in the history of the institution. A Director was appointed for the Āyurvēda Department with full powers of administration. The term "Native Vaidyaśālas" by which the indigenous medical institutions under the control of the department were known was changed into "Āyurvēda Vaidyaśālas" and the "Superintendent of Native Vaidyaśāla" was designated "Director of Āyurvēda."

The main features of the re-organisation effected in 1033 M. E. were:—

1. The revision of the curricula of studies in the Āyurvēda Pāṭhaśāla on an up-to-date and scientific basis to suit modern requirements;

2. The enlargement of the Library attached to the Pāṭhaśāla;
3. The increase of stipends from 25 to 40;
4. The appointment of a Lecturer in Modern Anatomy, Physiology and Hygiene in the Āyurvēda Pāṭhaśāla;
5. The establishment of an Āyurvēda Hospital and Dispensary;
6. The establishment of a Botanical Garden;
7. The opening of an Āyurvēda Pharmacy for the supply of medicines to the Āyurvēda Hospital and Dispensary.

In 1096 M. E. the status of the Pāṭhaśāla was raised to that of a College. In the same year a temporary Vaidya Pandit was appointed and put in charge of the publication of ancient Āyurvēda manuscripts. In order to assist the Director in inspection work an Inspector of Vaidyaśālas was appointed. In the Āyurvēda College the Lower and the Higher Medical Certificate Examinations were done away with and diplomas, viz., the “Vaidya Śāstri” and the “Vaidya Kalānidhi” were substituted. Besides these, there is the Āyurvēda Āchārya title for which a Vaidya Kalānidhi diploma holder may be admitted, two years after passing the latter. The Āyurvēda Āchārya is the highest title conferred by the State for proficiency in the indigenous system of medicine. Further, on candidates seeking proficiency in the art of poison treatment the title known as “Visha Vaidya Viśārada” is conferred when they pass a public examination known by the same name.

On the retirement of Kōḷāṭhēri Śankaṛa Mēnon, the first Director of Āyurvēda, the post was held in abeyance for a long time. The department was divided into two divisions, one under the independent charge of the Principal of the Āyurvēda College and the other under the Inspecting Officer. The Sirkar and Aided Āyurvēda educational institutions, the publication of rare Āyurvēda manuscripts, the Sirkar Āyurvēda Pharmacy, the Selling Department and

the Botanical Gardens were placed under the control of the Principal of the Āyurvēda College. All the grant-in-aid and other recognised institutions were placed under the control of the Inspector of Āyurvēda. Each of the officers was invested with the powers formerly possessed by the Director in respect of the institutions under him.

The Trivandrum Āyurvēda College is the only institution of its kind in Kēraḷa. The students of the first three classes enjoy the privilege of free instruction, while a fee of Rs. 30 per annum is levied in the fourth and fifth classes. Forty annual scholarships are distributed among the five classes, each class getting eight scholarships. There are also two Shashtyabdapūrthi scholarships intended for those who pass first in the "Vaidya Śāstri" and the "Vaidya Kalāṇḍhi" examinations every year.

The internal affairs of the college are administered by an executive of the College Council with the Principal as chairman.

There are five Āyurvēda high schools at Quilon, Changanikulangaṛa, Ayrūr, Ēttumānūr and Sadānandapuram. The first four are in receipt of a grant of Rs.30 each per mensem. All these schools serve as feeders to the College at the capital and are under the supervisions and administrative control of the Principal of the College.

The Agasthya school of the Siddha system is also becoming popular. The Āyurvēda college does not give instruction in the Siddha system.

At the instance of Dr. K. Śankaṛa Mēnon, Government ordered Āyurvēda manuscripts being collected, examined and published at government expense. A Vaidya Pandit was accordingly appointed for the purpose and the work was started under the supervision of the Curator

**Ayurveda
Publications.**

for the publication of Sanskrit manuscripts. But as the Āyurvēda publications had to be supervised by one learned in medicine, the work was placed under the control of the Director of Āyurvēda in 1924 with a Vaidya Pandit to assist him. With the formation of a department for the publication of Oriental manuscripts the publication of Āyurvēda manuscripts was again transferred to the office of the Curator in charge of the Publication Department. The publication section under the department is doing very useful work for the advancement of Āyurvēda.

This institution was opened in 1094 M. E., the year which saw the formation of a separate Āyurvēda Department. It was started as an appendage to the Āyurvēda College and not as a treatment centre with facilities for the accommodation of patients. By 1071 M. E. (1895) a regular system of medical grants to hospitals, dispensaries and Vaidyaśālas was sanctioned and the Vaidyaśālas were placed under a Committee of two leading native physicians appointed by Government. In 1072 M. E. the number of Vaidyaśālas was raised to 28. At present there are 150 grant-in-aid Vaidyaśālas and 3 grant-in-aid Āyurvēda hospitals in the State.

Facilities are provided for treatment by massage, which is a peculiar feature of this institution. There is provision made in the hospital for Thakradhāra, Kannirdhāra Vasthi, Piḷichil. Njavaṛakīḷi and Thirūmal, the special methods of treatment are also in vogue. The *marma* ward is rendering useful medical service in all cases of fractures. There is a great deal to be done in improving the scope and amenities of this institution. The three grant-in-aid hospitals in the State are also treating an enormous number of patients, and proposals for opening additional hospitals in the moffussil are under consideration.

The pharmacy is a useful institution where medicines are prepared for the practical training of the pupils

undergoing instruction in the Pāṭhaśāla as well as for the patients resorting to the hospital and pharmacy for treatment. The students of the college are allowed batch by batch to undergo training in the pharmacy in the identification of drugs and preparation of medicines of all sorts. In 1094 M. E., Government sanctioned the manufacture and sale of medicines to the public. They were at first sold to the public at cost price. But later on Government resolved upon fixing a profit of 5 per cent. on the cost of the medicines sold to the public. The rate of profit was raised and fixed at 10 per cent. in 1096 M. E. But early in the year 1924 Government expressed the desirability of stopping the sale of medicines to the public and confining the supply of medicines to the hospital alone. Orders were issued accordingly and the scope of the pharmacy was restricted to the preparation of medicines required for the Āyurvēda Hospital alone. In 1934 Government again sanctioned the opening of a selling section in the Āyurvēda Pharmacy temporarily as an experimental measure.

The Garden was opened in 1918 at Mudavankunnu. But was abandoned later on. As a medicinal herbarium was, however, essential to the students in their study of *materia medica*, which involved the study of living plants and roots, in 1935 Government sanctioned the cultivation of medicinal plants in the vacant area in the Vēli Pulayanār Kōṭṭa reserve. The Garden comprises 150 acres of land. About 150 medicinal herbs have been planted there. Proposals are being made to collect rare plants from several places.

The Ayurveda
Pharmacy.

The Botanical
Garden.

Statement of Medical Relief afforded by Ayurvedic Hospital and Vaidyasalas in the State.

Year.	Government Ayurvedic Hospital and Dispensary.					Grant-in-aid Vaidyasalas.						
	In-patients			No. of Out-patients treated	Average daily attendance	Total No. treated indoor and outdoor	No of Vaidya-salas	No. treated	No. cured	died	Remarks.	
	No. treated	No. cured	died									
1090	71	1,41,889	No. of Vaidyasalas. 74 in 1094 rose to 116 in 1102 and 131 in 1110.
1091	...	...	...	...	...	...	72	1,43,505	...	...	...
1092	...	...	...	...	...	...	73	1,40,045	...	...	86%
1093	...	...	...	888	...	...	74	1,45,255	92 "	0.8 "	0.7 "
1094	82	84.1%	1.2%	23,687	245.2	23,769	74	1,56,49	92.8 "	0.8 "	0.8 "	
1095	103	75 "	1.9 "	25,161	231.76	25,264	79	1,60,034	92.9 "	1.1 "	1.1 "	
1096	115	80.8 "	0.87%	29,151	266.3	29,266	81	1,064	92.6 "	0.9 "	0.9 "	
1097	121	94	2.	31,850	253.64	30,971	81	1,80,431	1,68,406	1,026	1,026	
1098	105	76	1	24,861	216.5	24,966	72	1,90,837	1,78,574	1,015	1,015	
1099	114	90	...	24,954	196.9	25,063	82	2,23,861	2,07,989	1,203	1,203	
1100	124	95	1	28,136	210.6	28,260	93	2,56,146	2,42,839	1,18	1,18	
1101	132	104	3	31,130	215.29	30,262	103	2,79,908	2,65,177	1,130	1,130	
1102	139	115	2	34,690	252.14	34,829	116	3,21,991	3,05,546	1,390	1,390	
1103	132	95	2	33,649	244.6	33,781	120	3,83,211	3,60,064	1,405	1,405	
1104	131	110	1	38,640	284.81	38,771	126	4,05,633	3,85,977	1,561	1,561	
1105	143	122	...	43,371	350.1	43,514	128	4,16,135	3,97,245	1,345	1,345	
1106	177	161	2	49,975	421	50,152	129	4,31,482	4,12,038	1,600	1,600	
1107	145	122	...	52,878	510.9	53,023	130	4,41,125	4,21,444	1,720	1,720	
1108	183	163	1	62,866	558.90	63,049	130	4,31,182	4,09,070	1,584	1,584	
1109	227	207	1	69,710	633.31	69,937	130	4,34,594	4,09,359	1,366	1,366	
1110	260	238	...	67,677	605.79	67,937	131	4,25,569	4,07,366	1,327	1,327	

Homœopathy.

Homœopathy is a system of treating diseases, first promulgated by Samuel Hahneman of Leipzig in 1796. The "Organ of Medicine" which he published in 1810 contains a full exposition of his system, perfected after many years of careful observation and experiment. It is based upon the observation as old as Hippocrates that a drug which on the healthy will cause a certain array of symptoms. Thus, Hippocrates observed that *Veratrum*, which is capable of causing a series of symptoms resembling cholera, cured that disease. Again, amongst the well-known poisonous effects of *Belladonna* are sore throat and a red rash all over the skin, and it is claimed that *Belladonna* is a specific for *Scarlatina* which is accompanied by a similar sore throat and red rash; and *Quinine*, which produces on the healthy, symptoms resembling an attack of ague will, as is well known, cure the ague. From these and numerous analogous observations, Hahneman inferred that the treatment of likes by likes was the long-sought-for true rule for medical treatment of disease. Further, it was found that the sentiments of the parts of the organism affected by disease were so much increased that the Homœopathic medicine which acts on the same parts had to be given in doses much smaller than those generally employed in order to avoid a primary aggravation of the original disease. Homœopathy has had a powerful influence on the general practice of the medical profession during the present century, and in recent years the method of studying the action of drugs, originally suggested and carried out by Hahneman, has been adopted to a very large extent. It claims to be a system of medicine that approaches the exactness of science and its advantages are universal applicability, shorter duration of diseases, greater chance of cure, pleasantness to take, absolute freedom from danger

of being poisoned, cheapness, and compactness. A small Homœopathic medicine chest with a guide will be of great service in the treatment of ordinary diseases.

Homœopathy was first introduced in Trivandrum in 1082 M. E. by Dr. M. N. Pillai. Not less than 200 men are now practising Homœopathy at different centres in Travancore. In 1928 a resolution was introduced in the Travancore Legislative Council by Dr. M. N. Pillai for the recognition of Homœopathy and was carried with the support of the non-official members of the council.

CHAPTER XXXV.

LOCAL SELF GOVERNMENT.

Local Self Government in Travancore is chiefly conducted through the agencies of several Municipalities created under the provisions of the Travancore Municipal Regulation of 1095 M. E. The administration of these bodies is vested in the respective councils all presided over by non-official elected chairmen, except in the case of Trivandrum where the President is a whole time salaried official nominated by Government.

The earliest legislation in regard to the matter was Regulation II of 1069 M. E. Prior to that, a set of rules passed in 1053 M. E. governed the conservancy and other matters connected with the improvements of towns. The rules applied to the town of Trivandrum and regulated only certain matters relating to conservancy. They had not the force of law and were not comprehensive enough to meet the growing need of the capital or of the important moffussil towns. The conservancy establishments were without proper control and efficient supervision and the whole staff fell far short of the requirements of a struggling town like Trivandrum which embraced an area of about ten square miles. Dewan Ramiengar thus described the sanitary condition of the town in 1056 M. E.:—
“There can be no doubt that the capital of Travancore in respect of sanitation compares most unfavourably with similar towns in the Madras Presidency, but the progress made in the latter in this respect is due entirely to the action of the Municipal bodies which have been called into existence within the last few years and which provide themselves with funds requisite for the local improvements from rates and taxes locally raised....A Government conservancy establishment exists indeed for the sanitation of the town, but it is too small, too ill-paid and too inefficient to

be able to cope effectually with the evil. A very cursory inspection of the town is sufficient to show how much must be done if the nuisances which now abound in every direction are to be removed and the general health of the urban population is to be improved. The vital statistics of Trivandrum show a mortality of nearly 17 per mille of the population for 1054 M. E.

“The situation of the town and the thick vegetation by which it is surrounded on all sides shut it out, on the one hand, from the sea breeze, while the filth and dirt which are allowed to fester in their midst expose the inhabitants, on the other, to noxious exhalations and place their lives in jeopardy as an epidemic may break out at any time and become difficult to arrest.”

These adverse circumstances necessitated immediate remedies and accordingly Government appointed a committee with surgeon Major J. Houston, Durbar Physician, as President and the Chief Engineer, the Division Peishkar and a retired Judge of the Sadr. Court as members, to report on the exact nature of the sanitation of the capital and suggest the necessary measures of improvement. Their recommendations were accepted by Government and the Conservancy Department was recognised.

Till 1069 M. E. (1893) the Conservancy establishment of the capital was under a Sanitary Committee appointed a few years previously. In that year the Town Improvement and Conservancy Regulation of 1069 M.E. were enacted to provide for the conservancy and improvement of towns and create Town Improvement Committees and town funds. The conservancy establishment of the capital was handed over to a Town Improvement Committee newly constituted. Several sub-committees were also appointed by the Town Improvement Committee to report on various matters of importance, such as private scavenging, slaughter-houses, bathing ghats, street lamps, public latrines etc., Committees were also appointed at Nāgercoil, Quilon,

Alleppey and Kōttayam. The number of members of the committees varied from five to nine with a permanent official majority. But the powers of the committee were limited and their duties confined to the supervision of sanitary arrangements. The committees had no power of taxation. In 1070 M. E. a Licentiate in Medicine and Surgery and in Sanitary Science was appointed Sanitary Inspector for Trivandrum. He was also made the Health Officer to advise the committee on sanitary matters.

Notices were issued to the owners of the thatched buildings in the town to have their roofs renewed with non-inflammable material. Many new public wells were sunk and existing ones repaired. The provision of public latrines and street lights, the conversion of a few lanes into roads and the erection of a watch-shed at Valiathuray with a small staff to see to the proper interment of dead bodies were some of the other measures of improvement undertaken during the year.

The Connemara Market was handed over to the Trivandrum Town Improvement Committee in 1070 M. E. (1895). In the next year rules were introduced in Trivandrum and other towns under Town Improvement Committees for the regulation of vehicular traffic. With a view to prevent the possible importation of plague special sanitary arrangements were made in the sea board towns of Trivandrum, Quilon and Alleppey in addition to the strict enforcement of quarantine at the ports. A contagious diseases hospital was sanctioned in 1072 M. E. (1897). "The selection of sites for slaughter houses, the provision of night-soil carts and applicances, the improvement of public wells and tanks, the conversion of certain lanes into roads and the gravelling of a few others and the provision of new drains and culverts for certain roads were among the other works done during the year". The permanent conservancy establishments at Quilon and Nāgercōil were considerably strengthened during 1073 M. E. (1898).

The salary of the Sanitary Inspector and Health Officer, Trivandrum, was also revised. Increased attention was paid during the year to the conservancy of the Coç'hār Channel and portions of the Kaṛamana and Kilḷiār rivers. The system of private scavenging was increasingly appreciated in most of the towns managed by Improvement Committees. The limits of the Quilon town enlarged in 1075 M. E.

The Regulation of 1069 M. E. provided no rules for taxation and hence it was superseded by Regulation III of 1076 M. E. which authorised local taxation with the previous sanction of Government and thereby enabled the committees to augment their resources and widen the scope of their usefulness.

For the better maintenance of the Connemara Market the power of supervision of the market was handed over to the Health Officer in 1078 M. E. up to that year the removal of the street rubbish and sweepings was managed by contractors. As the work done was unsatisfactory, it was taken up by the department. In 1079 M. E. the house scavenging system was introduced under the Towns Conservancy and Improvement Regulation, followed a few years later by the scavenging fees system. By the year 1085 M. E. house-tax began to be levied in all the towns which had Town Improvement Committees. Regulation V of 1085 M.E. was passed introducing a few amendments which conduced to the better working of the Regulation. New committees were formed at Alwaye, Kāyankuḷam, and Thiruvalla in 1086 M.E. and at Vaikom and Shenkōṭṭa in 1087 M.E. Increased powers of appointment and punishment were conferred on the Presidents of the committees of Trivandrum, Quilon, Nāgercōil, Alleppey and Kōṭṭayam.

In 1087 M. E. the rate payers of the towns of Trivandrum and Kōṭṭayam were allowed the privilege of electing five non-official members and those of Nāgercōil, Quilon and Alleppey four such members. In the next year the towns of Coḷachel, Padmanābhapuram, Changanāssery,

Parūr, and Neyyāttinkara were brought under the purview of the Town Improvement Regulation and Committees were formed in those places. It was the consistent policy of the committees ever since their constitution, to take prompt preventive measures against the spread of epidemic diseases in the localities where they broke out as well as in others which were likely to be infected.

As there was no clear and explicit provision similar to those found in British India for the control of the manufacture and sale of aerated water and food stuffs in the towns, Regulation II of 1088 was passed investing the Presidents of the Town Improvement Committees with powers of inspection and control in these matters. Other amendments relating to licenses for constructing buildings, etc., were also introduced.

The supervision and control of the cattle pounds situated in the different parts of the State were transferred to the respective Town Improvement Committees in 1088 M. E. The responsibility of each committee was made complete in regard to plague observations and other plague works within their jurisdictions. Four more new committees were formed at Kuḷithura, Māvēlikkara, Haṛipād, and Āttingal in 1089 M. E. thus raising the number of towns under the Regulation to 19. The privilege of electing the non-official members was extended to all the committees in the State and by 1094 M. E. all of them had non-official majorities. A further advance was made in the next year when non-official presidents were appointed to the committees at Alleppey, Nāgercōil, Māvēlikkara, Kōṭṭayam, Quilon and Parūr.

In 1095 M.E. a new regulation was passed on the lines of the latest law in force in British India at the time, constituting the total areas which had been declared as towns by Regulations II of 1069 and III of 1076 into municipalities, a revised constitution being sanctioned for each of the councils. The maximum official as well as minimum

elected non-official element in the councils were fixed. The scope of the municipal activities was enlarged and the obligation and discretionary duties of municipal councils were defined. The privilege of electing non-official Presidents was extended to 15 councils. Of the remaining four, Māvōlikkāra and Alwaye had nominated non-official Presidents, while Coḷachel and Trivandrum continued to be presided over by officials, the former till 1099 M. E. only;

To discuss the lines of work according to the Regulation two municipal conferences were organised in 1096 M. E., which were attended by the Presidents of all the Municipal Councils in the State. The powers of Presidents in regard to appointments, etc., were enhanced in 1097 M.E. and the pay of the establishments revised in the next year. In pursuance of the resolution of the municipal conference Government considered the question of the transfer of the roads in the municipal towns from P.W.D. to the respective municipalities for maintenance and repairs, and as a tentative measure the minor roads and streets in the towns of Nāgercōil and Alleppey were transferred to the council concerned for a period of five years.

The lighting of the streets in the respective towns was undertaken by the councils at their own cost except in Trivandrum. Thus, besides the main function served by the committees, viz., the maintenance and preservation of the public health, the Regulation devolved some other obligatory functions on the councils, such as lighting, maintenance of public streets, vaccination and registration of births and deaths. Educational activities and other duties which were calculated to promote the health, comfort and convenience of the public were also taken up by some of the councils. Some of the municipalities maintain schools of their own and give grants to private schools.

Three of the women trained in mid-wifery and nursing at the cost of the Nāgercōil Municipality are employed as visitors by the council. Āyurvēdic practitioners

within the municipal limits are encouraged by the councils by a system of subsidies. The system of the removal of night-soil by means of motor lorries was introduced in certain parts of the Trivandrum Municipality during 1102 M. E. (1927). Health propaganda work was started among the masses in certain centres by means of magic lantern lectures. Vaccination was made compulsory at the capital. The establishment of markets and car stands is, however, the only commercial enterprise so far undertaken by municipal councils.

In 1105 M. E. sanction was accorded for the prominent roads within the municipal towns of Nāgercōil and Kōṭṭayam being provided with electric lights, Trivandrum having been already installed.

Till the end of 1107 M. E. tolls were levied on vehicles and animals both by the P. W. D. and by some of the municipalities. All the municipal toll gates except those at Trivandrum and Shenkōṭṭa were abolished from the 1st Chingam 1108 M. E. and P. W. D. toll gates were established instead at suitable places. To compensate for the loss sustained by the municipalities the Government grants sanctioned were suitably increased.

At present there are 17 municipalities. The administration of these municipalities is vested in the municipal councils constituted under the regulation. Seven of the municipal towns are in the Trivandrum division, six in the Quilon division and the remaining five in the Kōṭṭayam division. The municipal councils are composed of members, partly elected by the rate payers and partly nominated by Government. Of the latter some are officials and others non-officials. The chief executive authority is the President of the council. All the councils except that of Trivandrum have the right of electing their own presidents, who may be chosen either from amongst the members or from outside. The total strength of all the councils on the last day of 1111 M. E. was 306, of whom 191 were

elected members and the rest, including 53 salaried officers, were nominated by Government. The area comprised within the municipalities was about 90 square miles with a total population of 300,937 according to the census of 1931. Excluding government grants the total receipts of all the municipalities together, amounted to Rs. 5,08,056, the grants made by Government amounting to Rs. 46,064.

In many of the sessions of the Śrī Mūlam Popular Assembly demands were made for the creation of local boards with a view to foster and develop Village Panchayats. local self-government even in rural areas. "The domain of urban and rural self-government was the great training ground from which political progress and a sense of responsibility have taken their start and it was felt that the time has come to quicken the advance, to accelerate the rate of progress and thus to stimulate the sense of responsibility in the average citizen and to enlarge his experience."¹ In accordance with this pronouncement the Village Panchayat Regulation VII of 1100 was enacted for the constitution of Village Panchayats. Village Panchayats were established at six places, viz., Bhūthappāṇḍy Nedumangāḍ, Paṛavūr, Sambūrvadakaṛa, Ēttumānūr, and Peṛumpāvār in the year 1107 M. E., but they came into working order with regular budget estimates only in 1109 M. E. One more Panchayat was sanctioned for Aīfar in Thīrūvalla taluk. The area comprised by these Village Panchayats aggregates to 52.32 square miles, with a population of over 69,000. Out of a total of 54 members who constitute the boards 36 are elected by the people and the rest nominated by government. These Village Panchayats attend to the sanitation of the towns, the lighting of the streets and the improvement of tanks and wells.

¹ Regulations and Proclamations of Travancore, Vol. V, p. 1106.

CHAPTER XXXVI.

DEVASWOM DEPARTMENT.

Originally the temples in the State were managed by a body of persons called *ūrālars* or *Kaiakkār* and in some cases by a Synod of priests. They administered the temples either directly or through their delegates *Samudayams*, *Manushyams*, etc. In course of time these religious institutions came to possess immense wealth and their managers or trustees enacted rules and laws for their administration, often independent of the king. In 987 M.E. (1812) the Government, exercising its *mēlkēima* rights, assumed the direct management of 348 temples with their properties, and their accounts were merged in the state accounts. Most of the private *dēvaswoms* having long fallen into mismanagement, the Hindu Religious Endowment Regulation was passed in 1079 M. E. (1904) empowering Government to intervene in the affairs of such institutions and to assume their management whenever necessary. Thus, in course of time, a large number of private *dēvaswoms* came under the Sirkar.

The temples were divided into two classes, viz., *Eluthithīrūvayulla* (എഴുതി തീരവയുള്ള) or those which had properties, the receipts and expenditure of which were incorporated in the State accounts and *Eluthithīrūvayillātha* (എഴുതി തീരവയില്ലാത്ത) or those which had no properties and were maintained with the help of fixed annual grants from the Government. There were some temples which did not come under either of the above categories. They were maintained exclusively out of the income derived from the properties attached to them. Under this group falls the personal deposit *dēvaswoms*.

Three classes of
temples-

Soon after the assumption of the *dēvaswoms* by Government, Col. Munro appointed a committee consisting of nine members to fix *pathivus* or *Pathivus of* scales of expenditure of the temples and *dēvaswoms*, this work was completed in 994 M. E. These being found inadequate to meet the present day needs of the temples, they have since been revised and standardised from time to time to suit modern conditions.

Munro placed the temples under the management of the officers of the Land Revenue Department. The actual *Devaswoms* managers were, however, the *Srīkāryak-* *ed by land revenue* *kārs* in the larger temples and the *Pro-* *officers.* *ver'hikārs* or village revenue officers in case of smaller ones. Though the *dēvaswom* accounts were separated from the land revenue accounts in 1087 M. E. (1912) the management continued to vest with the Division *Peishkars*. But the heavy responsibility involved in the administration of some of the more important temples necessitated a revision of the establishments of such temples so as to afford relief to the *Tahsildars* who were looking after the temples under the control of the *Peishkar*. As a first step in that direction, Government appointed a manager for the *Vaikom Dēvaswom*. Non-Hindus and non-caste Hindus also urged the need of separation in order that all classes of His Highness' subjects might get appointments in the Land Revenue Department admission to which had been denied to them on the ground that they would not be able to enter the temples for their management. Government thereupon appointed a committee which unanimously advocated the formation of a separate *dēvaswom* department.

A royal proclamation was issued in 1097 M. E. (1922) directing the separation of the *dēvaswoms* and State charities from the control of the Land Revenue

Department and the organisation of the Dēvaswom Department for their management. The proclamation also laid down in clear terms that as a compensation for loss occasioned by the taking over by the Sirkar of the innumerable properties of the dēvaswoms, a contribution of not less than 40 per cent. of the *Āyacut* and *Sanchāyam* land revenue of the State be made to the Dēvaswom Fund newly created to meet the annual expenditure of the dēvaswoms. It was also fixed that such amount shall never be less than 16 lakhs per year. Other miscellaneous revenue, like the money realised by the sale of moveable properties belonging to the dēvaswoms, the voluntary contributions and offerings made by devotees, and all other money belonging to, and other incomes received by the dēvaswoms are also to be added to the Fund. The administration of *japadakshinās* and *ūttus* (with the exception of the *Agraśāla* in the Śrī Padmanābhaswāmy temple) and of personal deposit dēvaswoms situated in and outside the State, was also transferred to the Dēvaswom Department.

The temple of Śrī Padmanābha is the most important of its kind in the State. Its management and supervision vest directly in His Highness the Mahārāja. The *ūttupura*, the huge feeding institution attached to this temple, which was under the control of Government till the end of 1108 M. E. (1933) was transferred to the Palace in the succeeding year and is now managed by the *Uthsavamaṭom Kāryakkār* under the supervision of the *Sarvādhikāryakkār*.

The personal deposit dēvaswoms are incorporated religious institutions which came under the control and management of the Government at different times and under varying circumstances, and the accounts in respect of which are not merged in the general dēvaswom accounts but are

The personal
deposit dēvaswoms.

maintained separately and independently. They have personal deposit accounts with the government treasuries. The total number of these institutions towards the close of 1111 M. E. (1936) was 71. The most important of these are:—

(i) The Kākar Estate, a tax free village in the Āmnād Zemindari, which was purchased from the Rāja of Āmnād in order to provide funds for the conduct of certain charities at Thirupullani.

(ii) The Erumēli and Paschima dēvaswoms.

(iii) The Paṭṭāli Dēvaswom.

(iv) The Thuravūr Dēvaswom.

(v) The Perumpāvūr Dēvaswom and

(vi) The Perumanam Dēvaswom in the Cochin State, owned by the Cochin Government. The *Uchapūja* service is conducted by the Travancore Government by virtue of the right acquired from the Parūr Rāja by the annexation of that principality to the Travancore State. The surplus lands of all the personal deposit dēvaswoms together aggregated to Rs. 4,49,318 at the close of the year.

The dēvaswoms coming under the royal proclamation are at present grouped into three classes, viz.,

Classification of
dēvaswoms.

(1) Major dēvaswoms having an annual expenditure of Rs. 1,000 or above.

(2) Minor dēvaswoms having an annual expenditure between Rs. 100—1,000.

(3) Petty dēvaswoms having an annual expenditure below Rs. 100.

In 1111 M. E. (1936) there were 155 major dēvaswoms, 355 minor dēvaswoms, and 945 petty dēvaswoms.

There are numerous temples in the State and outside, throughout India, which enjoy grants from the Dēvaswom Department for their maintenance.

Grant-in-aid temples.

From 1100 M.E. (1925) various reforms were effected in the temples. The annual sacrifices which were common in certain temples, especially in those dedicated to lower dieties, were stopped. So was the *dēvadāsi* system. The singing of obscure songs, which was the time honoured practice in one of the temples, was also prohibited.

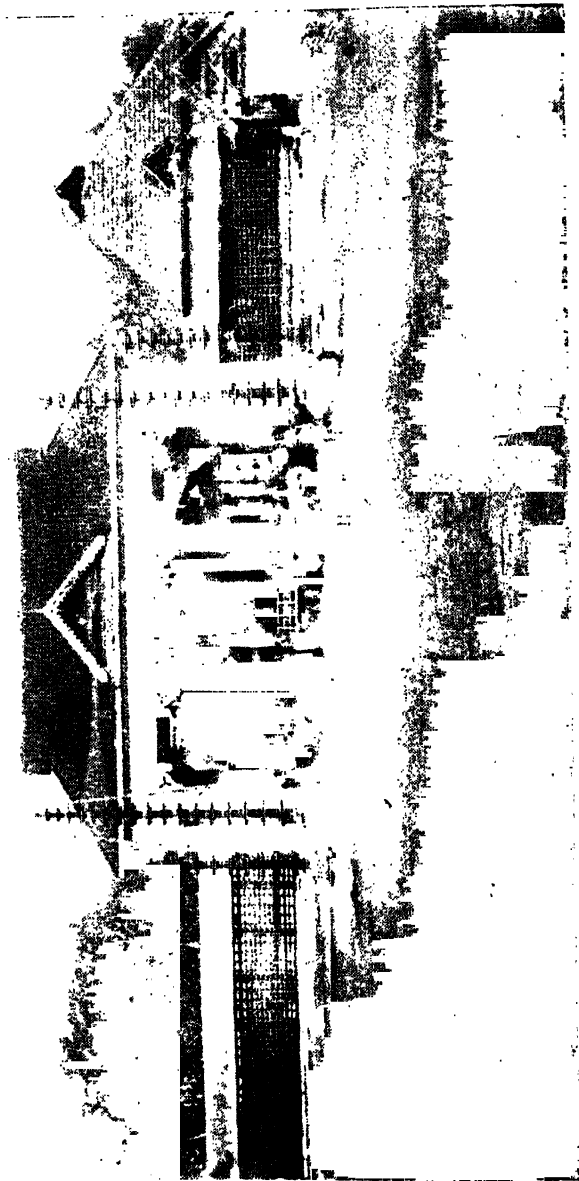
The scale of expenditure and the details relating to the extraordinary ceremonies were standardised. A definite programme was fixed up for the conduct of Uthsavams and other festivals. The celebrations were also standardised. A system of religious discourses by competent persons well-versed in the principles of Hindu religion, philosophy and culture was introduced in the important temples. *Bhajana* parties were organised for singing devotional songs during pūja hours. Indigenous arts like *Kāṭhākālī*, etc., were encouraged by giving them a proper place in the round of ceremonies in the more important temples. A system of awarding small grants from the Dēvaswom Fund to the public to conduct uthsavams and other annual festivals in the temples was introduced. A departmental code of instruction was brought into force in 1110 M. E. (1934-35).

The renovation and reconstruction of temples are being systematically carried out from year to year according to an approved scheme from funds specially allotted for the purpose and the work is entrusted to the Maṛāmath Department (now the P. W. D.). The works are being carried out by contractors as per estimates approved by the Maṛāmath Department. The general rule in respect of the restoration of dēvaswom buildings is that in the case of major dēvaswoms, the whole expenditure will be met from the Dēvaswom Fund. The restoration of minor dēvaswoms will be taken up if the people benefited by the institution concerned are prepared to contribute not less than 50 per cent. of the

expenditure required. The entire expenditure on account of restoration has to be met by the people in the case of petty *dēvaswoms*.

With a view to promote liberal education among the masses, arrangements were made for opening religious libraries. In 1111 M.E. (1936) a Central Religious education. Religious Library and Lecture Hall was opened at the capital. Sanction was also accorded in the same year to the opening of a publication branch in the department, under the guidance of an advisory board of three scholars to publish pamphlets and books explaining the salient features of the teachings of Hinduism.

With a view to secure qualified persons for the performance of *pūjas* in the temples, a *Śān̄thi School* known as "*Śrī Chithr̄daya Dēvap̄jā Pāṭhaśāla*." Instructional institutions. was opened at Thiruvalla in 1110 M. E. (1935). The course as originally sanctioned was for one year, and the staff consisted of three teachers, two for teaching them the practice of the *pūjas* and other rites, and the third for imparting instruction in the art of decorating the idols according to the various manifestations of the deity, by means of drawings, models, etc. As the one year course was found insufficient, a revised scheme was given effect to from 1111 M. E. The period of studies was extended to two years with a suitable enlargement of syllabus and the inclusion of a general course of instruction in Sanskrit. To the above course Nampūthir̄is, Dēśis, and Pōttis alone were admitted. A separate course was opened in Thulām 1111 M. E. for the benefit of the Nampūthir̄i and Eḷayathu communities. The strength of the staff has also been increased. The management of the school is vested in a board consisting of two secretaries of the Thantnri Sabha and the local group Superintendent.



The Vaikam Temple.

Besides the Śān̥thi School, the Vēda section of the Sanskrit College at Trivandrum and two grant-in-aid vēdic schools at Thr̥p̥p̥an̥ithura and Maṅkompu are working under the administrative control of the Dēvaswom Department.

From time immemorial the temples in Travancore and their precincts were treated as Sankētham grounds not open to the non-caste Hindus. Towards the close of the reign of Śīl Mālam Thirunāḷ a movement was set on foot by certain backward communities to obtain the right of entry into the temples. As a result of the *Vaikom Sathyagraha* the sankētham limits of that temple were delimited and the roads outside it were thrown open to all classes of people. But the agitation was continued. A Committee of officials and non-officials was appointed to consider and report on the vexed question of temple entry. In May 1936 Government announced their decision that public roads, public wells, satroms, schools, etc. which were open to non-Hindus should be thrown open to all classes of people irrespective of their caste or religion. This decision was followed by H. H. the Mahārāja's famous Proclamation of the 11th November 1936 where by all the Hindu temples under the control of H. H. the Mahārāja and His Highness' Government were thrown open to all Hindus by birth or faith—a measure appropriately characterised as the '*Spiritual Magna Carta of Travancore*'.

The department is under the control of the Dēvaswom Commissioner. For administrative purposes the State is divided into four dēvaswom districts comprising 16 groups in all. Each district is placed under the charge of an Assistant Commissioner and each group under a Superintendent. The groups are again sub-divided into sub-groups and are put under the immediate control and management of dēvaswom

Temple Entry
Proclamation.

Administration and
staff.

subordinates designated Śrī Kāryams and Chandrams. Resident managers are attached to some of the important temples. Towards the close of 1100 M. E. (1925) the Dewan was relieved of his duties and responsibilities in connection with the administration of the dēvaswoms within the purview of the Dēvaswom Proclamation, and their administration was vested in the Dēvaswom Commissioner, who was made directly responsible to the ruler except in certain specified matters in respect of which the previous approval of the Dewan had to be obtained. This was apparently necessitated by the appointment of a non-Hindu as Dewan. But the control over the department was restored to the Dewan in 1107 M. E. (1932).

The verification, custody and utilisation of Thiruvābharāṇams and other valuables, in temples is one of the important items of work relating to dēvaswoms. There are five special officers for the purpose, one for verification work in the first class major dēvaswoms containing valuables the book value of which exceeds Rs. 10,000, and the four others, one in each of the four dēvaswom districts, for verification work in the other classes of dēvaswoms.

With a view to enlist the active co-operation of the public in the official administration of the minor and petty dēvaswoms, Government have under the Royal Proclamation of 1097 M. E. (1922) issued a set of rules under which the management of a petty or minor dēvaswom may with the sanction of Government be assigned to an agent who shall be a respectable and competent non-official inhabitant of the locality, interested in the welfare of the dēvaswom and willing to undertake the honorary work, and who is not in any way connected with any of the employees of the institution concerned. The agency may also be assigned to a

Verification of valuables in devaswoms.

Management by private agency.

committee consisting of not more than three persons, one of them being nominated as chairman, under conditions similar to those mentioned in the case of individuals. An agent or member of a committee will ordinarily hold office for a term of three years.

CHAPTER XXXVII.

Miscellaneous Departments.

ANCHAL.

A transport system, however rudimentary, appears to have been in existence in Travancore in the time of Mahārāja Mārthāṇḍa Varma (1729—1758).

Early system. We find in the treasury accounts of the year 936 M. E. (1760-61), found in the *Chellamvuka* records, a reference to transmission of letters by Anchal. That regular Anchal service extended up to Shērthala and beyond so early as 941 M. E. (1765-66) is evidenced by two official records of the same date in reference to the boundary disputes between Cochin and Travancore. Shungoonny Menon states that in 959 M. E. (1784) Mahārāja Rāma Varma, after his return from Rāmēśwaram, improved the Anchal and established it on better principles. It was the Anchal Master of Edappally who communicated to the Mahārāja the news of Tippu Sultan's defeat in 1790, and as a reward for the transmission of the happy news the office was made hereditary in the family. This is evidenced by a copper plate grant. The family held the office till 1056 M. E. (1880-81.), when the grant was cancelled for acts of malfeasance. The service appears to have been fairly efficient. This was long before the days of Sir Rowland Hill's penny-postage and the reform of the postal system of the world which came in its wake.

A document of the year 965 M. E. (1790) shows that at that time the State was divided into two Anchal divisions, one extending from Thōvāḷa to Varkala and the other from Quilon to Parūr. Each division was under a mēlvichārippu or superintendent. The pay of the mēlvichārippu was 66 fanams a month (about Rs. 9-6-as.). His establishment consisted of a clerk on 22½, fanams a daffadar

on 15 fanams and a peon on 18 fanams. The daffadar, besides his pay, had free meals.

In 984 M. E. (1809) there were 51 Anchal offices which necessitated the organisation of one more division.

The total expenditure of the department during the year was 54,359½ fanams. **Widening the scope of the Department.**

(Rs. 7,765 and Chs. 18). By a proclamation of 989 M. E. (1814) the judicial institutions of the country were directed to transmit all communication to the petitioners, plaintiffs and defendants in writing through the Anchal service. Another proclamation of 993 M. E. (1818) permitted the landed gentry to forward written complaints to the Huzur through the Anchal free of cost. But the Anchal pillamār were to be satisfied as to the good faith of the complaints. There was provision made for the transmission of express letters. The pay of the head of the Anchal Department was raised from 66 fanams to Rs. 300 per mensem, when Mr. Harrison a former servant of the East India Company, was appointed to the post on the recommendation of Col. Munro. He was also given a personal assistant to help him in the management of the department. But later on, when an Indian was appointed to the post, the pay was reduced from 2,100 fanams to 147½ fanams. The expenditure of the department in 1001 M. E. was a little more than Rs. 1100.

Formerly the functions of the Travancore Anchal service were confined to the transmission of :—

Functions.

- (1) service covers from and to moffussil stations;
- (2) vegetables from certain moffussil stations to the capital for the use of the Palace;
- (3) flowers, etc., from out-stations for the use of the principal pagoda at the capital; and

(4) official communications between the officers of the court and certain important messages between the ruler and the ministerial officers of the State.

These still form a part of the business transacted by the department. There were a few main lines connecting the principal stations in the interior of the country with the seat of Government.

The Anchal service was under the immediate control of the Dewan. The establishment formed part of the Huzur

Execution of
business.

Āyāsam Department and consisted of one Mēlvichārippukār on 147 fs. (Rs. 21) two Śekhārippus on 45 fs. (Rs. 6½) each; two

clerks, one cashier, two peons, forty seven Anchal piḷḷamār or Anchal Masters and hundred and seventy runners. The Mēlvichārippukār was a general superintendent who exercised a sort of large and undefined authority not stopping short of inflicting corporal punishment on delinquent runners. The Śekhārippus were entrusted with the duty of distributing pay to the establishment. The pay of the Anchal piḷḷamār was very low, ranging from 15 fs. (Rs. 2) to 25 fs. (Rs. 3½), while the wages of the runners varied from 10 fs. (Rs. 1½) to 25 fs. (Rs. 3½) each. The number of Anchal stations was 46. Anchal Master's generally conducted the duties of both the master and the delivery peon. At important stations the services of Viṛuṭhikār were also utilised. But official covers were delivered only by the Anchal Masters. In the capital there were delivery peons. As the covers delivered were chiefly Sāadhanams (a vernacular communication addressed by the subordinate offices to the Dewan and other superior offices) the delivery peons were, and are still, known as *Chilavu Sāadhanakkar*, which means those who deliver the sādhanams. The runners were required to traverse 2 miles an hour. For every hour delayed, a fine of one chuckram ($\frac{1}{2}$ a.) was levied; but if the mail was 'express', the fine was 2 chs. for every hour. The total extent of mail communication was then 865½ miles.

Till 1848-49 the department was confined purely to Sircar business. In that year it was thrown open to government servants and petitioners, the private letters of government servants and the petitions of the people being carried free. But this free service led to various abuses. Petitioners were therefore required to attest in writing to the satisfaction of the Anchal Masters that the letters required to be sent through the Anchal were statements of genuine grievances.

There were at the time two types of cadjan letters in vogue. (1) Those that were written on pieces of cadjan and enclosed in covers of China paper or Shenkōtṭa paper, on which was written the address. (2) Those that were written on long pieces of cadjan (a full cadjan being used in cases of official reports to superiors, the sharp end not being cut), and rolled from one end with the address on the part most exposed. In the Anchal Office the letters were sorted and the rolls to a particular station were strung together and several garlands were thrown into a gunny-bag which was sealed and handed over to the runner.

In 1860-61 the posting of private letters was allowed at the rate of 1 chuckram per cover irrespective of weight and distance. A separate receipt was granted for every letter posted; and at the same time registers of names of letters were introduced. The system of carrying expresses (at the rate of 1 fanam (2½ as.) per mile) and the distinction between letter and parcel mails was also introduced in that year.

A Superintendent was appointed on a salary of Rs. 40 per mensem. In 1861-62 postal rates were regulated.

Officers. Four Inspectors were appointed to inspect offices and make reports to the Superintendent. They also disbursed the pay of the runners and the members of the out-station establishment. Towards the

close of the year the system of charging *Nadākūli* or charge for rural delivery was introduced.

In 1862-63 branch offices were thrown open for the transmission of service covers and letters for the public in general. A *gumastha* in the taluk cutchērry, tobacco or salt bankshall, was entrusted in addition to his normal duties with the charge of collecting letters, etc., for despatch to the nearest Anchal Office and receiving from such offices letters for delivery at the station through *Viṛuṭhikār* and peons attached to those Cutchērries. Anchal Masters were appointed when the quantity of work increased. In 1865-66 the system of registering covers was introduced on payment of seven chuckrams (about 4 annas). In 1868-69 a Boat Transit Service from Trivandrum to Shoranore, then the nearest station on the Madras railway, was sanctioned, the distance being about 180 miles. Date stamps and clocks for important offices were supplied in 1871-72 and 1872-73 respectively. The next year saw the introduction of paper in the place of cadjan.

In 1875 sorting officers were appointed. Postage on newspapers weighing 10 *tolas* and below was reduced from 2 chs. to 1 ch. A large number of delivery peons were entertained. Overseers were appointed to travel about the country to regulate the work.

In 1881 an experienced officer of the British Postal Department was selected and placed at the head of the department on a salary of Rs. 100 per mensem. New rules were passed and the pay of the establishment was increased. The registration fee on letters was first reduced from 7 chs. to 6 chs. and subsequently to 3 chs. Registration of book and pattern packets was allowed on payment of 3 chs. Provision was made for obtaining acknowledgment receipt from the addressee on payment of a fee of 2 chs. Letters of complaints against the Anchal Department were allowed to be carried free. The local delivery of official letters was discontinued.

Anchal stamps and cards were inaugurated in 1888. The 'bearing' system was introduced, as also service cards and pillar boxes. An Anchal Regulation was promulgated. In the next year the registration fee of 3 chs. and the acknowledgment fee of 2 chs. were reduced to 2 chs. and 1 ch. respectively, and embossed envelopes were introduced. The reply-card system was started in 1890-91. The postage on British Indian money order receipts received in the Anchal Office for delivery and that on newspapers weighing 5 *tolas* and below were reduced from one chuckram to half a chuckram.

In 1892 the Madras Government suggested the desirability of amalgamating the Anchal with the British Indian postal system. As it was apprehended that it would cause great inconvenience to this State, the amalgamation was not effected.

In 1894-95 a Dead Letter Office was started. The postage on book and pattern packets was reduced to half a chuckram. In the following year stamps of the value of a half chuckram for letters weighing one-fourth *tola* and below and wrappers costing half a chuckram were introduced. The registering fee for letters was raised to 3 chs.

In 1897-98 many village offices under the charge of local schoolmasters were started. The registration fee on letters was raised from 3 to 3½ chs. In 1899 letter-cards were introduced and the price of cards was reduced from 8 cash to 5 cash. The *naḍakūli* system (rural delivery) was abolished and the price of wrappers reduced from 8 to 6 cash each. In the next year the Anchal rates underwent a further revision as shown below:—

	Old rate.	New rate.
For half a <i>tola</i> .	1 ch.	12 cash.
For 1 <i>tola</i> .	2 chs.	1 ch.
Registration fee.	3½ chs.	3 chs.

The money order system was introduced in 1901-02. Space was provided in the money order form for the payee to communicate anything to the remitter, a privilege which is not allowed in the British Indian Postal Department. In 1902-03 the price of cards was reduced from 5 cash (2 pies) to 4 cash (1½ pies).

Money order.

In 1903-04 the total number of Anchal Offices was 150 and the number of letter boxes 179. The total number of private and official letters posted during the year was 49,01,609 and the total length of mail communication 928 miles. The price of letter-cards was reduced from 1 ch. to ¾ chuckram. The rates have been modified from time to time, but cheapness of service has been a primary factor kept in view in fixing the rates. The Travancore Anchal is the cheapest postal system in India.

The Department is under the control of a Superintendent assisted by Inspectors who travel about the several districts. The Department is more than self-supporting. Its main functions now are (1) the transmission of letters, hundies, etc., (2) the delivery of value payables and money orders, and (3) the conduct of savings bank work. The number of Anchal Offices and letter boxes at the end of the year 1111 M.E. (1935-36) was 344 and 522 respectively, the total length of Anchal mail lines being 1,515 miles consisting of runner service for 876 miles, motor bus service for 522 miles, motor boat service for 18 miles and railway service for 99 miles. The total number of letters transmitted by the Department in the same year was over 225 lakhs, and the aggregate value of money orders Rs. 35.16 lakhs. The balance of investments remaining in the Anchal Savings Bank was Rs. 67.76 lakhs.

The department
at present.

THE MINT.

The history of Travancore coins dates back to remote times. The earliest mint of which there are records is the Mint at Padmanābhapuram founded in 965 M. E. (1790). The mint issued gold coins called *Anantharāyan Paṇam*, silver chuckrams and copper cash. The gold coins minted were of two kinds, one weighing $1\frac{1}{2}$ *manchāḍis* and the other three-fourths of a *manchāḍi*. Gold coins of the weight of 9 to $13\frac{1}{2}$ *manchāḍis*, called Anantharāyan Pagoda were also coined. In 985 M. E. (1810) coins of the value of two and a half chuckrams each were issued which, however, were soon discontinued.

Till 988 M.E. (1813) the purpose required for coining the chuckrams was obtained by melting Bombay rupees. During the next ten years Spanish and German dollars and Surat rupees were used for the purpose. Copper Cash was issued in 991 M.E. and again in 1006 M.E. and 1014 M.E. the designs varying each time. Besides these, there were also quarter and one-eighth chuckrams which were subsequently discontinued. The coins that were current during the time of Lieutenants Ward and Conner (1816-20) were the *Anantharāyan Paṇam* (gold), the silver chuckram and copper coins of different values. There were certain nominal coins such as Gally (*Kaliyan paṇam*), *Rāsi-paṇam* worth 10 chuckrams, and the Katcha Rupee worth quarter of a pagoda, which were largely used for calculation of Sircar accounts.

The Mint which was established at Padmanābhapuram was removed to Trivandrum, then to Māvelikkara, Quilon and Paṛavūr and was finally re-established in Trivandrum in 999 M. E. It was closed in (1003 M. E.) but was revived shortly after. For some years after 1019 M. E. (1844) the work of the Mint was almost confined to copper coinage owing to shortage of imported silver bullion and the free use of the British Indian rupee which was legal

tender in the State. The *fanam* with the design of a crescent and a few dots above it on one side and the words 'fanam one' and the year on the other side was introduced in 1036 M. E. Government of India currency notes were recognised as legal tender throughout the State in 1037 M.E. In the next year two stamping presses were got down for striking new silver coins of the value of four chuckrams. Seven years later the Government issued a notification ordering the acceptance of British Indian coins by the Sircar treasuries and the public as media of exchange.

In 1052 M. E. under command of Āyilyam Thirunāl Mahārāja gold coins called Travancore *Varāhan* and half *varāhan*, of the value of Rs. 7½ and Rs. 3½ respectively, were minted. But their issue had to be soon stopped as they failed to have any circulation. With a view to securing gold coins which were frequently wanted for temple offerings Viśākham Thirunāl Mahārāja commanded the striking of gold coins of two sizes, one equal to the English sovereign in weight and quality and the other equal to the English half-sovereign. As these were to be merely token coins and not a part of the State currency, 1,000 sovereigns, 2,000 half-sovereigns and 10,000 *Anantha-rāyan paṇams* only were struck.

In 1064 M. E. (1889) two new copper coins, viz., 8 cash and 4 cash pieces, were issued. As the small silver chuckram gave opportunities for counterfeiting, a Proclamation was issued in 1076 M. E., ordering the issue of silver coins of the value of 2 chuckrams, and copper coins of the value of 1 ch., ½ ch. and ¼ ch. in addition to the coins already in use, and the discontinuance of the minting of silver coins of the value of 1 chuckram. The markets became flooded with counterfeit silver chuckrams which therefore were withdrawn. The delay in supplying new coins instead created a crisis. But it was soon overcome by increasing the operations of the Mint and by

importing minted copper coins as well as copper discs in large quantities from Birmingham. Four different kinds of silver *fanams* with different designs had been minted since 1036 M.E. (1861), but the older ones had not been withdrawn. The absence of any rules for cutting and returning counterfeit coins coupled with the fall in the value of silver led to the counterfeiting of these silver coins. The people naturally hesitated to accept even the genuine coins. Regulation III of 1086 M. E. (1911) was therefore promulgated under which the supply of copper coins was largely increased. The minting of silver coins at the Government Mint was stopped in 1087 M. E. (1912), the quantity absolutely necessary being minted at Birmingham. The old silver coins were withdrawn by proclamation and new ones,—half and quarter rupees and fanams—introduced. Another Proclamation concerning the Durbar coins was issued in 1089 M. E. and rules were framed under Regulation III of 1086 M. E. authorising all Treasury Officers to cut or break diminished, defaced or counterfeit British Indian coins.

The British Indian silver coins, rupee weighing 180 grains of silver, half, quarter and one-eighth rupee pieces are legal tender in the State, but not the
 Coins at present. copper coins. The established rate of exchange is $28\frac{1}{2}$ chuckrams per British Indian rupee. The Travancore rupee which is not represented by any coins computed at 28 chuckrams. The Sircar currency is as follows:—

16 Cash	..	1 Chuckram
4 Chuckrams	...	1 Fanam
$3\frac{1}{2}$ Fanams	....	1 Chithra
2 Chithras	...	1 Travancore Rupee.

The silver coins now in circulation are the Chithra and quarter rupees valued at 14 chs. and 7 chs. respectively and the *fanam* at 4 chs. The copper coins minted are those of the value of one chuckram, eight cash, four cash and one cash.

In 1093 M. E. the Mint was placed in charge of the Superintendent of the Stamp Manufactory, under the administrative control of the Financial Secretary to Government. But with the separation of the Finance and Accounts Departments during 1111 M. E. the administrative control of the Mint was tentatively transferred to the Accountant General.

A Gaṇapathi shrine has always been attached to the Mint. The charges for the pūjas were originally debited to the contingent expenses of the Mint. In 1098 M.E., with the separation of the Dēvaswams from the Revenue, the control of the shrine was transferred to the Dēvaswam Department, from that of the Revenue Department.

Some coins mentioned in old State records.

(Collected from Huzur Central Records & Mathilakam.)

<i>Kāsu.</i>	Thankathōṭuvaḥha kāsu (32 fs.)
Thankakkāsu (35 fs.)	Ānakkāsu (31¼ fs.)
Mudrayiḷṭa Thankakkaṣu	Chanthavilkāsu (41½ fs.)
Thulābhārakkāsu	Ilamudrakkāsu (33½ fs.)
Thankavilakkāsu (33½ fs.)	Chanthamikkāsu (39¾ fs.)
Chempukanṭakkāsu	Vellā irayan kāsu (14½ fs.)
Chillikkāsu	Vellā Goa kāsu (1)
Cheriyakāsu	<i>Chakram.</i>
Arabikkāsu	Chackram
Arabi aṛakkāsu	Kochuchakram
Sulthānkāsu	Cheriyachakram
Chempukāsu	Iraṭṭaḥhakram
Alkāsu (35½ fs.)	Chinnaḥhakram
Mahāṇiaraamahāṇivilakkāsu	Araḥhakram
Chemputhuṭṭukāsu	Hōrabālāchakram
Kuthirakkāsu (1⅝ fs.)	

* Values of some of the coins found out from the records are given in brackets; fs. —fanams.

Fanam.

Anantharāmanpanam
 Chinnappaṇam ($\frac{7}{8}$ f.)
 Veḷlippanam ($1\frac{1}{4}$ fs.)
 Paḷayappaṇam
 Kāṇippanam
 Kānthirājanpanam
 Nāmappanam ($1\frac{1}{4}$ or $1\frac{1}{8}$ fs.)
 Chakrappanam
 Cheriya Anantharāman-
 panam
 Mayilpanam ($1\frac{1}{8}$ fs.)
 Nākappaṇam
 Thanchāvūrpanam
 Veḷlappaṇam
 Kaṇṇūrppanam ($1\frac{1}{4}$ fs.)
 Viṇarāyanpanam ($1\frac{3}{4}$ fs.)
 Sulthānpanam ($1\frac{9}{8}$ or $2\frac{1}{4}$ fs.)
 Thiruvithāmkōṭṭuppanam
 (1 f.)
 Madhuraveḷlappaṇam (16 fs.)
 Kōḷikkōṭṭu thankappaṇam
 ($1\frac{3}{4}$ fs.)
 Kaliyan thankappaṇam (1 f.)
 Amarānchippanam ($1\frac{1}{4}$ fs.)
 Deṣappaṇam ($1\frac{3}{4}$ fs.)
 Ikkērippanam (2 fs.)
 Thiruppathippaṇam (2 fs.)
 Rāmanāthapuram paṇam
 ($1\frac{1}{8}$ fs.)
 Madhurakkalippaṇam ($1\frac{5}{8}$ fs.)

Ruppee.

OhannamulaMuluṛūpa (7 fs.)
 Aṛaṛūpa

Kālṛūpa
 Kumpini muluṛūpa ($7\frac{1}{8}$ fs.)
 Ānaṛūpa ($5\frac{1}{4}$ or 5 fs.)
 Anchupaṇamṛūpa
 Paṇamṛūpa
 Kumpini aṛaṛūpa
 do. Kālṛūpa
 do. Mahāṇiṛūpa
 Aṛakkālṛūpa
 Chinnamuluṛūpa
 Surattikkaṭṭaṛūpa
 Pūṛūpa ($7\frac{1}{4}$ fs.)
 Chikkar ṛūpa (7 fs.)

Varāhan.

Pavarāhan (26 fs.)
 Veḷḷikkal pavarāhan.
 Ikkēriavarāhan (28 fs.)
 Varāhan
 Mummūrthi varāhan ($24\frac{1}{2}$ fs.
 or $24\frac{3}{4}$ fs.)
 Sankumūrthi varāhan
 Ānavarāhan (35 fs.)
 Pavalakkāṭṭu varāhan
 ($24\frac{1}{2}$ fs.)
 Ananthavarāhan ($24\frac{3}{8}$ fs.
 or $24\frac{1}{2}$ fs.)
 Parankivarāhan (23 fs.
 or $20\frac{3}{4}$ fs.)
 Sulthānvarāhan (28 or 29 fs.)
 Thankampāḍivarāhan (20 fs.)
 Poṭhapputhuvarāhan (16 or
 29 fs.)
 Kumpinivarāhan ($24\frac{1}{4}$ fs.
 or 25 fs.)

Ēkamurthivarāhan (24½ fs.)

Bathilppetṭavarāhan (16 fs.)

Kumbhakōṇamvarāhan
(20 or 21 fs.)Kaṭṭapparankivarāhan
(24½ fs.)

Sauthallivarāhan (24¼ fs.)

Puthuvarāhan (20 fs.)

Kāḷivarāhan (25 fs.)

Velliyarappuvarāhan (6½ fs.)

Parimalavarāhan (20½ fs.)

Arappuvarāhan (13¼ fs.)

Naliṭhaṭicha Sulthānvarāhan
(708 fs. ?)

Ariṣuvarāhan (21¾ fs.)

Kalpūvarāhan (6¼ fs.)

Velliyarappuvarāhan (12½ fs.)

Thankappuvarāhan (25 fs.)

Chenathallivarāhan (24½ fs.)

Mathilaviṭhuvarāhan (16 fs.)

Kali-Rāsi

Madhurakkali

Thiruvithāmkōṭṭukali
(1⅞ fs.)

Iraṭṭavālanrāsi (2¾ fs.)

Mathsyarāsi

Chararāsi (2¾ fs.)

Kalamānrāsi

Velliylpulliyillātha-
rāsi (2¾ fs.)

Muthalavālanrāsi (2¾ fs.)

Rāsi (2¾ fs.)

Chankiṭṭarāsi (2¾ fs.)

Sovereign.

Pavan

Kōṭṭappavan

Arabippavan.

Other coins.

Anantharāman valiyathu

Chempu aramahāṇi thuṭṭu

Thankamuharam

Panchi

Kāsumuharam

Kumpini mūnnilonnu mu-
haram

Talaṣserivella (1⅞ fs.)

Koc'hiraṭṭa puṭhan

Kochipuṭhan (1⅞ fs.)

Vīrarāyan paṇam (1¾ fs.)

Kōpāli (¾ fs.)

Valiyamayil

Cheriyamayil

Ponmutamutichi

Pakala

Ponnurukku

Paṭhākkū (126¼ fs.)

Sultan make (99¾ fs.)

Guliyān

Cheriyā Anu

Madhuravella (1½ fs.)

Vellinurukku

Paḷayapaṭhākkū

Mahāṇimuharam

Channamuḷamuhar (101½ fs.)

Thaḍippaṭhākkū (15½ fs.)

Thalappaṭhākkū (14¾ fs.)

Velliṭhaṭipaṭhākkū (15¼ fs.)

Nurukku

Sūrāthimuhar (106½ fs.)	Bombay muhar (106¾ fs.)
Arabimuhar (90½ fs.)	Malamudrathanka-
Iraṭṭappaṭhāḱku (264½ fs.)	muhar (100 fs.)
Kālpāṭhāḱku (39¾ fs.)	Mahāṇimuhar (6¼ fs.)
Pon-irāṭṭaṭhala-otta-	Thiramam
paṭhāḱku (14½ fs.)	Aḱhu,

THE GOVERNMENT PRESS.

The Government Press was established in the year 1011 M.E. The London Mission Society had a printing press at Nagercoil as early as 995 M. E. (1820) and three years later the Church Mission Society started another at Kōṭṭayam.

For a long time the scope of the operations of the Government Press was limited, the demand for printing being confined to the publication of the Travancore Almanac and the requirements of the English schools and one or two Departments. But the establishment was considerably enlarged and measures were adopted to improve the quality of the work turned out when the demand for the services of the institution increased in later years. The stock of printing machinery and types received valuable additions from 1040 to 1044 M. E. A lithograph press was added in 1045 M. E. with an establishment to work it. Further improvements were effected in 1064 M. E. and arrangements made to reduce clerical work in the Public Offices by the introduction of printing on a more extensive scale. The press was reorganised in 1072 M. E. and the salaries of the staff increased. Stereotyping was introduced in 1077 M. E. (1902). When the Central Prison Press was started, all printing and binding works relating to the Anchal, Excise and Judicial Departments as well as the printing of the departmental forms, which were previously done in the Government Press were transferred to that institution, the Government Press attending to the printing

of the Gazette and other Government publications. In 1098 M. E. (1923) the latter was amalgamated with the Government Press.

In 1100 M. E. the working of the Press came under close scrutiny in pursuance of the recommendations of the Press Committee appointed by Government to enquire into the working of the institution. The schedule of piece-work wages was revised and further retrenchment effected in 1107 M. E.

In addition to the Government Gazette published every Tuesday, the most important items of work done by the Government Press in conjunction with the Central Prison Press are the printing of the Statistical Volume, the State Administration and Departmental Reports, Forms for use in Government institutions and the proceedings of both the Houses of the Legislature. Private work is undertaken in special cases. The Government Press is now under the charge of a Superintendent with an Assistant Superintendent under him.

THE PUBLICATION OF ORIENTAL MANUSCRIPTS.

This institution was started during the time of His Highness the Mahārāja Śrī Mūlam Thirunāḷ. Oriental learning, literature and arts have always received generous and discerning patronage from successive rulers of Travancore. A separate Department for the preservation and publication of rare manuscripts was organised in 1098 M. E.

The work of collecting and publishing Malayāḷam manuscripts was entrusted to a separate agency in 1099 M. E. But, as it was expensive to have two publishing agencies, the Department for the Publication of Malayāḷam and Āyurvēdic Manuscripts was amalgamated in 1105 M. E. with the Department for the Publication of Oriental Manuscripts. From 1108 M. E. the

work of publication of manuscripts on Āyurveda was entrusted to the Principal, Āyurveda College. In 1111 M.E. a new scheme was drawn up to expand the Department and increase its usefulness. An Oriental Manuscripts Library was started with 3,634 manuscripts and transcripts of 1,410 manuscripts.

Till now 128 works in Sanskrit and 58 works in Malayālam have been printed and published by this Department. Among the more important Sanskrit publications are Bhāsa's plays, Āryamanjuśīlī-mūlakalpa, Ṛgveda Bhāshya by Skandaswāmi Venkaṭamādhavam, Ārya Bhāshya and Kauṭalya's Arthasāstra.

Nos. 1 to 89 belong to the Śrī Mūlam Series. Nos. 89 to 111 of the Series are known as the Śrī Sēthu Lakshmi Prasāda Māla, and Nos. 112 to 128 the Śrī Chithrōdaya Manjaṛi Sanskrit Series. The Malayālam publications likewise consist of three Series, viz., the Śrī Mūlam Malayālam Series, (Nos. 1 to 25), containing literary works; the Śrī Vanchi Sēthu Lakshmi Series which comprise nineteen Śāsthraic works; and the Śrī Chithrōdaya Manjaṛi Bhāsha Series, of which there are 13 volumes.

The manuscripts collected and preserved by the Department are available for reference in the library. They are not lent out; but transcripts are prepared and supplied on requisition.

The rates of copying fee are as follows:—

Transcription and comparing fees for Sanskrit manuscripts.	{ Bh. Rs. 9½ per 1,000 granthas of 32 letters each.
Do. for Malayālam manuscripts.	Bh. Rs. 6 per 1,000 granthas.

Permission will be granted for the republication of the works published by the Department, with translations or commentaries, or otherwise, on the following conditions:—

- (1) The translations should be textual.
- (2) The indebtedness to the original publications by the Department should be acknowledged.
- (3) The preface to the work should be contributed by the Department.
- (4) Fifty copies of the publication should be supplied free of cost to Government.

The institution is under the charge of a Curator. Recently it has been transferred to the control of the Travancore University.

THE TRIVANDRUM PUBLIC LIBRARY.

The Trivandrum Public Library is the premier library in Travancore. It had its beginnings in 1022 M. E. (1847) when the Public Library Society was organised with a limited membership. In 1069 M. E. the Society was registered as a Joint Stock Company and became the Public Library Association, membership being open to all persons residing in Trivandrum who conformed to the rules. In 1072 M. E. the Association, under an agreement, handed over its entire property to Government on condition that Government should erect a suitable building and "establish a free library to be handed over to the public in commemoration of the sixtieth year of Queen Victoria's reign". From 1073 M. E. the management of the institution rested with Government until 1114 M. E. when it was transferred to the Travancore University.

The affairs of the Library were being administered by a committee appointed by Government. The members of the committee held office for a term of three years. The committee consisted of six members, four of whom were ordinary members, one the President and the other the Honorary Secretary.

The Library now contains over 31,000 volumes. There is a good collection of old and rare books and manuscripts. The Library subscribes for nearly 100 periodicals.

With a view to extending the usefulness of this institution to the people in the moffussil there is provision made for the affiliation of moffussil libraries to this institution. The libraries in the State at present availing themselves of the advantage of affiliation are:—

1. The Dixon Library, Chengannūr.
2. Y. M. C. A. Reading Room and Library, Mārthāndam.
3. Municipal Library, Quilon.
4. Mar Thoma School Teachers' Association, S. C. Seminary, Thiruvalla.
5. Śrī Chithra Memorial Reading Club and Library, N. Parūr.
6. The Nagercoil Club, Nagercoil.

THE ARCHAEOLOGICAL DEPARTMENT.

The Department of Archaeology was started in 1071 M. E. (1895-96). In 1082 M. E. a Committee was appointed to advise the Government on the ways and means of preserving historical relics and interesting sites or buildings associated with persons who have left a mark in the history of Travancore. A list of the historical relics and places having been received from the Committee, it was resolved to preserve and commemorate some of them and the Dewan Peishkars were asked to make suggestions in the matter. Two years later arrangements were made for the publication of a Series of Papers describing the plates and inscriptions discovered by the Department, and from 1085 M. E. (1910) the Department, began to publish the results of its researches in the "Travancore Archaeological Series." Prof. Sundaram Pillai of the Education Service and his

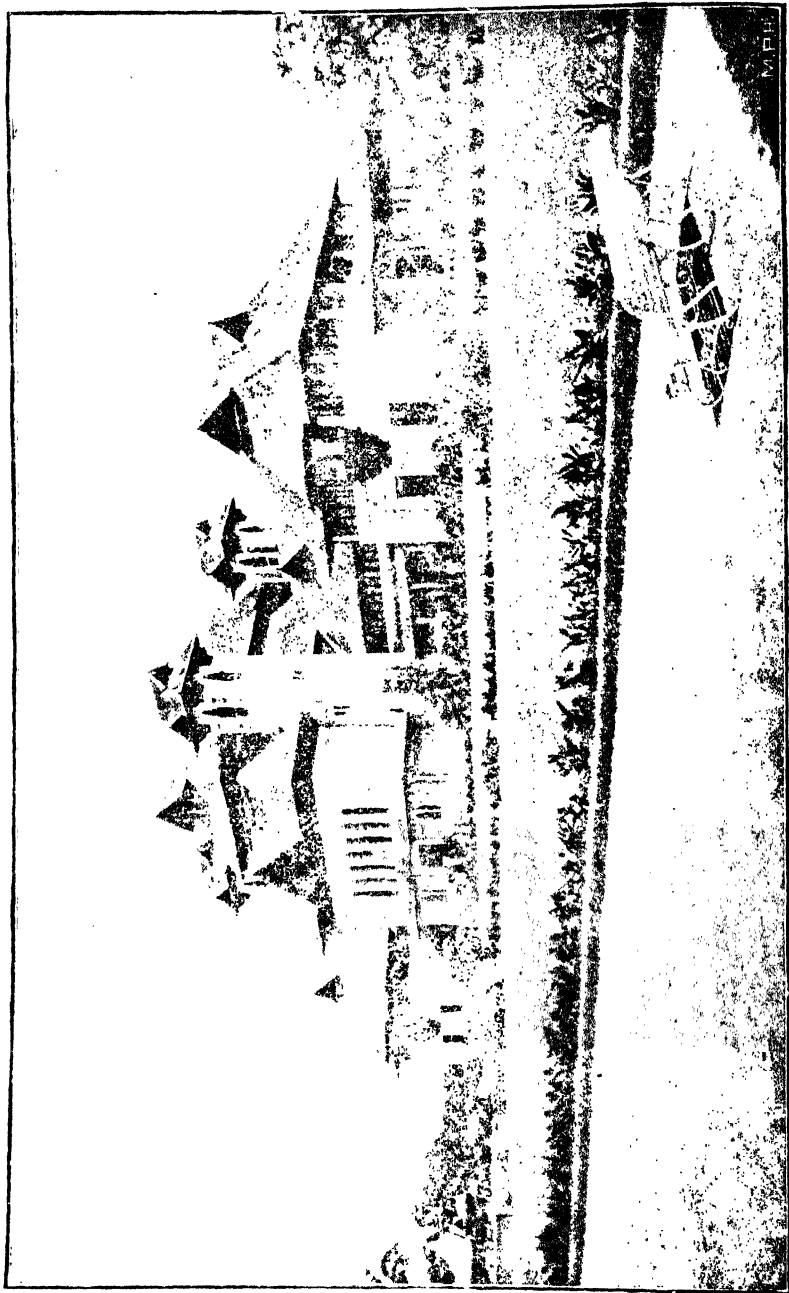
Assistant Mr. Ganesa Pillai were pioneers in the field of archaeological research in the State. Gopinatha Rao, the first Archaeological Superintendent, published a large number of inscriptions. The work was continued by Messrs. A. S. Ramanatha Aiyar and K. V. Subramanya Aiyar.

Principal temples, churches, mosques, forts, battlefields, palaces, ancient capitals, and old towns, important from an archaeological point of view, were visited by the Superintendents. An Archaeological Sheet was added to the Travancore Government Gazette. A new work was taken in hand in 1106 M. E. for the exposition of the art of pantomime (Kaṭhakaḷi) in Kēraḷa. A short descriptive account of the art, with an explanatory note on the gestures and devices employed for the expression of the various emotions, supplemented by diagrams of the principal hand-poses, was prepared and published by R. V. Poduval, now Director of Archaeology. In 1107 M. E. a start was made for a systematic recording of the inscriptions on Christian tombs and monuments in the State having historical importance. Attention was also bestowed in the collection of folklore of the State.

The work of the Department at present falls under three main heads, viz., exploration, conservation and research. The Department is devoting great attention to epigraphy. Another subject which receives the attention of the Department is the conservation of ancient monuments in the State.

In 1110 M. E. (1935) fresh impetus was given to excavation. Efforts were made for the organisation of a picture gallery as an annex to the Archaeological Department, containing reproductions of ancient pictorial art as well as representative specimens of modern art. The picture gallery was opened by His Highness the Mahārāja and is named *Srī Chithrālayam*.

The Department is under the control of an officer designated the Director of Archaeology.



The Napier Museum.

THE MUSEUM AND PUBLIC GARDENS.

The Trivandrum Museum owes its origin to the joint efforts of J. A. Broun, a former Director of the Observatory, and General Cullen, a former British Resident. The Government fell in with Broun's idea of starting the Museum in a part of his bungalow, and General Cullen offered certain specimens of Travancore rock which formed the earliest collection in the institution. In order to place the Museum on a surer and more satisfactory basis a Society was organised in 1855 with H. H. the Mahārāja as Patron, the British Resident as President, the Elāya Rāja as Vice President and Broun as Secretary to the Society and Director of the Museum. Its object was to afford instruction and encouragement in arts and crafts by the exhibition of specimens of interest in natural history and products of industry, indigenous and foreign. After a few years the Society ceased to exist.

In 1859 the Mahārāja sanctioned a sum of money for the purchase of models of machinery and other scientific apparatus. Subsequent additions, including foreign and native ornamental works in silver, ivory and sandal-wood, were contributed by Government and by private individuals. In 1873 the Museum was temporarily removed to a large hall in the Public Office buildings. In 1879 a Superintendent was appointed in place of the Curator who functioned till then. The management of the Museum together with that of the Public Gardens was entrusted to a Committee consisting of the British Resident and three European members, one of whom was the Honorary Secretary. In the next year the new building designed by Mr. Chisholm, Architect to the Government of Madras and named after Lord Napier, a Governor of the Presidency, was occupied. The building is of considerable architectural beauty. Three

big halls connected by long corridors, with four towers and many gables, ornamental ceiling panels and wood works, coloured panes and artistically painted walls, both inside and outside constitute the main scheme of the building. The exhibits are arranged in their proper order and groups. Chief among the exhibits are a splendid collection of natural history specimens and certain specimens valuable in ethnology and art. The model of a Nāyar house, a relief map of Travancore, and an ivory model of a human skeleton made in Travancore by Travancore workmen under command of a former Mahārāja for the study of human anatomy are some of the more important exhibits. The exhibits are classified into different sections, such as indigenous arts, crafts and industries, archaeology, natural history, ethnology and geology.

The Museum building owes its beauty partly to its fine setting in a beautifully undulating park. Fifty acres of hill and dale are tastefully laid out in paths and terraces, lawns and lakes, shrubberies, flower-beds and conservatories, interspersed with the runs and cages of the Zoo. Beginning from the lower level at the lake, the ground rises tier on tier till it spreads into an extensive terrace converted into an ornamental garden known as the Top Garden on which the Museum stands. Long flights of steps and grassy slopes leading down to the lake with clumps of golden bamboos and stately trees form the chief feature of the Lower Garden. The roads and foot-paths cover a total length of three miles.

The Zoo was started in 1859 with the gracious gift by His Highness the Mahārāja of the place menagerie. It now contains a fairly representative collection of animals numbering about 500. This Section is a great attraction.

In 1895 Government placed the Museum and the Public Gardens under the sole charge of a Secretary who was to act directly under the orders of Government. Three

years later the charge was transferred to a paid Director. Subsequently the Director's post was made honorary and it continued to be so until 1108 M. E. when the office was abolished, and the institution was placed under the charge of a Superintendent. The Museum Section was separated from that of the Public Gardens and placed under the charge of the Director of Archaeology.

Admission to the Museum and Zoo is free.

THE OBSERVATORY.

The Trivandrum Observatory was established in 1011 M. E. (1836 A.D.) during the reign of Swāthi Thirunāl Mahārāja. The institution was intended to give an impetus to science by taking advantage of the fact that the Magnetic Equator passes through the State. John Caldecott, the then Commercial Agent of the Travancore Government, who originated the idea was appointed as the first Government Astronomer. The construction of the buildings to locate the Observatory was commenced under the supervision of Col. Horsely of the Madras Engineering Service. The site chosen was the highest hill in Trivandrum, nearly 200 ft. above the sea-level.

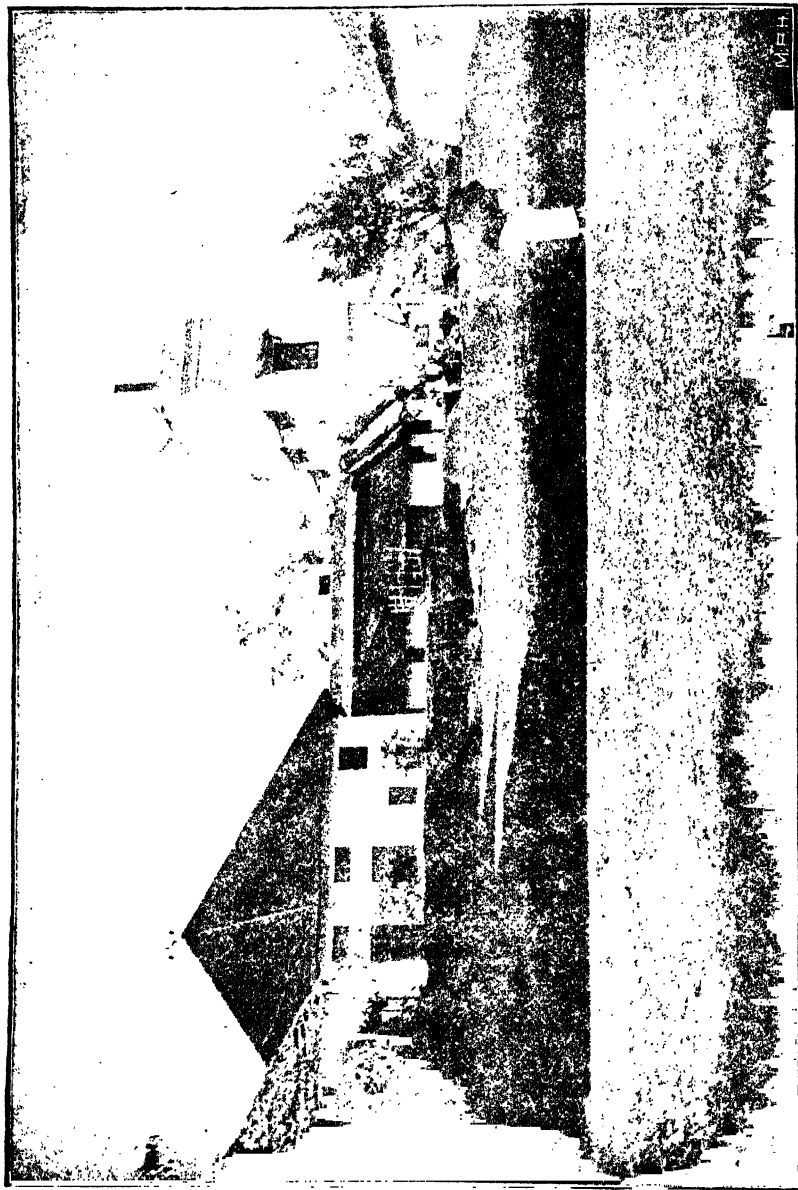
In the beginning, as there were no astronomical instruments, mere calculation work was done, and the results were published as Astronomical Ephemeris adapted to the meridian of Trivandrum Observatory. The first Astronomical Ephemeris, or Travancore Almanac, was issued in 1838. This Ephemeris was designed more or less on the same lines as the Nautical Almanac. To facilitate the publication of the Almanac a small printing establishment was started, which was the nucleus of the present Government Press. Meteorological and magnetical observations were also carried on.

The Transit Circle and other astronomical instruments and clocks were installed in 1841. Caldecott collected a large mass of observations, astronomical, meteorological and magnetical, and sent them to the Royal Society of London and the Court of Directors of the East India Company. Caldecott was succeeded in 1852 by John Allen Broun, F. R. S., who was for some time the Director of the Makerstom Observatory in Scotland. He reorganised the Department and established the Agasthya Malai Observatory on the Western Ghats at a height of 6,200 ft. above the sea-level.

The longitude and latitude of the site of the Observatory were redetermined and fixed as 76 degrees, 59 minutes and 45 seconds east longitude, and 80 degrees, 30 minutes and 32 seconds north latitude. By his efforts, Broun was able to show to the scientific world the importance of carrying on astronomical, magnetic and meteorological observations at Trivandrum.

After the departure of Broun in 1865 not much active work was carried on till 1892, when Dr. A. C. Mitchell was appointed Honorary Director of the institution. During his time a tower was erected with a revolving dome to house a four inch equatorial telescope. His main work was to extend the meteorological observations. Star observations by Transit Circle were also carried on side by side to standardise the local time. He introduced the automatic arrangement of the time-gun firing electrically controlled from the Observatory. This has subsequently been perfected.

In 1103 M. E. (1927) certain changes were made with a view to afford more scope in the institution for the study of practical astronomy and to give greater facilities to the students prosecuting post graduate studies in the Science College. The institution was accordingly divided into two separate Sections, Astronomical and Meteorological. The Astronomical Branch publishes weekly astronomical notes



The Observatory, Trivandrum

giving the position of the sun, the moon and the planets for Trivandrum mean time. Information regarding other important celestial phenomena is also published. Besides giving facilities to students of the Science College, the training of students in practical and observational astronomy has been undertaken and some candidates who offered astronomy as one of the subjects for the I. C. S. Examination have been trained in the Observatory since 1932.

This Observatory is recognised as a first-class meteorological observatory by the Meteorological Department of the Government of India. Eye-observations of meteorological elements are taken as a routine at 8 A. M., 12-30 P. M., and 4-30 P. M. and the results of the morning and evening observations are telegraphed to Poona for purposes of weather-forecasting. Special observations are taken at other hours (day and night) whenever requisitioned from forecasting centres. The Observatory is equipped with self-recording instruments for continuous registration of pressure, temperature, humidity, wind-velocity, wind-direction and rain-fall. The results of the daily observations are published in the Indian Daily Weather Report and also incorporated in the monthly and annual Weather Reviews published by the India Meteorological Department. A daily weather report is also issued from the Observatory; and a summary of the principal meteorological results and general weather is published weekly in the Government Gazette.

A Pilot Balloon Station was opened as an annex to the Meteorological Branch in December 1928, under the technical supervision of the Upper Air Section of the India Meteorological Department at Agra, routine flights being conducted in the morning and special ascents at other hours whenever demanded from aerodrome centres. All results relating to upper winds are published in detail in the daily weather report and the monthly upper air reviews published by the India Meteorological Department. The summary of the results of the morning ascent is published in the

Government Gazette and the relevant data supplied to pilots who land at the Trivandrum aerodrome.

The Department supplies standardised rain-gauges and accessories to all gauging stations maintained in government institutions in the State, which are subject to inspection by the Meteorologist or other authorised officers pertaining to the respective departments. Rain-gauges and measuring-glasses are supplied to private or non-departmental agencies also who have to pay the cost of the set and the transport charges. There are at present 77 departmental gauging stations in the State.

A Weather-station for eye-observation of pressure, temperature, humidity and wind has been started at the Alleppey port under the technical supervision of the Government Meteorologist from Medam 1112. The main object of this station is to guide the Port Officer in regard to caution-signals. It would, in due course, also serve to improve the knowledge of the climatology of the State. With another such station at Cape Comorin, which is under the contemplation of Government, the comparative state of weather over the whole of Travancore at any time can be estimated with fair accuracy.

A first-rate magnetic observatory doing pioneer work in magnetism was functioning here during the Directorship of J. A. Broun, F. R. S., from 1852-1865. That observatory was closed after his time and the equipment fell into disuse. A magnetic survey of the State was conducted during Dr. Broun's period. No such survey has been undertaken after his time. But the magnetic elements for a few stations in the State are supplied by the Survey Department of the Government of India who tour the country for this purpose once in five years.

The Meteorological Section is controlled by the Government Meteorologist and the Astronomical Section by the Government Astronomer. In 1110 M. E. (1935) the Astronomical Section of the Department was put in charge

of the Officer for the preparation of the Malayālam Almanac, and the staff for the purpose which was attached to the Secretariat, was transferred to the Observatory.

STATE LIFE INSURANCE.

A. Official Branch.

This scheme was introduced from the 1st Makarāṁ 1073 M. E. as a compulsory measure for government servants in permanent service. They had to contribute a minimum originally of 10 per cent. of their pay for this purpose. All the policies issued were life-policies so that the benefit went to their families after their death. But in the year 1084 M. E. Government made it optional and gave the policy-holders the choice of converting life-policies into endowment ones payable at the 55th year of age or at death, if earlier; and the tables were modified for endowment assurance payable at 55th year in the case of future entrants. The rules were revised again in 1098 M.E. and the percentage fixed at 5 per cent. of the pay up to a maximum of Rs. 50 per mensem. With the introduction of the State Provident Fund, the insurance was declared compulsory only in the case of government servants who do not subscribe to the Fund.

Persons holding permanent appointments under Government and those employed in municipalities and other local bodies whose services are pensionable from the general revenues, are eligible for insurance in the scheme.

Policies of less than three years' duration will lapse if the premium due for a month is not paid before the 25th of the same month. But if all arrears of premia are paid within six months of the due date, the policy will be revived. In the case of policies of not less than three years' duration, if the premium for a particular month is not paid within

the 25th of the same month, the policy will be forfeited at the end of 12 months unless all arrears together with 8 per cent. interest thereon are paid within the said twelve months. Loans carrying 6 per cent. interest are sanctioned on unencumbered policies by the Accountant General to a maximum of 80 per cent. of the surrender value of a policy, which has to be assigned in favour of Government. The loans are repayable by monthly, quarterly or half-yearly instalments by deduction from pay bills or by remittance into the treasury.

The actuarial valuation of the fund is conducted once in five years, and the profits ascertained by the valuation are distributed to the policy-holders at the discretion of Government by way of reversionary bonus certificates. Bonuses have been declared on the last two valuations, though the policies themselves are non-participating ones. Another valuation is in progress and is expected to result in good profit.

The administration of the fund was originally in the hands of a Committee and then under the management of the Chief Secretary to Government. With
Control. the formation of the Financial Secretariat, the management was transferred to the Financial Secretary to Government. With the recent separation of the Finance and Accounts departments, the management rests with the Accountant General. Recently an Actuary has been put in charge of the Section.

The question of starting a scheme of life insurance for Travancoreans, especially for the working classes, was first brought to the notice of Government in 1923 by the then Financial Secretary. It was referred to the Economic Development Board. But the question had, however, to lie over for a decade owing to several causes. It was taken up again in 1932 and the scheme was launched in consultation with one of the leading actuaries, and after obtaining the

expert opinion of the Government of India Actuary. The scheme is restricted to *bona fide* subjects of the State; and the rules are framed to suit the convenience of all classes of Travancoreans enabling them to take out policies of Rs. 100 and multiples thereof up to Rs. 5,000.

B. PUBLIC BRANCH.

The scheme was accordingly given effect to from Minam 1109 M. E. Within a short period of about three years it rose to the very forefront in the field of insurance. This is the only life office that has left behind it a large percentage of its receipts as fund balances even at this early stage of existence.

Year.	Total sum assured			Annual premium			Fund balance.		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
1109	93,600	0	0	3,339	5	4	2,650	7	1
1110	12,18,800	0	0	43,223	13	10	38,061	11	10
1111	19,23,300	0	0	89,611	10	4	1,16,198	0	11

The marked increase in the volume of work during the last three years is mainly due to the low cost of management, the comparatively lower rates of premia and the high esteem and confidence among the public in the Government.

The scheme offers a safe investment for the public, as Government guarantee the payment of the sums assured under these rules without reference to the insurance fund as such.

Maintenance of low expense ratio is a salient feature in the working of the scheme. As the expenses incurred for the management of the scheme are lower than even one-half of the expenses of any Company, it naturally follows that the profits accruing will be larger in proportion.

Five different types of policies have been adopted to suit the convenience of the general public.

This assurance provides for the payment of the assured sum to the assignees or heirs at the death of the insured whenever it may happen. These policies afford an easy and economic means of making provision for family and dependants.

Whole life assurance.

Under this scheme, the policies are payable at death; but the premia cease at the end of a specified term of years 10, 15, 20, 25 or 30. After that no more premia are to be paid. This kind of insurance is therefore specially adapted to the requirements of those who may not be willing to undertake the responsibility of paying premia in their advanced age owing to their diminished earning capacity.

Whole life assurance with limited payments.

This provides any required sum on the assured attaining a selected age or at the death if it takes place before. This contract therefore makes provision for the insured person himself in his old age on retiring from work and also provides for his family and dependants should he die early. Endowment assurances form an increasing majority of the policies taken out by the insuring public. They are deservedly most popular, for there is no better, surer or more profitable means of investing small sums for the objects above referred to. By fixing the age at which the policies will mature at 45, 50, 55 or 60 these policies

Endowment assurance. (i)

can be adapted to the peculiar requirements of each individual case.

This scheme provides the required sum on the assured completing a certain number of annual payments, say 10, 15, 20, 25 or 30. This contract therefore makes provision for the insured person himself after the specified number of annual payments, and also provides for his family and dependants, should the insured die early.

By fixing the number of annual payments for 10, 15, 20, 25 or 30, these policies can be adapted for such purposes as education, marriage, house-building, etc. as the insured desires. These policies provide for an endowment being obtained even while the insured is very young.

The policies granted under this scheme are specially adapted to supply a distinct want in providing for children. The sum assured is payable absolutely at a specified date, subject only to payment of premium during the life of the father or guardian in whose favour the policy is effected; and if this person dies before the expiration of the term the policy becomes fully paid. Should the child die before the expiration of the term, the premia can be refunded or the payment of premia can be continued. In the latter case, the benefit of the sum assured would vest at the end of the term in the person who had effected the policy or his representatives.

To avoid delay and unnecessary hardship to the claimants concerned the Insurance Office pays off claims up to Rs. 2,000 after making due enquiries through the Tahsildar or the District Magistrate of the locality. This saves the heirs or

dependants of the insured from wasting time and money at the law courts.

Besides the existing liberal conditions for automatic revival of lapsed policies as per rules, the non-forfeiture scheme is also under consideration.

Over 40 Agents have been appointed all over the State to canvass proposals for insurance. As the canvassing could be done without much difficulty, due to the popularity of the scheme among the public, the remuneration given for the first year was not very high. The commission for the subsequent years is, however, the same as in private companies. Copies of the prospectus giving full details of the rules regarding Insurance will be supplied by the Accountant-General on application.

Originally the control vested in the Financial Secretary. From 1111 M. E. (1936) it has been transferred to the Chief Account Officer now designated the Accountant-General.

ANCHAL SAVINGS BANK.

Savings Bank business is conducted in all the State treasuries and in the more important Anchal Offices.

Besides ordinary accounts open to the public, there are security accounts allowed in favour of government contractors and government servants who have to furnish security for their posts. Public accounts are permitted in the case of municipalities, co-operative societies and public bodies and institutions conducted for purposes other than the personal advantages

of the contributors. Fixed deposit accounts are generally allowed in the case of municipalities and Dēvaswams having personal deposit accounts at treasuries.

As a rule the total amount which may be deposited in an ordinary account is limited to Rs. 5,000 in a year and the total amount which a depositor may have to his credit at any time is limited to Rs. 20,000. The limit in the case of public accounts is Rs. 20,000, there being no restriction for deposits in a year. There is no maximum limit to the amount which may be held in security for fixed deposit accounts.

The rate of Savings Bank interest is $2\frac{1}{2}$ per cent. per annum on the lowest balance in the account between the 6th and the close of the month for ordinary security and public accounts. Interest is fixed in fixed deposit accounts at 3 per cent. per annum, but the deposits should be only in multiples of Rs. 100.

The steady rise in the number of deposits and the closing balance of deposits during the last decade show not merely the large increase in the volume of the business done but also the popularity and the usefulness of the Government Savings Bank. The number of Savings Bank deposits in 1111 M. E. was 114,469 and the balance of deposits Rs. 189.57 lakhs.

STATE PROVIDENT FUND.

The State Provident Fund was started in 1107 M. E. Its object is to provide facility for the government servants to invest a portion of their pay every month as to form an asset at the time of their retirement or a provision for their families in case of death before retirement. Admission to join

Scope of the scheme.

the Fund is open to all officers in permanent pensionable and non-pensionable service under Government as well as local or municipal bodies. Contribution to the Fund is compulsory in the case of all entrants into permanent Government service from the 1st Mīnam 1107. Those who insure their lives in the Official Branch of the State Life Insurance are exempted from this.

The minimum and the maximum rates of monthly subscription are fixed at one chuckram and four chuckrams per rupee respectively of the officer's salary for those who draw Rs. 15 and above. For those who draw less than Rs. 15 per mensem, the monthly subscription will be chuckrams seven or fourteen according to option.

The subscribed amount carries compound interest at $3\frac{1}{2}$ per cent. per annum. Government, of course, reserve the power to alter the same at any time with six months' notice to the subscribers.

Final withdrawal of the sum will be permitted only at the time of retirement or quitting the service or death of the subscriber. But loans are granted to subscribers (under sanction of the competent authority as laid down in the Provident Fund Rules) repayable in equal number of whole rupees in monthly instalments not exceeding 24, together with interest at 6 per cent per annum. The amount of loan granted would not ordinarily exceed three months' pay of the subscriber and 50 per cent. of the amount standing to his credit.

The administration of the Fund rests with the Government in the Finance Department and the accounts are kept by the Accountant-General. The volume of business transacted during six years from 1107 to 1112 M.E. may be seen from the statement appended below. It gives the number of subscribers admitted to the Fund, the closing balance at the end of each year and payments made from the Fund.

Administration
of the Fund.

Realisation of subscriptions.

Year ending.	No. of subscribers admitted.	Closing balance.		
		Rs.	Ch.	C.
1107	1,000	1,056	0	3
1108	4,200	52,931	4	4
1109	6,595	1,69,544	27	4
1110	7,679	3,21,840	3	1
1111	8,346	5,05,824	27	13
1112	9,811	7,28,584	19	9

Payments on account of Closing, Advances, Etc.

Year.	No. of Accounts.	Amounts paid.		
		Rs.	Ch.	C.
1107	...	...	...	...
1108	1	27	20	7
1109	37	372	3	14
1110	106	5,526	15	11
1111	277	10,321	14	3
1112	489	24,934	3	13

Printed forms have been prescribed and should, as far as possible, be used for application for admission, for loans, etc. A printed card showing the statement of account of every subscriber is sent to him either direct or through his office at the end of each year so as to enable him to know exactly the amount he has paid and the interest earned by him during the year and also to get errors, if any, rectified.

General.

To avoid delay in the settlement of claims every subscriber is required to nominate, in his declaration form, the person or persons who should receive the amount after him, in case of his death. In the case of a married person his wife has to be a necessary nominee if she be living, and

not judicially separated from him. To suit the convenience of the subscribers, this declaration form is allowed to be renewed from time to time.

THE ŚRĪ CHITHRA HOME FOR THE DESTITUTE AND THE INFIRM.

With the object of eradicating mendicancy and distress by methods of organised relief, the Home was inaugurated under the gracious auspices of His Highness the Mahārāja in 1110 M. E. and was formally opened by Her Highness Mahārāṇi Sēthu Pārvathi Bāyi. The institution, now housed in a spacious building with extensive premises at Paṭṭam, is so equipped as to afford accommodation for fifty inmates. It is under the management of a full-time Resident Superintendent controlled by a Board of Management. There is also an Orphanage attached with accommodation for 50 children under the care of a Resident Matron.

Indigent and infirm persons of either sex above 40 years of age and orphans under 16 are admitted on proper certification, irrespective of caste or creed. They are fed, clothed and housed; and the children are sent to school. No effort is spared to make the condition of the inmates as happy and contented as possible with the resources available.

The funds of the institution are almost entirely made up of the munificent grant of rupees half a lakh from the privy purse of His Highness the Mahārāja. The interest on this amount together with that on the gracious contribution of Rs. 1,000 from Her Highness Mahārāṇi Sēthu Pārvathi Bāyi and the handsome donations from other individuals, is the main source of income for the upkeep of the institution. This is augmented by generous grants from Government.

PUBLIC SERVICE RECRUITMENT
DEPARTMENT.

The question of recruitment to the public service has long been a subject of persistent agitation in Travancore.

Introductory. The policy of the Government to afford equal opportunities in the service of the Government to all classes of His Highness's subjects without sacrificing efficiency or lowering the standard of qualification was made clear as early as in 1915, when instructions were issued to the Heads of Departments to show, consistently with efficiency and qualification, special consideration to members of the backward communities. The question of communal representation was subsequently discussed under different aspects at the several sessions of the old Legislative Council and Assembly. It finally came up for discussion in the Council in 1925, when the Chief Secretary to Government, on behalf of Government, stated *inter alia* that, other things being equal, preference would be given to communities poorly represented in the public service and that provision could be made for the representation of well-defined unitary groups only and not of every individual community. The problem of communal representation came up again in the form of a cut motion on the Budget in the Council in 1929, and as a result, a committee was appointed to report, among other things, on the principles to be observed in the matter of recruitment to the public service keeping in view, on the one hand, the complaints of certain communities that they were not fairly represented in the public service, and, on the other hand, the need for maintaining efficiency and for avoiding injustice and unfairness to other communities. The committee, after an elaborate enquiry, submitted its report to Government in 1933, which was discussed by the members of both Houses of Legislature in 1109 M. E. (1934 A. D.). In view of the

importance of the problem, Government appointed Dr. Nokes, a Judge of the High Court, to examine all aspects of the question and report on the principles to be observed in forming the Government's future policy. Dr. Nokes submitted his report in March 1935, and after carefully considering the same, Government announced in June 1935 their decision to appoint a Public Service Commissioner with a view to the disposing of the objections raised against the method of recruitment resorted to by Heads of Departments besides facilitating uniformity of practice, and gave an outline of their future policy with regard to recruitment. Accordingly, a Public Service Commissioner was appointed in July 1935. Necessary rules for recruitment to the public service were framed by the Commissioner and passed by Government. These rules came into full operation on the 16th September 1936; and with effect from that date generally no appointment to the public service is made except on the advice of the Public Service Commissioner. Government, however, reserve to themselves the power to recruit to any appointment in the public service.

According to the new system, all communities having a strength of approximately 2 per cent. or more of the total population of the State or about 1 lakh are recognised as separate communities for purpose of recruitment, the only exception being the Brahman community. The classification of communities on the above basis, is as follows :—

New system.

A. Hindu.

- | | |
|-----------------------|-----------------|
| 1. Brahman. | 5. Nādār. |
| 2. Nāyar. | 6. Īlava. |
| 3. Other Caste Hindu. | 7. Pulaya. |
| 4. Kammāla. | 8. Other Hindu. |

B. Muslim.

C. Christian.

- | | |
|---------------------|--------------------------------|
| 1. Jacobite. | 4. Latin Catholic. |
| 2. Marthomite. | 5. South Indian United Church. |
| 3. Syriac Catholic. | 6. Other Christian. |

The Military, Dēvaswam and Archaeological Departments are excluded from the purview of the rules.

The Department is not concerned with the confirmation, promotion or transfer of persons already in the service, but only with the direct recruitment of persons outside the service. The rules are confined to the appointments which are set out in the schedules to the rules, with the necessary qualification.

The Public Service is divided into three Grades (Divisions) of which the first is the Higher Division. This includes appointments on Rs. 150 and more per mensem. The primary condition for selection to this division is efficiency. There are two subdivisions to this division, the technical and non-technical. Candidates for technical appointments are to be judged irrespective of their community and solely on their merits; and their merits are to be judged by their technical qualifications and experience. The principal method of selection for non-technical appointments is by an examination; but provision is also made for nomination of one-third of the recruits by Government. As a civil service examination scheme is intimately connected with the question of a general civil service cadre Government have promulgated a set of rules for the civil service cadre.

The Intermediate Division consists of posts of which the salaries range from Rs. 20 to Rs. 149 and the Lower Intermediate Division comprises posts with pay of less than Rs. 20. In these divisions preference is given to candidates who have had three years' temporary or acting service before the order of June 1935. Every candidate for an appointment in the public service, who can satisfy the Commissioner that he had the necessary long service, is to be registered. Whenever a vacancy arises in an appointment for which qualified candidates are registered, the Commissioner will advise the recruitment of such candidates in preference to any other. As between themselves, seniority primarily depends on the greater length of service.

The principle of recruitment to the Intermediate Division is based on efficiency, subordinated to some extent to adequacy of communal representation. Appointments in this division are made according to the order of merit of the candidates, determined by means of a selective test; provided that 40 per cent. of the appointments will in any event be given to the most meritorious candidates from the inadequately represented communities. That is, 60 per cent. of the appointments in this division are given to the best candidates in the order of merit irrespective of the communities to which they belong, and the remaining 40 per cent. to the best candidates from the inadequately represented communities. All communities other than the Brahman, the Nāyar, the other Caste Hindu, the Jacobite and the Marthomite are considered inadequately represented communities. The above named communities have already their due share or more of the appointments in superior service. The rules for the Intermediate Division contemplate that the number of probable vacancies shall be estimated and advertised half-yearly and that only applications sent in compliance with such advertisements shall

be considered. The scale of fees for application to the Intermediate Division is as follows:—

In all cases where the Special Examination is part of the selective test	Rs. 5
In all other cases where the minimum pay of the appointment is	
not less than Rs. 14 but less than Rs. 40.	2
not less than Rs. 40 but less than Rs. 50.	3
not less than Rs. 50 but less than Rs. 75.	4
not less than Rs. 75 but less than Rs. 150.	5

When an applicant applies for more than one appointment, the highest or higher fee should be paid, notwithstanding that the applicant subsequently withdraws his application for the appointment requiring the highest or higher fee. The fee for the renewal of a valid application is one rupee.

In the selective test marks will be awarded to candidates under two different items viz.,

1. Marks for general examination qualification possessed by the candidate or any special examination to be conducted. The maximum marks for this part will be 70 per cent. of the total.

2. Special marks (30 per cent. of the total) are set apart for interview, previous approved acting service, special qualification, and as bonus to backward communities.

In the case of the candidates of the backward communities, the age-limit for entry in the Intermediate Division is raised to 28 years.

So far as the Lower Division is concerned, appointments are made with a view to secure as far as possible their share

to the communities which have been hitherto poorly represented in this division, provided duly qualified candi-

Lower Division. dates are available from such communities. The method of recruitment is accordingly based on the following rotation of communities:

- | | |
|--------------------------------------|------------------------|
| 1. Other Hindu and
Miscellaneous. | 28. Muslim. |
| 2. Muslim. | 29. Jacobite. |
| 3. Pulaya. | 30. Īlava. |
| 4. Jacobite. | 31. Syriac Catholic. |
| 5. Kammāḷa. | 32. Īlava. |
| 6. Marthomite. | 33. Latin Catholic. |
| 7. Īlava. | 34. Īlava. |
| 8. Syriac Catholic. | 35. Other Hindu. |
| 9. Nāḍār. | 36. Nāyar. |
| 10. S. I. U. Church. | 37. Īlava. |
| 11. Latin Catholic. | 38. Syriac Catholic. |
| 12. Other Christian. | 39. Īlava. |
| 13. Other Caste Hindu. | 40. Nāyar. |
| 14. Nāyar. | 41. Other Hindu. |
| 15. Other Hindu. | 42. Muslim. |
| 16. Muslim. | 43. Pulaya. |
| 17. Pulaya. | 44. Jacobite. |
| 18. Jacobite. | 45. Kammāḷa. |
| 19. Kammāḷa. | 46. Marthomite. |
| 20. Īlava. | 47. Īlava. |
| 21. Syriac Catholic. | 48. Syriac Catholic.. |
| 22. Nāḍār. | 49. Nāḍār. |
| 23. Latin Catholic. | 50. S. I. U. Church. |
| 24. Other Christian. | 51. Latin Catholic. |
| 25. Nāyar. | 52. Other Christian. |
| 26. Īlava. | 53. Other Caste Hindu. |
| 27. Other Hindu. | 54. Nāyar. |
| | 55. Brahman. |

Recruitment to the Lower Division depends upon preliminary registration. Candidates who are qualified for

the various appointments are required to apply for registration to the Commissioner. A fee of Chs. 14 is levied for registration. When vacancies arise the Commissioner selects the number of communities equal to the number of vacancies in accordance with communal rotation. Once the community is chosen, a candidate of that community is selected from among the registered candidates according to the rules of seniority laid down, the principal rule being that a candidate with acting service is to be preferred to one who has had no such service.

The new system has been working for more than three years. At the end of the third year the position was reviewed by Government who expressed their satisfaction on the working of the Department.

ŚRI CHITHRĀLAYAM.

Śri Chithrālayam was opened on 25th September 1935 by His Highness the Mahārāja with a view to providing for the enjoyment, education and development of the artistic taste of the people by means of a collection of pictures representing the various eras of painting in India along with specimens of the art in other parts of Asia which bear the marks of Indian influence. The Gallery was reconstructed out of two bungalows side by side in the Museum Gardens, the reconstruction, furnishing of exhibits and hanging being done under the direction of Dr. J. H. Cousins. The first bungalow is laid out in three sections illustrating modern Indian painting in works by senior Bengal artists, their pupils and other schools in the Indian model. In the second bungalow are exhibited examples of Indo-European painting. The other section of rooms show Persian, Mughal, Rājaput and Tanjore paintings and a unique collection of copies of Indian mural paintings from pre-historic times down through the eras of Ajanta to recent times in Cochin and

Travancore. The gallery thus gives a continuous view of Indian painting and is of high educational value. It also contains good specimens of Tibetan, Chinese and Japanese painting. In 1112 M.E. (1937) it attained the unique distinction of presenting the first good collection in India, and perhaps elsewhere, of a new movement in painting by field workers and fishers of Bali.

THE ŚRĪ CHITHRA HINDU RELIGIOUS LIBRARY.

This Library was inaugurated towards the close of 1112 M.E. It is located in a spacious building put up in the premises of the Kakkāṭṭu Kantan Śāstha temple at Puṭhanchantha, Trivandrum, adjacent to the Main Road. The raised platform and the spacious hall open on both sides in front of it serve as an auditorium providing accommodation for about 1,000 persons. The Library section and the hall are furnished with facilities for the reading public and for conducting religious lectures, *Harikatās*, *Pāṭhakams* and other similar functions.

The Library contains books in Sanskrit, English, Malayālam and Tamil, in the several branches of Hindu religious literature. There are also some reference books. Foreign and Indian magazines relating to religion and philosophy are being subscribed for. The books are not now lent and cannot be taken outside, but have to be used in the Library itself.

The Assistant Devaswam Commissioner, Trivandrum District, is the controlling officer of the institution. There is an Advisory Committee consisting of three members to help him in the choice of books and connected matters. Religious discourses are conducted by eminent scholars in religion, as also *Harikatā Kālakshēpams*, *Chākkhyār Kūṭhūs* and *Pāṭhakams* are regularly arranged to be conducted in the hall attached to the Library.

THE SRI MULAM SHASHTYABDAPURTHI MEMORIAL INSTITUTE.

This Institute is situated to the south-east of the Public Offices. It is a monument erected by a grateful people in commemoration of the sixtieth birthday of Mahārāja Śrī Mūlam Thirunāl of blessed memory. It serves as an industrial and commercial museum and bureau where local manufactured products are exhibited with charts giving information about their source, price and other particulars. The endowment is to the value of nearly one lakh of rupees, of which one-half is invested on the building and furniture; the other half forms the corpus of the fund. The interest on the fund is used to defray the cost of up-keep.

The Institute is under the control of a committee of management appointed by Government and consisting of seven members of whom four are non-officials. The committee elects its chairman, and the honorary secretary. An executive committee is formed consisting of the above and another member, while two other members are selected to audit the accounts and take stock of the exhibits at the end of each year.

With a view to encouraging trade and manufacture, the committee of management has decided to allow accommodation to private exhibits free of charge.

There is a library attached to the Institute containing books on subjects relating to industry and commerce and several journals dealing with these subjects. The Institute and the library are open to the public.

Every year the anniversary of the birthday of Mahārāja Śrī Mūlam Thirunāl is celebrated by the Institute. The building and the premises are decorated and illuminated. A public meeting is held at which a lecture

on some topic relating to commerce and industry is delivered. The bust of the Mahārāja kept in the Institute is garlanded and speeches of tribute are delivered.

COMPASSIONATE GRATUITY TO THE FAMILIES OF GOVERNMENT SERVANTS.

Prior to 1108 M. E. there was no provision in the Travancore service rules to afford relief to the family of a government servant who died in harness, whatever be the length of his service. Government therefore introduced a scheme for the award of compassionate gratuity with effect from the 1st Vrischikam 1108. In this scheme the families of government servants in the permanent pensionable service, who die before or within one year after retirement, are granted compassionate gratuity according to the following rules:—

1. The minimum service required for the grant of compassionate gratuity is five years and the maximum for which it is payable is 30 years.
2. The amount is calculated at the rate of one month's pay for each year of pensionable service based on the monthly pay drawn by him on the 1st Chingam of each year.
3. The maximum monthly pay for the calculation of compassionate gratuity is Rs. 400 and the maximum amount payable is Rs. 3,000.
4. In the case of a government servant dying within one year of retirement, the amount calculated as above will be reduced by the amount of pension drawn till the date of his death.
5. The grant of compassionate gratuity is entirely within the discretion of Government.

Under the scheme family means and includes:—

- (i) Widow and minor children,
- (ii) Unmarried major daughters, only if they are poor,
- (iii) Married daughters subsequently divorced or widowed at the time of the application for compassionate gratuity, if they are poor, and
- (iv) Father and mother, only if they were solely dependent on the deceased for maintenance.

The application for compassionate gratuity should be made in the prescribed form and should be accompanied by the requisite documents.

In the case of the death of a government servant before retirement, the head of the office concerned, on production of a death-certificate by the family of the government servant, will prepare and submit the application to Government through the Audit Officer; but in the case of a government servant dying within one year of retirement, his family should submit the application to the head of the department concerned, who will, after verification, submit it to Government through the Audit Officer.*

ELECTRICAL DEPARTMENT.

The Electrical Department has been working as a separate Department only from 1108 M. E. (1933). From 1103 to 1108 M.E. it was a unit of the Public Works Department. Thereafter it was placed under the direct control of an Electrical Engineer.

The Trivandrum, Quilon and Kalamaśśēri electric supply undertakings have been financed by Trivandrum, Quilon and Kalamaśśēri Government and worked by the Electrical electric supply. Department while those at Nagercoil, Kōṭṭayam and Mannār are owned by private corporations

* For further information see Appendix XII of the Travancore Service Rules.

which are licenced under the Travancore Electricity Act. The Trivandrum distribution lines extend over a length of 60 miles. The total expenditure incurred for the Trivandrum electric supply was Rs. 10,14,199 till the end of 1113 M.E. In Quilon electricity is supplied by a low tension distribution system covering a length of 38 miles. Power is supplied from Quilon to the mineral factories at Chavara, the ceramic factory at Kundara and the leper colony at Nūranād. The total expenditure incurred for the Quilon electric supply amounts to Rs. 2,94,929. The Power House at Kalamaśśeri near Alwaye was constructed to supply electricity to the Sri Chithra Mills. This is intended to supply power to the Mills until the Pallivāsal hydro electric power becomes available.

Kōṭṭayam is supplied with electricity by a system of lines 17 miles in length. The expenses for the scheme aggregate to Rs. 1.71 lakhs till the end of 1113 M.E. In Nagercoil power is supplied by a line of 25 miles of low tension distribution. The capital expenditure for this station amounts to Rs. 2.22 lakhs. The electric works at Mūnnār are owned by Messrs. Kannan Devan Hills Produce Company Ltd.

An investigation of the Pallivāsal Hydro Electric Scheme was made in 1932. The waterfall in the Muthirappulā river is made use of for this purpose. The transmission lines from Pallivāsal go to Kōthamangalam from where they branch off one set going to Alwaye and the other to Paḷlam (near Kōṭṭayam) where the two main receiving stations are located. From Paḷlam the lines are extended to Peermade, Quilon, Kōṭṭayam, Changanāśśeri, Alleppey and a few other towns. The project was inaugurated on 19th March 1940 by the Dewan, Sachivothama Sir C. P. Ramaswamy Aiyar. In the course of his speech the Dewan observed :—

The Pallivāsal
Scheme.

“I look forward in Travancore not to the rise of large industrial centres, but to the spread of a net-work of cottage industries and medium sized factories, taking advantage of supplies of electrical energy from sources like Pallivasal.

“Those interested in the industrial progress of the country discovered natural handicaps such as the absence of fuel, attending upon such progress. Coal and mineral-oil, being ruled out, and the possibility of timber fuel being limited, what is the possibility of industrial advancement otherwise than by harnessing the natural forces which are abundantly furnished us by a merciful Providence. Throughout the West Coast there are steep slopes and an abundant rainfall, with great possibilities for the utilisation of the natural flow of water. From the earliest times this has been exploited for the purpose of industry but it required science to discover the possibility of high transmission up to two lakhs, and transmission for long distances also became possible with scientific advancement. But for science these natural resources would have run to waste, and with these aids, which science gives us, it is possible to utilise them. But how much of these have been utilised. In the whole of the British Empire there is available 35 million h. p. of which less than one million have been utilised so far. In Canada on the other hand, with a possibility of 32 million h. p., nearly 5 million h. p. have been utilised, and Canada has been transformed from prairie land and pasture land, into one of the most highly developed organised industrial units in the world, playing such a great part in the prosecution of the war, and being an effective factor towards what is hoped will be eventually the success of the Allies in the present war.....

“It is because of considerations like the rarity of oil and the difficulty of generating steam power with ordinary

fuel that it has been considered that the greatest need in India to-day is the utilisation of hydro-electric energy, which is one of the great and beneficial sources of wealth in this land.

“Travancore has many such sources. I am glad to be able to announce to-day that out of 9,000 kilowatts possible now, there is already assured a demand for fifty per cent., and there is pending before the Government a proposal, and there are negotiations proceeding, in connection with the possibility of starting an aluminium industry in the State, which if it fructifies, and I trust it will fructify, will create a demand for more energy than it is possible to produce with the present storage.

“Already, therefore, it has become necessary for us in view of such a rapidly increasing demand, to contemplate means to increase the storage. And subsidiary storages and a secondary alternative to the methods of producing power are already in contemplation by the Government of Travancore.”

In 1113 M. E. a sum of Rs. 8 lakhs was provided for the construction of an all-Travancore telephone system. It was proposed to open exchanges at Nagercoil, Quilon, Trivandrum Kōṭṭayam and Alwaye besides connecting many of the Anchal offices *en route*. Quilon and Trivandrum were connected by a Trunk Telephone in 1115 M. E.

A scheme for the establishment of a Broadcasting Station at Trivandrum was sanctioned in 1113 M. E. An Assistant Electrical Engineer has been deputed for special training. The work in connection with this scheme is making satisfactory progress.

CO-OPERATIVE SOCIETIES.

In 1089 M. E. (1914) a Co-operative Societies Act was enacted in Travancore. Two years later a Registrar was appointed and the Department was organised with one Inspector under him. In 1112 M. E. a new Co-operative Societies Act was passed. In 1113 M. E. the staff of the Department consisted of a Registrar, two Assistant Registrars and thirty-six Inspectors. In that year three more temporary Inspectors were appointed as Sale Officers. Of the thirty-six Inspectors two were in charge of non-credit work and the others were in charge of circles.

In 1113 M.E. there were one thousand six hundred and seventy-six societies working of which 1,277 were agricultural credit societies, 243 non-agricultural credit societies, 35 distributive societies including school societies, 25 supervising unions, 21 taluk banks including banking unions, 18 urban banks, 13 agricultural credit societies with production and sale, 11 non-agricultural societies with production and sale, 1 central bank, 1 central institute, 1 central weaving society, and 1 central wholesale society. The remaining 29 were of various types including benefit funds and insurance. The total number of members was 206,699 of which 24,096 were women members. Ten societies were exclusively for women. There are separate societies for the backward communities viz., Aṛayas, Vāḷans, coast Christians (fishermen), Chēṛamars and Sāmbavars. They had a total membership of 16,532. The paid up share capital of these societies aggregated to Rs. 1.24 lakhs and their reserve fund totalled Rs. 38,138. .

The supervision of these societies is conducted by 28 local supervising unions (including three banking unions) at different centres with the Central Co-operative Institute as their Federated Body. Non-official supervision is also done in addition to what is done by the officers of the Department.

At present there are only two Co-operative Divisions, the Northern and the Southern, each under the charge of an Assistant Registrar; but the opening of a Central Division is under contemplation. Now the Department is under the control of the Land Revenue Commissioner who is also the Registrar of Co-operative Societies.

TRANSPORT DEPARTMENT.

The Transport Department was organised in Kanni 1113. An initial fleet of 60 vehicles was purchased and bodies suited to local conditions were constructed in the P. W. D. Workshops. The service was inaugurated by His Highness the Mahārāja on 9th Kumbham 1113. The sections first covered by the vehicles of the Department were Trivandrum—Nagercoil, Trivandrum—Neyyāttinkara, Nagercoil—Coḷachel and Nagercoil—Cape Comorin. Service within the municipal limits of Trivandrum with an extension to Nedumangāḍ was taken up in the next month. Three months later the Quilon—Trivandrum line was also taken up. All transport services by private concerns are prohibited on the routes served by the departmental buses. Regular service for the transport of goods from the High Ranges *via* Alwaye was also taken up by the Department. In Mīnam 1115 the State Transport line was extended to Kōḷṭayam.

In conjunction with the passenger service a parcel service is also carried on. Agents are appointed at important stations on the routes for receiving and transmitting parcels from consignors and they distribute parcels to the consignees. The fare was standardised at 8 cash per mile in all routes except in the Trivandrum Town Service where it has been fixed at 12 cash per mile.

The Department is a steadily growing one and brings a good income to the Government. It is under the control of an officer styled the Superintendent of Transport.

CHAPTER XXXVIII.

I. DEPARTMENT OF PUBLIC INSTRUCTION.*

The Department of Public Instruction is under the administrative control of the Director of Public Instruction.

The Department has within its jurisdiction
Administrative control English, Malayālam and Tamil Schools, Training Schools, Sanskrit Schools, Technical Schools, Night Schools, Reading Rooms and Libraries, Orphanages, a Reformatory School, and an Academy of Music.

The Director of Public Instruction submits to Government, from time to time, proposals for improving education in the State. His main duty is to look after the welfare of education within the State and to co-ordinate the work of the different agencies in the field of education. He is responsible to Government for the efficient working of all recognised educational institutions in the State, departmental or private, and to conduct his work in accordance with such codes, rules and instructions as may be in force. He prepares the annual budget for the Department and controls departmental receipts and expenditure. He has to conduct periodical inspection of educational institutions and check the work of the subordinate inspecting officers. He has to submit to Government every year a report on the administration of the Department, and furnish such other reports and returns as Government, from time to time, prescribe or call for.

In the discharge of the duties pertaining to his office, the Director is assisted by two subordinate officers, the Personal Assistant and the Financial Assistant. The Financial Assistant advises the Director in all matters relating to receipts and expenditure of the Department.

* For a detailed account of education in Travancore, vide Vol. III.

His main duty is to check leakages of revenue, to inspect subordinate offices, and to submit reports to the Director pointing out the irregularities, if any, that may come to his notice. The Personal Assistant is the ministerial head of the office, and is primarily responsible to the Director on all papers relating to the general administration of the Department. In the absence of the Director from headquarters or while he is on casual leave, the Personal Assistant is competent to take action on urgent matters and submit his decision to the Director later on for ratification.

For administrative purposes, the State is divided into four divisions, each under a Division Inspector, and thirty-one districts, each under an Assistant Inspector. The Division Inspectors are under the direct control of the Director and, in their turn, they control the Assistant Inspectors. The Division Inspectors have their headquarters at Trivandrum, Quilon, Thiruvalla, and Muvattupuzha, and have their administrative areas divided into 10, 6, 8, and 7 districts respectively.

There is also an Inspectress of Girls Schools, of the rank of a Division Inspector, who has control over all educational institutions for girls above the primary grade. She has her headquarters at Trivandrum. She is under the direct administrative control of the Director, and has an Assistant Inspectress under her.

The chief inspecting officers, *viz*, the four Division Inspectors and the Inspectress of Girls Schools are primarily responsible to the Director on all matters relating to the institutions under their control, and have also to conduct the inspection of all English Schools, Malayalam and Tamil High Schools, Sanskrit Schools, Training Schools, Orphanages and Boarding Houses in their jurisdiction.

The Assistant Inspectors are responsible to the respective Division Inspectors for the efficient working of

the Malayālam and Tamil Primary and Middle Schools, Rural Libraries and Private Reading Rooms and Libraries in their respective jurisdictions, which ordinarily extend over a revenue taluk, but in some cases, covers a few pakuthies more or less, depending upon the number of institutions in them. The Assistant to the Inspectress of Girls Schools has control over the Malayālam and Tamil Middle Schools for Girls in the State.

With a view to encouraging Moslem education in the State, provision has been made for imparting instruction in Arabic in schools attended by a fair proportion of Muslim pupils. The work of the Arabic Instructors is inspected by a separate officer, a Muhammadan Inspector of Schools, who is under the direct control of the Director. The Muhammadan Inspector, however, has no administrative control over any school, such control being vested in the Chief or Assistant Inspecting Officer in whose jurisdiction the particular school is situated.

The Reformatory School at Trivandrum is under the control of a Superintendent and its affairs are discussed and decided by a Committee of Visitors of which the Director of Public Instruction is the Honorary Secretary.

The Academy of music is under the control of a Principal who is directly responsible to the Director.

The Department bestows great attention in the matter of female education. 316,437 girls were undergoing instruction in all kinds of educational institutions in the State in 1113 including special schools, of whom 390 were in colleges. The system of co-education widely prevalent in the State has been mainly responsible for the remarkable spread of female education. Instruction in music, needle work and homecraft is given.

To impart instruction in weaving, knitting, sewing and music there are eighteen technical schools all aided

and exclusively for women. The Reformatory School instruct the juvenile convicts during the term of their detention in printing, book binding, weaving, agriculture and gardening besides in drill and scouting. There are some other special schools of a vocational character under the control of the Education Department. The screw-pine weaving school at Trivandrum, Kindergarten and nursery schools, the Śrī Chithrōdaya Nart'hakālayam which is a grant-in-aid institution for imparting training in Indian dancing, aided music schools, one at Sherthala and the other at Pūjappura in Trivandrum, vocational bias schools attached to the S. L. B. English High School at Nagercoil where instruction is given in clay-modelling, making toys, images, etc. besides lessons in general subjects, and the Vīra Kēṛāḷa Gymkhana which is an aided school of physical culture at Trivandrum deserve special mention.

Besides these there are special schools for the education of the children belonging to certain communities who show a reluctance to send their children to school if there are no separate schools for them. There are four such schools for Kshathriyas. These are situated at Māvēlik-kaṛa, Āranmuḷa, Pūnjār and Panthalam. The special school at Kuḷakkaḍa is exclusively for the education of the children of Malayāḷa Brahmans. Special schools for the exclusive use of Muhammadans are provided in certain areas; an English High School is maintained for them at Alleppey.

The controlling officers of the Education Department exercise administrative powers as stipulated in G. O. R. Dis No. 1011 of 31 Edn. dated 10th August 1931. The Director is competent to sanction grants-in-aid within the limits of budget provision and in accordance with the Education Code, to all educational institutions in the Department; to withdraw

Powers

permanently or temporarily, wholly or partly, any grant already sanctioned, subject to certain conditions; to prescribe Ōnam and Christmas holidays for schools; to conduct departmental examinations and to appoint examiners and superintendents therefor; to dispose of unserviceable articles when the book-value does not exceed Rs. 250 in each case; to sanction the sale by auction of standing and fallen trees and plants in grounds under the control of the Department; to sanction the auction sale of dismantled and useless school buildings; to fix the headquarters of the subordinate inspecting officers; to accord administrative sanction for works under petty construction and repairs (original or repair) up to Rs. 1000; to sanction the reappropriation of funds up to Rs. 500 from one minor head to another with certain exceptions; to sanction vacation duty of officers in the Department etc.

The Chief Inspectors are competent to dispose finally of all questions relating to admissions, promotions, transfer certificates, collection of fees, and holidays (except Ōnam and Christmas) in the institutions under their control; to auction unserviceable articles and trees in school premises when the book-value does not exceed Rs. 100 in each case; to grant license to teachers in the schools under their control; to sanction the distribution of budget allotments to the offices and institutions under them; to sanction the purchase of maps required for use in departmental schools; to approve of school sites and buildings etc.

The Assistant Inspectors are competent to dispose of unserviceable articles the book-value of which does not exceed Rs. 19; to sanction changes in the entries in school records of the name of pupils in the Primary classes; to allow the use, under proper safeguards, of departmental school buildings under their control for meetings of co-operative societies; to approve of changes of management of private schools and of the teachers in the staff thereof etc.

A State Library System is in vogue by which 78 Rural Libraries, each containing about 500 books and having a good supply of newspapers and periodicals, have been started and placed under the control of the Department. These are attached to departmental Primary Schools in important rural areas and are in the charge of the respective Headmasters and controlled by the Assistant Inspecting Officers concerned. The public have free access to these libraries.

The Department keeps in close touch with local public opinion in all parts of the State and takes, whenever necessary and desirable, such steps as would lead to the educational advancement of the people.

*PUBLIC HEALTH DEPARTMENT.

The Public Health Department was constituted on its present basis in 1109. The need for the organisation of this Department was engaging the attention of Government since 1103. The Sanitary Department, which was formed so early as 1071, was the only agency which was previously attending to public health work. Its activities were restricted to three phases of public health *viz.*, the collection and tabulation of vital statistics, the management of vaccination in non-municipal areas and rural sanitation.

In 1103, Dr. W. P. Jacocks of the Rockefeller Foundation in America was appointed to organise public health work in Travancore on a modern and up-to-date scale. His scheme of work comprised hook-worm treatment, public health education, epidemiological and vital statistical investigations, health unit work, medical entomology and plague control measures. The establishment of Health Units in rural areas was an important item in

* For a detailed account of public health activities in the State, vide Vol. III,

the above scheme. In 1106 a Health Unit was started at Neyyāttinkara. Its main work was registration of vital statistics, control of communicable diseases, public health nursing, maternity and child-welfare work, rural sanitation, health education and medical examination of students.

It was considered necessary to effect an amalgamation of the Sanitary Department with the Public Health Organisation so as to co-ordinate their respective activities. The amalgamation was accordingly effected in Chingam 1109, its control being vested in a Deputy Director of Public Health.

In 1110 M.E. some further changes were effected. The designation of the head of the Department was changed to Director of Public Health. The bacteriological laboratory under the Medical Department was reconstituted as the Public Health Laboratory, embracing the sections of the Government Bacteriologist, the Chemical Examiner, the Public Analyst under the Food Adulteration Act, the Hookworm Laboratory and the Vaccine Depot.

The work of the new Public Health Department comprises registration of vital statistics, control of communicable diseases, vaccination, plague control measures, malaria and filariasis control and investigations, tests and examinations in the Public Health Laboratory, management of the Health Unit in Neyyāttinkara, hook-worm treatment campaign, rural sanitation and public health education.

The hookworm treatment campaign was discontinued in 1110. In the same year, the medical entomology section of the Department was reorganised. The entomological laboratory work was put in charge of the Superintendent, Public Health Laboratory. For purposes of field work, the State was divided into two circles, northern and southern. An Assistant Surgeon was put in charge of each circle. The mosquito control work within the Trivandrum Municipality

was taken over by the Municipal Council, and Government sanctioned a contribution for the purpose. Mosquito control operations were subsequently introduced in the Alleppey and Quilon municipalities.

In 1111, the Department was able to make steady and uniform progress in all directions although it had to bear the heavy strain of fighting against a succession of epidemics in different parts of the country. An experimental scheme for the inspection of primary school children in eight taluks of the State was introduced during the year, and the work was entrusted to the Public Health Department. A Taluk Health Organisation scheme has been put into operation in South Travancore and Shenkotta from the year 1112 mainly for taking effective precautionary measures against cholera, which is a menace peculiar to those areas and also for the compilation of correct vital statistics on scientific lines.

From the beginning of the year 1113, the State was divided into two public health districts *viz.*, northern and southern, with Kōṭṭayam and Neyyāttinkara as the respective headquarters. Each district was placed in the charge of a District Health Officer. Along with the introduction of this district health scheme, maternity and child-welfare work was also started in five select areas situated away from hospitals and dispensaries, in each of the two districts.

The Public Health Laboratory was transferred from the Public Health Department and added on to the Research Department of the Travancore University from the beginning of 1114 M. E.

A Malaria Special Officer was appointed in 1114 with the necessary staff, for organising malaria control work on scientific lines, in the endemic and epidemic centres of malaria, in South Travancore.

CHAPTER XXXIX.

LEGISLATION.

His Highness the Mahārāja is the centre and source of political as well as Legislative authority in the State.

General. The Treaty of Perpetual Alliance between Travancore and the British Government contemplates the tendering of advice by that Government in certain subjects for the advancement of His Highness' interests, the happiness of his subjects and the mutual welfare of both states. The sovereignty of the ruler is however maintained intact. This has enabled the State to take advantage of the principles of British laws while keeping to the old moorings. The laws which are in force in Travancore are thus the result of a judicious blending of the two systems.

The Hindu kings of old followed the text of the ancient laws as set forth in the codes of Manu, Yājñavalkya and Parāśara. The ideals of ancient Hindu Polity were held in high regard; and as each caste and the individuals composing it were anxious to preserve the old customs and traditions, deliberate changes in the law were not of frequent occurrence. Even in devising rules for the efficient working of the administrative machinery, Hindu rulers took pride in affirming that in all matters of principle they adhered to the injunctions of the Dharma Śāstras. Normally they were content to act on interpretations of the rules in the Dharma Śāstras. Such was the policy of the Chēra Kings as it was of the Chōlas and the Pāṇḍyas. These traditions commanded the respect of the rulers of Travancore who represented the ideals of Indian kingship and adhered to the old principles and conventions. They honoured old forms and respected established precedents. It was the proud boast of the rulers of Travancore that they would not deviate from the fundamental law, the rich heritage of centuries.

The rules and principles of law lay scattered in numerous volumes making reference difficult and tedious. The difficulty was obviated by the compilation of legal manuals by learned scholars. The *Vyavahāramāla* compiled by Mahishamangalathu Nampūthiri, published in the latter part of the 16th century, supplied a real want and gained currency throughout Malabar as a reliable work of reference. So was *Kshithirātnamāla*.

The law and procedure of Travancore retained the impress of oriental conceptions until modified by western jurisprudence. From time to time, however, new rules were promulgated by the Mahārāja in the form of *Chattavarīyōlas* to facilitate the administration of justice. The *Chattavarīyōla* issued Mahārāja Kārthika Thirunāl (1759-1799) is a prominent example of such legislation. This state of things changed after the establishment of the alliance with the English East India Company. Col. Munro who combined in himself the offices of Dewan and Resident engrafted the principles of Anglo-Indian Legislation on the Statute Book of Travancore. What was good for the British possessions in India was considered equally good for the progressive Indian States. A large number of Proclamations was passed in the time of Rāṇi Gouri Lakshmi Bāyi, the Queen Regnant, and Rāṇi Gouri Pārvathi Bayi, the Queen Regent. The drafts of the Acts and Proclamations were prepared by the Dewans and submitted to the rulers who exercised their minds on the principles and the details involved in them before promulgation. The Proclamations were conceived in a spirit of patriotic endeavour calculated to advance the permanent interests of the country. Some of the measures passed during the reigns of the two Rāṇis and the early years of Mahārāja Swāthi Thirunāl may be mentioned by way of illustration.

A Proclamation of 988 M. E. directed that no additional taxes should be recovered for the cultivation of dry

grains such as gingelly and grain on lands already assessed to revenue. It was stated that the Sirkar would help the ryots with money for seed and agricultural implements in order to encourage cultivation. "The abolition of a long catalogue of the most arbitrary taxes such as poll-tax, cottage tax, net-tax, etc., under which distinct sections of the community such as Īlavas, Parayas, etc., had groaned for years had resulted in increased social blessing", says Nānōo Pillai, one of the former Dewans of the State, in his "Sketch of the Progress of Travancore". The Syrian Christians and converts were exempted from the performance of *ūḷiyam* services in devaswoms. The possessors of Virūthi lands were permitted to relinquish them if they chose. By a Royal Proclamation of 993 M. E. the land-holders of Nānjanād were released from certain oppressive demands exacted from them by certain dignitaries known as Mudalis and Ambalakkār who, under the guise of collecting Sirkar revenue from the ryots levied numerous unauthorised contributions for their own benefit in connection with social and religious functions. Concessions were granted to ryots for bringing new lands under cultivation. In the same year the imposition of tree-tax was restricted to eight kinds of fruit-bearing trees. By another Proclamation dated 12th Thulām 1000, it was declared that the ryots would be offered protection against the malpractices and oppressions of local officials in regard to recovery of revenue, supply of provisions, etc. By a Proclamation dated 1011 the reward for the destruction of tigers was raised to Rs. 30.

The establishment of the new courts necessitated the reformation and the restatement of the laws according to the models of British India. Cunden Menon who was appointed a Dewan Peishkar in 1010 at the suggestion of Casamajor, the British Resident, was entrusted with the work of drafting

Legislation of
1010 M. E.

legal codes. A committee of officers with adequate knowledge of the country and experience of administrative details was appointed to assist him. The laws in force were carefully examined and new rules both of substantive and adjective law were added. In the course of a few months the drafts were prepared. The language of the drafts was Malayālam; for, Cunden Menon did not possess a knowledge of English. They were soon translated into English by competent scholars, and promulgated by the Mahārāja in the form of Regulations. "This was the first Code of Regulations in the modern sense of the term. It consisted of eight chapters, the first five chapters comprised the Civil Code and Procedure and the constitution of the different Courts, original and appellate. The sixth Regulation invested Tahsildars with police authority and Zilla Courts with full criminal jurisdiction, the seventh and eighth Regulations authorised the Appeal Court Judges to perform the functions of sessions courts." In the course of a few months the people became generally acquainted with the newly introduced system. But the customs and usages which ruled formerly had to be gradually changed to meet the requirements of a progressive administration in accordance with the standards adopted by the British Government in the administration of their own provinces. The Acts were often passed on the suggestions and advice of the British Residents. But the new laws bore the imprimatur of the independence of the legislative authority of the Sovereign.

The practice continued until the year 1063 M. E. (1888). The Mahārāja desired to secure the opinion of the subjects in making legislation and administration, but it was done in an informal manner. The enlightened policy pursued by the Government in diffusing the blessings of education among the people resulted in extending their political vision. The consultation made with them by successive Dewans were

found to be of great use in settling the administrative policy of the Government. At the time of the Settlement Proclamation, for example, the Dewan invited the leading land-holders from different parts of the state with the object of explaining to them "their intentions in regard to the introduction of a Revenue Survey and Settlement in Travancore and to afford them an opportunity of discussing and forming their opinions on the various questions which would arise in connection with that important measure of making known their views to Government and of co-operating with them in the prosecution of an undertaking so intimately affecting the interests of the agricultural population".

In 1063 M. E. (1888 A. D.) Dewan Rāma Rao instructed the Dewan Peishkars to prepare a list of the names of two respectable persons from each prowerthy and to direct them to appear before him when he visited each locality in his tours. **The Legislative Council : 1063 M. E.** It was realised that legislation on sound lines was the condition precedent to an efficient executive administration. In British India the Indian Councils Act of 1861 paved the way for the association of the popular element in the work of legislation. His Highness Śri Malam Thirunāl Mahārāja gave his sanction to a forward policy in laying the foundation for representative institutions and Dewan Rāma Rao devoted his best energy to implement his master's scheme.

The Legislative Council Act II of 1063 was thus placed on the Statute Book. In proposing the establishment of the council it was clearly pointed out that the Dewan "should have the benefit of discussing with and taking the opinion of responsible officers associated with him in matters of legislation which, as being one of the most important functions of the government should receive the most careful consideration before being submitted to the Sovereign to be passed into law". But when the

Act emerged in its final form, provision was made for the non-official element as well. The Legislative Council thus inaugurated was to consist of a President and members; such members being not less than five or more than eight in number. The Dewan was to be the ex-officio President and the members were to be appointed by the Sovereign from time to time, provided that not less than two of the persons, i. e., persons who at the date of such nomination, were not in the service of government. It was provided that the seat in the Council of any non-official member accepting office in the government service was to be vacated on such acceptance. Period of membership was three years but re-appointment was permitted. The time and place of meeting were to be fixed by the Dewan.

The Council was to exercise its power of making laws and Acts only at meetings presided over by the Dewan or the senior official member present. Three members and the presiding authority were to form a quorum. The first set of rules were to be framed by the Dewan but power was given to the Council to make suitable amendments in the Rules. There was, however, a proviso added that it "shall be lawful for the Sovereign to disallow any such rule and to render it of no effect". No business was to be transacted at any meeting of the Council other than the consideration and enactment of "measures introduced into the Council for the purpose of such enactment and it was not lawful for any member to introduce or for the Council to entertain any motion unless such motion was for leave to introduce some measure in the Council or have reference to some measure actually introduced thereto." This right of the members was restricted by an important proviso "*that it shall not be lawful for any member to introduce without the previous sanction of the Dewan, any measure affecting the public revenues of the State or by which any charge shall be imposed on such revenues*". The Act said, "When any law or Act has been made by the Council it shall be

submitted to Us through the Dewan and it shall be lawful for Us to assent to, or to with-hold Our assent from the same, or to reserve the same for further consideration and no such law or Act shall have validity until we shall have declared Our assent to the same and until such assent shall have been duly proclaimed by the Dewan in Our Government Gazette. Notwithstanding anything contained in this Act it shall be lawful for the Dewan in case of emergency to make and submit to Us any Act and any such Act if assented to by Us, shall have like force of law with an Act prepared by the Council for the space of six months from its promulgation". It is clear from the above that the bills passed by the Council and the draft Acts prepared by the Dewan in emergent cases were nothing more than *recommendations* to the Sovereign. It was the affixing of the Sign Manual which invested them with legal effect and gave them their authority. The powers of the Council were very extensive.

But restrictions were imposed in 1073 M. E. by Act V the year. A number of clauses were added. No motion was to be made in regard to any measure affecting the religion or religious rites and usages of any class of His Highness' subjects. Certain matters were definitely and once for all taken out of the purview of its jurisdiction.

Scope modified
in 1073 M. E.

"It shall not be lawful for the Council," said the Act, "to consider and enact any measure affecting:—

- (a) the reigning family of Travancore,
- (b) the relations of Our Government with the Paramount Power or with foreign Princes or States,
- (c) matters governed by treaties, conventions or agreements now in force or hereafter to be made by Our Government with the Paramount Power,
- (d) extradition of criminals,
- (e) European vagrants,

- (f) European British Subjects,
- (g) the regulation of affairs relating to sea-ports,
- (h) Imperial Post Office and Telegraph and Railways,
- (i) Nayar Brigade and Our Body-Guard.

On these subjects the Regulations were to be framed by the Dewan himself and submitted to the Mahārāja. The strength of the Council was however increased by providing for a maximum of 15 members and a minimum of eight. The Dewan was also empowered with the previous sanction of the Mahārāja to frame rules as to the conditions under which all or any of the non-official members of the council may be selected subject, of course, to the prerogative to decline to nominate any person selected under this rule.

The Council thus brought into existence functioned for many years. Meanwhile another institution which also owed its existence to the generous and enlightened policy of His Highness Śrī Mūlam Thirunāl Mahārāja advised by Dewan V. P. Madhava Rao had attained to a position of prominence in voicing the responsible opinion of the representatives of the people. The Śrī Mūlam Assembly was established in 1904 under an executive order. Its object was to enable the Government to ascertain at first hand the wants and wishes of the people. The best men of the country considered it a privilege to serve as members of the Assembly. The appreciation of their work and the sympathetic attitude taken by the Government resulted in the development of public opinion in favour of investing the Popular Assembly with larger powers. So intense was the demand for legislative action in certain directions that the government was persuaded to take the initiative and place many important bills before the Legislative Council. On Dewan Rājagōpālachārī's advice His Highness Śrī Mūlam Thirunāl Mahārāja conferred upon the

From 1073 to
1097 M. E.

members of the Popular Assembly the right of virtually electing a good proportion of the members of the Legislative Council, the Assembly members being permitted to make the selection by votes.

From time to time representations were made to Government requesting them to place the Popular Assembly on a statutory basis. The Legislative Council also gave the movement its warm support. In 1909 Parliament passed the Government of India Act which enabled the Imperial Council and the Provincial Councils in India to discuss the Annual Budget, to interpellate the Government and to move resolutions on matters of public importance. These rights were demanded by the people of Travancore as well and a good deal of public opinion was focussed on the question.

No Indian ruler had a more genuine sympathy for the aspirations of the people than Śrī Mūlam Thirunāl Mahārāja. The representatives of the people had done creditable work in these popular institutions—the Legislative Council, the Śrī Mūlam Popular Assembly and the Municipal Councils. A further instalment of reform took shape in Act I of 1095, which was passed on the advice of Dewan M. Krishnan Nayar. The maximum number of members in the Legislative Council was raised to 25 the minimum being 15. Of these two-fifths were to be non-officials. The Government was empowered to make rules as to the conditions under which and the manner in which persons resident in Travancore might be nominated or elected, as to the qualification of persons being elected or nominated to the Council and the conditions under which and the manner in which the election or nomination should take place. Under the rules passed by the Government each revenue division was to elect one member. These were called general constituencies. Every person residing within the electoral area was to have a vote if he or she paid an annual land tax of not less than Rs. 25 or was a graduate of a recognised

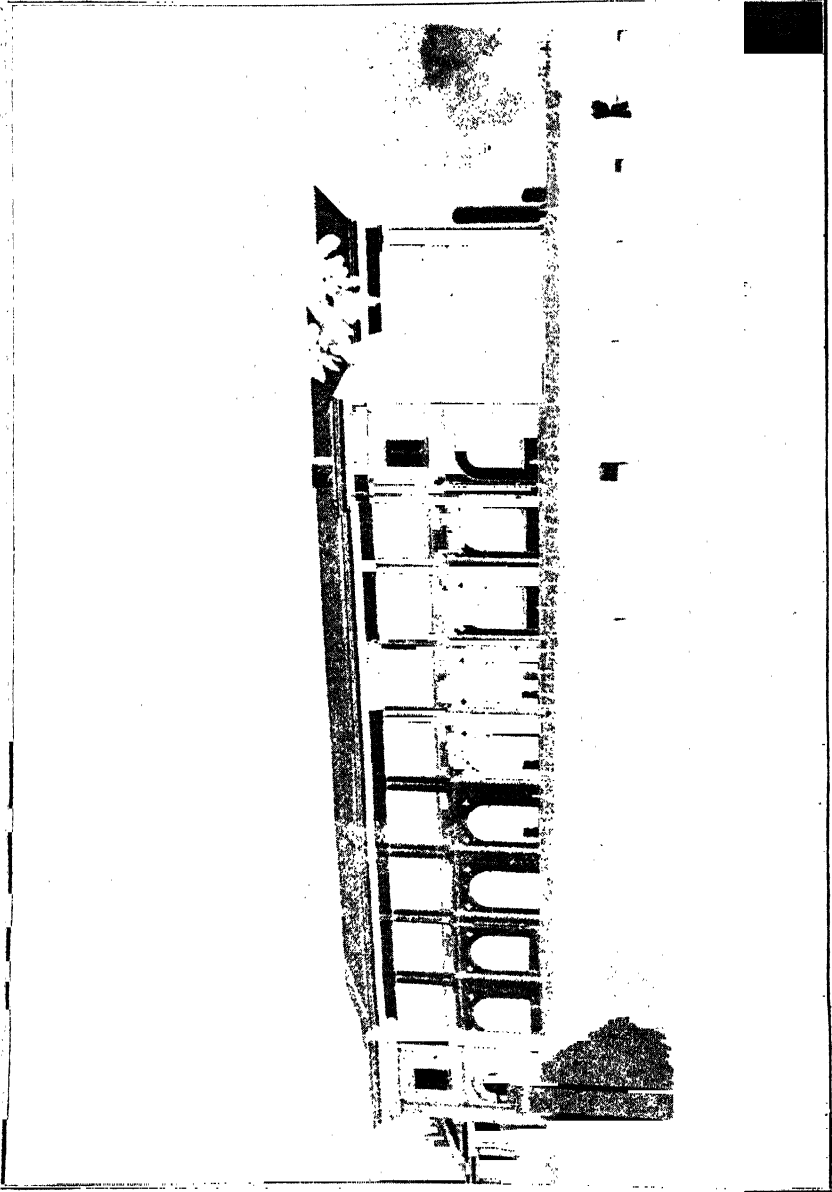
University of not less than five years residence in the State
The special constituencies were four in number viz.,

- (1) Planting Community,
- (2) Jenmies,
- (3) Non-official members of Town Improvement Committees, (municipal councils),
- (4) Merchants, traders and factory owners, each of them electing one member.

Provision was also made by nomination for the representation of interests which had no chance at the polls. The right of discussing the Budget and the asking of questions was granted to the Council. These privileges were appreciated by the people. But the reform did not meet with the approval of all sections of opinion. The method of direct promulgation by the Sovereign was, it was contended by some persons, an infringement of the rights of the Legislative Council and prominent reference was made to the precedent of 1073 M.E. when the Bill to amend the Legislative Council Act was introduced into the very Council which it was sought to enlarge by that measure. A controversy also arose on one of the sections of the Act, viz., section 13 which was as follows:—

“Nothing contained in this Act or in Act V of 1073 or II of 1063, shall affect or be deemed to have ever affected our prerogative right to make and pass Acts and Proclamations independent of the Legislative Council which right is hereby declared to be and to have been always possessed and retained by Us”.

It was argued that the establishment of a Legislative Council was a permanent delegation of legislative authority by the Sovereign and that the Act was one which was therefore not lawfully promulgated. This contention was repelled by others who held that even after the Acts II of 1063 and V of 1073, the Mahārāja was continuously exercising his legislative authority by issuing Proclamations



The Council Chamber.

on a variety of subjects including the most important ones. The Courts held that Proclamations are as good law as any Acts passed either with or without the consent of the Council. The Mahārāja was, however, not deterred by these agitations from pursuing his enlightened policy of giving further rights to the representatives of the people. The Indian Councils had by this time justified the confidence reposed in them by the Parliament. His Highness resolved to invest the Legislative Council of the State with enhanced powers. In that he was ably supported by Mr. Raghaviah who was then the Dewan. Act II of 1097 was therefore promulgated, not however through the Council but by the direct exercise of royal prerogative, the procedure being legal and warranted by the constitution of the State. The precedent of 1073 was not followed. However, the pointed, specific and unambiguous assertion of the prerogative in section 13 of Act I of 1095 affirmed by the provisions in Act II of 1097 met with general approval.

The Legislative Council did excellent work both in quantity and quality, receiving the praises of statesmen and administrators and affording satisfaction to the great Mahārāja who brought it into existence with a far-seeing vision and a genuinely patriotic impulse long before any other Indian ruler entertained a similar idea.

The rights and privileges granted to the representatives of the people were extended and amplified by His Highness Śrī Chithra Thirunāl Mahārāja by promulgating the Legislative Reforms Act II of 1108 (1933), which created two legislative chambers, the Śrī Chithra State Council and the Śrī Mālam Assembly, a reform which bears the impress of His Highness' deep patriotism and his ardent desire to associate the people more and more in the work of legislation and administration. The scheme was framed and the rules were passed with the advice of Sir

Sri Chithra Thirunāl
Maharaja.

C. P. Ramaswami Aiyar who was then the Legal and Constitutional Advisor to His Highness. The scheme was explained as follows in a communique issued by the Government in 1932.

“The State has a population of over five millions distributed among 30 Taluks. To allot the seats among the whole population on a strictly mathematical proportion might involve the splitting up of almost every Taluk and the grouping of portions of different Taluks for the purpose of constituting electoral units. This procedure will result in practical inconvenience in the conduct of elections. It is therefore proposed to treat each Taluk, as far as possible, as one electoral unit. Government have, however, decided to allow two seats for every Taluk with a population of two lakhs and above. An exception is made in the case of Thiruvella which has been allotted three seats, this Taluk having a population of over 337 thousands. The privilege of returning two members has been extended to two Taluks, the population of which falls short of two lakhs by less than 8,000 only. Each Taluk with two seats so allotted will, as at present, be divided into two groups, each group returning one member. In this respect Government have followed, as far as possible, the groupings hitherto adopted for elections to the Popular Assembly. In the case of a few constituencies the present groupings have been slightly altered so as to afford greater opportunities for representation, by election, of certain backward communities from the general constituencies.....

“The municipal centres in Travancore are more rural than urban in character. The municipalities vary so much in population and importance that there is no justification for allotting an equal number of seats for each municipality. In fact, the only municipality which has a population of

Other constituencies:

Urban constituencies.

over 50,000 is Trivandrum, and one separate seat is allotted to it. The urban interests throughout the State are, however, to be represented in the Second Chamber by one member to be elected by all the municipal councils in the State as one electoral body.

“The planting community is now entitled to one seat
 Special constituencies: in the Legislative Council, and this they
 Planters. will retain in the Assembly.

“The Jennies now elect one member to the Legislative
 Council. They own extensive landed inter-
 Jennies. ests in Travancore and require special
 representation. They are allowed two seats in the Assembly.

“The special constituency for commerce and industry
 Commerce and is allowed at present to return two mem-
 Industry. bers to the Legislative Council. These
 two seats will be retained by them in the
 Assembly.

“Representation of minorities and of communities
 Representation of which are unable to secure adequate repre-
 minorities. sentation by election has hitherto been
 effected by means of nomination by Gov-
 ernment.

“The Ezhavas, the Muslims and sections of the
 Christian community, however, urge the creation of separate
 Communal communal electorates or reservation of
 electorates. seats for particular communities in the
 joint electorates in proportion to their
 numerical strength. The whole question was most carefully
 examined by Government and they have no hesitation in
 declaring that the formation of communal electorates is
 altogether unsuited to Travancore. Even among the

communities concerned, there is strong difference of opinion regarding the expediency of creating separate communal electorates. They tend to create and multiply communal cleavages in the country, a feature which it is the aim of Government to avoid.

“Reservation of seats for particular communities in joint electorates in proportion to their population is also beset with practical difficulties. The communities which advocate reservation of seats for them in the general constituencies also urge the introduction of adult suffrage. As explained elsewhere, Government do not consider it practical to introduce adult suffrage at present. If adult suffrage is ruled out as impracticable, any electoral system based either on property or literacy qualification discloses such inequalities that even a system of reservation would not neutralise them. Therefore, in so far as these inequalities cannot be removed by election, it is inevitable that Government have, for the present, to resort to a system of selection by the representatives of the communities concerned or of nomination by Government.

“The representation of Ezhavas and the Muslims in the Legislature has engaged the special attention of Government in view of their numerical strength and the disabilities they experience in regard to voting strength. The Ezhavas in the State number over eight-and-a-half lakhs. Assuming that a few seats are reserved for Ezhavas in the general constituencies where they number most, namely, Sherthallai, Ambalapuzha, Chirayinkil and Karunagapalli, the benefit of such representation will be derived by only about one-third of the total population of Ezhavas in the State, and the bulk of the community will have to be satisfied with the exercise of the general franchise along

with others. Government feel that under the new electoral scheme the Ezhavas will have greater chances than before for being returned to the Assembly, particularly from Taluks where more than one seat is provided. In the event, however, of suitable Ezhava candidates contesting seats in the general electorates being unsuccessful in getting elected, Government will provide for them at least four seats in the Assembly. They will watch the result of the general elections and then decide the number of seats to be reserved. Such reservation of seats will naturally be out of those to be filled by nomination by Government. They consider it desirable, however, that the community should be given an opportunity of selecting its representatives. In this respect a system of facultative representation somewhat on the lines obtaining in Mysore for representation of minority communities seems appropriate, and Government propose to frame rules providing that, in any event, at least two representatives shall be selected by recognised associations among the community. Lest, at the initial stages, there should be complaints about the representative character of the associations so called upon to select representatives, Government will reserve to themselves the option to nominate the remaining number of members allotted to the community. If, in course of time, it is found that the associations are fully representative of the community and that their selection commands general satisfaction Government will allow such associations the right to select the full quota of members allotted to the community. It must be remembered, however, that this is only a temporary expedient which will remain operative until such time, when, as is hoped, it will be possible for the Ezhava community to secure adequate representation by means of general elections.

“The total population of the Muslim community is over three-and-a-half lakhs. This community is distributed

among the several Taluks in very small numbers. In six Taluks they number more than 20,000, and Muslims. their population exceeds 10,000, only in 13 Taluks. It is thus impossible to reserve seats for this community in any of the general constituencies. The observations made in the preceding paragraph relating to the difficulty in reserving seats for Ezhavas apply with greater force to the Muslims, and Government feel convinced that the best method of representing the interests of this community will be to adopt the method of facultative representation already referred to. It is the intention of Government to provide at least two seats in the Assembly for the Muslims and the method of representation will be the same as in the case of Ezhavas.

“Representations have been received from Latin Christians and certain other sections of the Christian community praying for reservation of seats in the Other minorities. general electorate in proportion to their numerical strength. It would be difficult and inexpedient to divide the Legislature into communal compartments in proportion to the population of particular communities, sects and sub-sects. Government feel confident that important minority interests in the State will be adequately represented by suitable nomination by Government.

“The women in Travanco reexercise equal right of voting with men. Government feel, however, that, for some time to come, special provision will have to Women. be made for their representation in the Legislature. Not less than two seats in the Assembly will therefore be reserved for them out of those to be filled by nomination.”

When the two Houses of the reformed Legislature met for the first time (in Joint Session), His Highness

the Mahārāja was pleased to issue the following message.

“The two Houses of the re-constituted legislature of Travancore are now about to commence their labours, and although I shall not be able to inaugurate them in person, I shall be with them in spirit; and it is with the greatest pleasure that I send to them a message of God-speed and of congratulations to the elected and nominated members who are now shouldering large responsibilities.

“These two legislative bodies have been designed to carry forward the policy initiated by my illustrious predecessors of enabling the people of the State to take part in the legislative, financial, and other measures concerning Travancore and to bring to the notice of my Government the needs and aspirations of the people. Very large powers of legislature, financial scrutiny and interpellation have been vested in them, and I hope and trust that in a spirit of mutual co-operation and good feeling, these powers will be exercised for the good of Travancore and in such manner as to help Travancore to take adequate and honourable part in achieving the destiny of India. I feel sure that the various communities and interests represented by election and nomination will realise that the world is passing through a critical period and that in Travancore, as elsewhere, politics are but a means to an end and there is need for a wide outlook and a patriotism that transcends temporary and accidental barriers of birth and creed to bring about the rehabilitation of our agriculture and the development of our industries and the general levelling up of our standards with a view to secure for our people the peace and prosperity that are the aims as well as the justification of all Governments.

“I am glad to inform you that the constitutional experiment that has been started in Travancore is being watched with sympathy and interest by many outside the State, as is evident from the speech recently made by

the Rt. Hon. the Secretary of State for India and I am confident that, with the co-operation of all the members and the valued friendship of the Paramount Power and of His Majesty's representatives in India, the State will play its appropriate role in the India of the future."

The legislative chambers in Travancore possess very large powers in initiating measures and having them passed. But no bill, though passed by both Houses, becomes law unless the Mahārāja gives his assent thereto. In the true legal sense the decisions of the legislative chambers are merely recommendations to the Sovereign, though the Sovereign seldom withholds his assent. According to the laws and constitution of Travancore His Highness the Mahārāja is entitled by his prerogative to pass laws directly without consulting the Houses of legislature and they may be issued as Acts or Proclamations.

The work done by the reformed Assembly and the Council has been remarkable both for the quantity and quality of the work. This has been testified to among others by Dewans whose experience of the legislatures in British India enabled them to speak with authority. Sir Muhammad Habibulla has more than once bestowed on it the highest praise. Sachivōthama Sir C. P. Ramaswamy Aiyar, who was watching the work of the two chambers of the legislature with the full attention which his position as the Constitutional Advisor to His Highness the Mahārāja demanded, said on the eve of the dissolution of the first reformed Council:—

The work of the
Legislature.

"It is my gratifying duty to place on record the sense of deep obligation which the Government owe to this House and I personally owe to this House for many courtesies and much help. The Legislature in Travancore is in a real sense in partnership with the Government. Increasingly that feeling has grown....."

The record of work done by the legislature during the last fifty years has been nothing less than phenomenal.

Record of work It must be acknowledged that many of the Acts were based on the laws passed by the British Indian legislatures. In this work there was no indiscriminating imitation; on the other hand, the members of the legislative chambers evinced no small desire to consider the principles with reference to local conditions and adopt such of them as suited to the history and traditions of the State, improving upon the models in many essential particulars. There has also been considerable legislation of an original character. Under the latter category fall the Chitties Act, the Nāyar Act, the Īlava Act, the Kshathriya Act, the Eḍavaka Act, the Jenmi-Kuḍiyān Act and many others besides.

The number of laws in the Statute Book of Travancore is very large. These laws cover a wide range of subjects. The discussions in the Houses of legislature bear the marks of a careful study and an intelligent appreciation of the guiding principles and the effects of the various provisions on the well-being of the people. They may be divided into two classes, those assented to by the Sovereign on being passed by the legislative chambers and those promulgated by the Sovereign direct. These laws are such as to advance the prosperity of the country and strengthen the efficiency of the Government while at the same time they are calculated to extend the sphere of the peoples' rights and privileges.* Some of the important legislative enactments are given below as examples, and the salient points of a few are dealt with in some detail.

* The Regulations and Proclamations of Travancore edited by N. Krishnaswamy Aiyar and R. Ramalingam Aiyar, Vols. I to VII, give the texts of all the Acts and Proclamations in force in the State with appropriate explanatory notes. The laws passed since the publication of the book have been collected and published by Mr M. Chockalingam Pillai, in his Acts and Proclamations. Legislative enactments, formerly called Regulations, are now called Acts.

The measures of social legislation enacted in the interests of the well-being of the people are numerous. Of

Social these one of the earliest is that relating to the emancipation of slaves. In 1029 M.E.,

Mahārāja Uthram Thirunāl was pleased to abolish slavery, notwithstanding the loss of revenue to the Sircar. Of the several subsequent legislative enactments that took shape after the establishment of the Legislative Council the Nāyar Act is an important one. It provided the model for the reform in the laws of inheritance and family management for communities following the *Marumakkāḥayam* law of succession. This legislative reform was undertaken by the Government after due deliberation. The proposal originated from the old Śrī Mūlam Popular Assembly which at that time had no power for legislation. The Government appointed a committee of officials and non-officials with Dewan Bahadur A. Govinda Pillai, a judge of the High Court, as its President. The Committee visited various parts of the State, examined a large number of witnesses and submitted their report recommending reform in the law. The bill introduced by the Government was passed into law as Act I of 1088 M. E. It was a great advance. But the right to demand partition was not conceded. In 1092 M. E. a non-official member of the Legislative Council introduced a bill to amend the Act by making provision for *Thāivali* partition. But the motion for the affirmation of the principle of the bill was lost on account of the decision of the Government, the official members voting *en bloc* against the measure. In 1097 M.E. another non-official bill was introduced into the Council which became law as Act II of 1100. The bill was piloted successfully by Changanāsseri K. Parameswaran Pillai. In the course of discussion it was pointed out that unrestricted right to demand partition would lead to fragmentation of holdings and the frittering of property. But the Council came to the conclusion that the requirements of modern social developments justified the acceptance of the change.

The Īlava Act and the Nānjanād Vellāla Act are modelled upon the Nāyar Act though certain provisions had to be modified to suit the particular habits and customs of those communities. These laws were also passed after the questions were examined by competent committees. There are two other Acts which merit mention in this connection. They are the Travancore Malayāla Brahman Act and the Travancore Kshathriya Act. The general principles kept in view in framing the former were :—

1. to define and determine the rights of the members of the *Tharavāḍs*,
2. to give more freedom of enjoyment of *Tharavāḍ* properties by the junior members, and
3. to remove the impediments on the growth of family-life experienced by the younger members of the *Tharavāḍ*.

The object of passing the Kshathriya Act is thus explained. "The present anomalous position of the Kshathriya as also the other smaller Marumakkathayam communities is too patent to require any detailed exposition. While the progress of social ideas in other Marumakkathayam communities like the Nayar, the Vellala and the Ezhava has been recognised in proper Acts, no such enactment has as yet been made so far as the Kshathriyas and others are concerned, with the result that the natural development of these communities has been retarded." It was therefore necessary to define and amend the law of marriage, succession, maintenance, and *Tharavāḍ* management, all of which reforms were overdue."

The Christian Succession Act II of 1092 was designed to consolidate and amend the rules of law applicable to intestate succession among Indian Christians in Travancore. In the framing of the measure full advantage was taken of the findings of the Committee appointed by Government to enquire into the customs and practices of the community. The usages of the various sections of the

Christian community did not agree in all respects. Separate legislation for the various sections was found to be neither desirable nor practicable. A common law for all was therefore deemed expedient. The bill was drafted more or less on the lines of the Indian Succession Act. Mañumakkathāyam Christians were, however, excluded from the ambit of the Act. Power is vested in the Government to exempt from the operation of the whole or any part of the Act any individual or the members of any sect, race or tribe, and to extend the operation of the whole or any part of it to any individual or class.

An important measure of social betterment was achieved by Act II of 1096 which prohibited the use of tobacco by juveniles. Police officers were invested with the power of seizing tobacco in the possession of any boy apparently under eighteen years of age, and a penalty was imposed on persons selling tobacco to young children.

Economic legislation has also kept pace with legislative activity in the afore-mentioned directions. Some of these Acts are original in character, i. e., they are not based on any Law or Act in force in British India or in other countries. As early as in 1066 M. E. Government thought it necessary in the interests of the agricultural population that assistance should be given to stimulate their industry by offering them money at small interests, there being abundant scope both for improving the production of cultivated lands and for reclaiming land from the extensive backwaters and wastes. Hence Act IV of 1066 was passed which provided for making loans of money by Government to private individuals for agricultural improvements.

The Chitties Act being one of the most important measures in the advancement of economic welfare, it may be dealt with in some detail. A *Chitti* means a transaction by which one or more persons enter into an agreement with

a certain number of persons that each shall subscribe a certain sum of money or quantity of grains by certain periodical instalments and that each, in his turn as determined by lot or auction, shall be entitled to the prize amount. There is a *Chitti* known as *Lēla Kuri* or auction *chitti*. In this the prize winner is not determined by casting lots, but the total collection is put up to auction and is paid to the bidder among the subscribers who offers the largest interest in the shape of discount. Certain varieties of *Chitti* came under the prohibition of section 293 of the Travancore Penal Code. Very often the bulk of subscribers lost their money on account of the dishonesty or inefficiency of the foremen. On representation being made to Government in successive sessions of Śri Mūlam Popular Assembly urging the imperative necessity for a law on the subject a bill was introduced into the Council which became the *Chitti* Act III of 1094. The Act prohibited the starting of *Chitties* which are not registered according to law. No *Chitti* is to be started unless the foreman executes a bond offering sufficient security for an amount equal to twice the *Chitti* amount except in case in which he is exempted from so doing by the assent of all the subscribers in writing. There is provision made for books and accounts being properly kept for inspection by the prescribed officers and for criminal prosecution in case of certain offences. The experience of nearly twenty years has abundantly proved the wisdom of the measure.

In 1107 M.E., Government passed a law to grant loans for the encouragement of cottage industries and other industries which were nascent or undeveloped. In 1111 M.E. a bill was introduced to relieve agricultural indebtedness. Before the bill was introduced into the Assembly, the several aspects of the problem were considered by a committee appointed by the Government. The bill was based on the recommendations of that committee as modified

and accepted by the members. Conciliation with the consent of both the debtor and creditor is the idea which underlies the law. The bill proposed that the work of conciliation should be vested in a Board of three members. But the trend of opinion was in favour of officers being appointed by the Government to do the work. Under the Law the conciliation officer may consider the following points :—

1. the equity of the debt transactions concerned,
2. the amount of each of the debts,
3. the amount of interest already paid, particularly after the year 1105,
4. the amount of the interest that has been allowed to accumulate,
5. the duration of the transaction,
6. the character of the debt, as for example, whether it is secured or unsecured,
7. the ability of the debtor to pay,
8. the availability of assets out of which the debts may be realised,
9. the occupation, needs and other economic conditions of the creditor,
10. the needs of the debtor and the necessity for leaving, as far as possible, a margin of property for the debtor's subsistence.

The consent of the parties alone gives power to the Conciliation Officer to effect a conciliation. A refusal to submit to any proposed conciliation does not prejudice the party's legal rights. However, the Conciliation Officer may exert a mild compulsion by passing a certificate embodying his views as to the best method of conciliating the debts. Any court which subsequently tries the legal claims may take the certificate into consideration and disallow costs of the suit and reduce future interest i. e., interest from the date of the certificate.

Government was always alive to the necessity of bettering the condition of the agricultural classes. From time to time Acts and Proclamations were issued to protect the rights and privileges of the land-holders. In 1040 M.E. a Royal Proclamation was issued to enfranchise Sircar Pāṭṭam lands for the benefit of the cultivators. The bulk of the lands held by the ryots belonged to this class and the tenants were only tenants-at-will in respect of the lands. By the Proclamation the ryots were conferred ownership rights, heritable, saleable and otherwise transferable, subject only to the obligation of paying the tax assessed on them. It need hardly be mentioned that the Proclamation encouraged the ryot to lay out labour and capital on the land as his permanent ownership and possession were assured. It was also clearly laid down that these lands would be acquired by Government only for public purposes, and that whenever such acquisition was made, compensation would be paid not merely for the ryots' improvements as before but also for the land itself. Thus, this Proclamation was designed to confer on the ryots fixity of tenure by checking capricious eviction of every kind and by restricting the demand for exorbitant claims by Government. In the same year a number of minor taxes which used to be sources of vexation and embarrassment to the people were abolished. Strict rules were passed that the maximum rate of land-tax which was prescribed by the Proclamation in 1040 M.E. should never be exceeded.

Another important measure of far-reaching consequence was effected in 1042 M.E. It related to what are called jenmam lands. The lands of the State roughly speaking were either those that appertained to the Sircar or those that appertained the jenmies. This latter class is described as "jenmam lands". In these lands too the tenants or ryots were taken to have no permanent right or fixity of tenure. The Proclamation was promulgated to safeguard to tenants permanency of occupation rights and to prohibit

indiscriminate eviction of the ryots ensuring at the same time the payment of all the legitimate dues to the jenmies. The rights and obligations were thus equitably adjusted to the mutual advantage of both parties.

A Proclamation was issued in 1058 M.E preparatory to the introduction of the Revenue Survey and Settlement and it called upon all proprietors and occupants of lands and all revenue officers to aid and co-operate in the work. The scope of the Settlement was described as embracing accurate measurement, demarcation, mapping and valuation of properties of every description and registration of titles.

Several Acts were passed subsequently to ameliorate the condition of *Viruthi* holders, to provide necessary rules for the registration of titles, maintenance of boundary, and the settlement of boundary disputes. An important Act was passed in 1068 M. E. to give relief to the tenants. It abolished the old practice of unrestrained coercive processes and laid down a legal procedure to safeguard the interests of land-holders. Provision was also made for safeguarding the interests of the Jenmies. The Estate Rent Recovery Act of 1068 provided for the protection of the right of *Eḍavakais* to collect rent from their estates. The Jenmi Kuḍiyān Act of 1071 made detailed provisions respecting the rights and liabilities of Jenmies and tenants in furtherance of the Proclamation of 1041. The Proclamation of 1091 also deserves attention in as much as it aimed at the conservation of the Kanḍukrishi lands (the demesne lands of the Sovereign). It prohibited the unauthorised conversion by tenants of Kanḍukrishi wet lands into gardens and building sites as well as other acts causing deterioration of the lands or diminution of their letting value by the holders.

The promulgation of necessary measures for the proper maintenance of law and order was
 Judicial. regarded as a matter of primary importance. The following are some of the most important

steps taken to achieve this end. Seven Acts were passed in 1010 M.E. which, as described already, clearly provided for the establishment of courts and the decision of original suits and appeal cases. It also made provision for the appointment of circuit judges and defined their powers. In 1032 M.E. sessions courts were established after abolishing the circuit courts. The procedure in civil courts was simplified by an Act of 1037. An Act of 1040 sanctioned the appointment of duly qualified Vakils to plead in the courts. Act III of 1040 prescribed the limitation of suits. Vakils were permitted to appear in criminal cases by an Act of 1043. The Indian Penal Code, the Whipping Act and the Indian Criminal Procedure Code were declared applicable to Travancore by Act III of 1056. Nine years later Act II of 1065 consolidated the law of civil procedure. Reciprocity between Travancore and British India and the State of Cochin in the execution of decrees was authorised by Act IV of 1061. An Act to extend greater protection to Judges, Magistrates and others acting judicially was passed in 1071. Until then the law was that no action lay against a judicial officer for acts done by him in the exercise of his judicial function provided that such acts were within his jurisdiction and were done in good faith. The exemption from liability for acts rested on jurisdiction and bonafides. If a Judge or Magistrate was unable to substantiate his defence of immunity by showing that he acted reasonably, circumspectly, and carefully while arriving at the belief which led him to the commission of the error his defence was unavailing. This was not adequate to protect the officers in the fearless discharge of their judicial duties in the interests of the public. The Act therefore laid down that "no Judge, Magistrate, Dewan Peishkar or other person acting judicially shall be liable to be sued in any Civil Court, for any act done or ordered to be done by him in the discharge of his judicial duty, whether or not within the limits of his jurisdiction: Provided

that he, at the time, in good faith, believed himself to have jurisdiction to do or order the act complained of.....". A like immunity was given to officers of courts or other persons bound to execute the lawful warrants or orders of a judicial officer or other person acting judicially. An Act of 1073 prescribed rules investing officers holding departmental enquiries into the conduct of public servants with certain powers. Act II of 1077 was enacted to make provision for the care of the person and property of minors and it supplied a long-felt want. To facilitate the collection of debts on successions and afford necessary protection to parties paying debts to the representatives of deceased persons Act IX of 1090 was passed. This was amended by Act V of 1092.

The want of proper legislative measures for the protection of the claims of the labouring class was supplied by certain Acts. The only law in existence
Labour. was the Breach of Contract Act. Its object, however, was the protection of the employer against the workmen, of capital against labour. The earliest legislation on this subject was one of 1040, which provided for complaints being taken by a master or employer to the nearest Zilla Court or to the court in the jurisdiction of which the contract was entered into. The court was invested with power of punishing the breaches of contract. Act II of 1052 made the offence cognizable by magistrates (not below the rank of a second class magistrate) as well as Sessions Judges. This was an advance on the Planters' Labour Law which had operation only in certain areas specified and proclaimed by notification. A further change was introduced to make the law applicable to cases in which the workmen received advances from the employers in the shape of provisions or any thing of money's worth as distinguished from cash. The Coffee Stealing Act and the Rubber Theft Act of 1054 were passed to help the

planting interest. A few years later the Government began to interest themselves in the protection of labour. A large number of factories had come into existence. The district magistrates and the medical officers in charge of the stations were ordered to inspect the factories in their respective jurisdictions and submit periodical reports to Government regarding the arrangements for ventilation, sanitation and security from accidents. Matters relating to wages were also to be mentioned in the reports. Meanwhile, legislation on the subject in British India had advanced to a very definite stage and the Travancore Government thereupon introduced a bill into the Legislative Council which was passed as the Factories Act V of 1089 more or less on the lines of the British Indian Act XII of 1911. The labourers had no articulate voice and the Government believed for a long time that all was getting on well with them as their wages were being regulated by custom and competition. In recent years, however, increasing unemployment and the difficulties experienced by workmen in securing reasonable wages led to the formation of organisations for the protection of labour interests. The occurrence of a few strikes brought the subject of labour legislation to prominent attention. The Government considered the subject with great care and undertook the necessary legislation. The Travancore Trade Unions Act permits industrial combinations for legitimate purposes as for e. g. improving the wages or conditions of labour or increasing the profits of the capital. The registration of Unions is made compulsory.

The Travancore Trade Disputes Act provides the machinery for dealing with the differences in strikes and lock-outs. The tribunal may be either a Court of Inquiry or a Board of Conciliation. The parties are not bound to accept the findings of the Court or the advice of the Board. As reports of the tribunals are to be published, it is

believed, that force of public opinion will make itself felt in inducing compliance with the directions. Certain strikes and lock-outs are penal, i. e., workers employed in public utility services who strike without previous notice and their accessories are punished. So also those who participate in strikes or lock-outs are punished, if in doing so their object is to coerce Government by inflicting hardship on the community.

The protection of workmen is provided for by the Workmen's Compensation Act. It provides that if personal injury is caused to a labourer by accident arising out of and in the course of his employment the employer shall be liable to pay compensation. In the case of those who are the victims of their own negligence or who fail to take advantage of any safety, compensation is not payable. The benefit of the law is made available to the wives, children and other dependents of the victims. The right to compensation, the liability to pay, and the amount payable are settled by the commissioners appointed by the Government. In certain cases which involve questions of law appeals are allowed to the High Court. The commissioner exercises the power to fix the compensation and see to its proper distribution. These Acts have received the approbation of the employers as well as the workmen.

While making provisions for the material prosperity of the people, the Government realised the importance of promulgating the necessary laws for the benefit of religious institutions as well. With this object in view the Hindu Religious Endowment Act was passed in 1079. The principle upon which it is founded is the protection of all public trusts. It enacted that the Government on being satisfied of the existence of strong grounds for its interference may assume the management of public trusts subject to the authority

of courts to give relief in due course of law. The better management of the institutions was the object aimed at by the legislation. Under the Act the Sircar may assume management of Hindu religious endowments on the application of a majority of not less than two-thirds of the trustees or donors (in certain cases), on proved incapacity of the trustees or in cases where the Sircar has succeeded to the trusteeship by escheat. The proceedings have to be instituted on order passed by the Dewan after enquiry. The Government was invested with the right to remove trustees and make appointments in the Board. It may withdraw from the management with the sanction of the Sovereign.

There is one legislative measure of unique importance which merits especial mention. During the last one hundred years and more the educational activities pursued by the State were such as to create conditions of life which necessitated, as we have already seen, the passing of numerous Acts and Proclamations. The usage of centuries which perpetuated 'untouchability' and 'unapproachability' resulted in various forms of social inequality. Hindu society was divided into numerous sections some of which were under the ban. The temples were the last strongholds of unreflecting orthodoxy. A feeling of self-respect gave a stimulus to the demand by the Avarṇa Hindus to be admitted into the temples for worship. The problem was solved in Travancore by the Temple Entry Proclamation on the 24th birthday of His Highness Śrī Chithra-Thirunāl Mahārāja. The Proclamation is steadily removing the obstacles to social solidarity among the different classes of the population. His Highness the Mahārāja has thus given the lead to India in a matter of the most vital importance to the progress of society.

Prominent attention has been paid to make necessary laws to enable the people to keep up their health and

strength. Provisions for the conservancy and improvement of towns, prevention of the spread of epidemic diseases, and the segregation and medical treatment of pauper lepers were made from time to time. Act I of 1072 was passed to supplement the provisions of the law then in force which were insufficient for the purpose of preventing contagious diseases and to take such measures and by public notice prescribe such temporary rules to be observed by the public or by any person or class of persons, as may be deemed necessary to prevent the out-break or the spread of such disease or the importation thereof. Act III of 1077 marked a further step in this direction. It was designed to provide for the segregation and medical treatment of pauper lepers and the control of lepers following certain callings. This Act expressly prohibited lepers from pursuing certain occupations. It was later on amended in 1089 and 1097 to suit the requirements of the changing times.

Act IV of 1106 is significant. While taking care to prevent the spread of epidemic diseases and to prohibit the victims from freely mingling with others by passing the afore-mentioned legislative enactments, this Act was passed to prevent the adulteration of food-stuffs offered for public sale. "It has become a growing evil in many parts of the State, and it will not be denied that in the interests of public health it is highly necessary that there should be some special legislation to meet this evil".

In the interests of a progressive and enlightened administration the Government always came forward to encourage the system of local self-government. The most important step to meet this demand was taken in 1095 when the Municipal Act was passed. Though drafted on the lines of the Madras District Municipalities

Act of 1884, the City of Madras Municipal Act 1884 and the Punjab Municipal Act of 1891, care was taken to make the necessary additions and alterations to suit the changed environments. It was enacted because it was considered expedient to make better provision for the organisation and administration of Municipalities in Travancore, for the conservancy and improvement thereof, for the diffusion of education therein and for other objects of public utility calculated to promote the health, comfort and convenience of the inhabitants of the municipalities.

With regard to the constitution of the Municipal Councils a definite move was made. The minimum and maximum number of members were raised from 8 and 16 to 9 and 18. The number of officials was not to exceed one-half. At present, however, every committee in the State has a non-official majority and the maximum number of officials has been fixed at one-third. The power of electing the Vice-President and in some cases even the President was delegated to the committees. The committees have been given much wider powers in the matter of removal of obstructions, construction of buildings and other affairs. New powers with regard to education, water supply and extinction of fire were also conferred.

Government felt the necessity of fostering and developing local self-government in the rural areas as well. This took practical shape in the promulgation of the Travancore Village Panchayats Act (1100 M. E.). In exercise of the authority vested by this Act the Government have the power to declare any particular revenue village or group of villages as being a village for the purposes of this Act. Each village is to contain a Village *Panchāyat* consisting of not less than five and not more than eleven members. The duties of the *Panchāyat* are classified as obligatory and discretionary. The construction, maintenance, and repair of communications and drains, the cleaning of streets, the excavation, maintenance and improvement of wells and tanks for the

supply of water to the public for drinking and bathing, the construction and maintenance of bathing ghats, the opening and maintenance of burial grounds, the control and management of cattle-pounds and the enforcement of sanitation were all of the former class, while primary education, the lighting of public places, planting of avenue trees, excavation and maintenance of ponds for animals, improvement of agriculture, prevention of mortality of cattle and the development of cottage industries were all of the latter.

These *Panchāyats* were entrusted with criminal jurisdiction also, limited to petty offences such as voluntary causing of hurt with or without provocation or assault, theft or mischief in relation to property not exceeding a value of Rs. 10 etc. The Act lay particular emphasis on the principle that whatever money may be granted by Government coupled with whatever money the villages may be able to levy should be spent *in* the villages *for* the villages *by* the villages.

Effective legislation has been undertaken in this direction during the present reign. To foster and encourage rural development the Travancore Village Unions Act was enacted in 1115 M. E. (1939). It is laid down "that Government may by notification in Government Gazette declare any revenue village or a group of adjacent revenue villages or portion or portions thereof, to be a village for the purpose of this Act. Every Village Union shall be a body corporate by the name of the village which is specified in the notification under section 3, shall have perpetual succession and a common seal, and subject to any restriction or qualifications imposed by or under this or any other enactment, shall be vested with the capacity of suing or being sued in its corporate name, of acquiring, holding and transferring property, movable or immovable, of entering into contracts and of doing all things necessary,

The Travancore
Village Unions Act.

proper or expedient for the purposes for which it is constituted”.

The number of members in the village union is to be fixed by Government. Their term of office is fixed as three years and they are not to receive any remuneration. The village unions are to make, within the limits of the fund at their disposal, provision for carrying out the requirements of the village in respect of the following matters :—

- i. the cleaning of streets ;
- ii. the construction, maintenance and improvement of wells and tanks for the supply of drinking water to the public ;
- iii. the opening of burial and burning grounds ;
- iv. the control and management of cattle-pounds and provision of stud bulls ;
- v. sanitation ;
- vi. clearing of silt from a canal or channel; and
- vii. the carrying out of petty irrigational works.

In addition to these the village unions are to perform such of its following functions as Government may direct them to undertake as :—

- (1) the construction, maintenance and improvement of communications and drains ;
- (2) the construction, maintenance and improvement of ponds and tanks for the supply of water to the public for washing and bathing ;
- (3) primary education ;
- (4) the lighting of public ways and places ;
- (5) the planting and preservation of groves and roadside trees ;
- (6) the excavation and maintenance of ponds ;
- (7) the relief of the poor or the sick ;
- (8) the control of cattle-stands, grazing grounds and other communal *purampōkkus* ;
- (9) the improvement of agriculture and agricultural stock and the prevention of cattle mortality ;

(10) the promotion and encouragement of cottage industries ;

(11) the control of rest houses, camp-sheds and other institutions or property belonging to it or vested in it;

(12) the restoration and improvement of minor irrigation works;

(13) vaccination ;

(14) registration of births and deaths ; and

(15) other measures of public utility calculated to promote the safety, health, comfort or convenience of the villagers.

This Act is one of far-reaching importance. It helps greatly the development of a spirit of citizenship and the growth of democratic feelings.

The benefits of legislation were extended to the protection of person and property. The police force organised by

Protection. Dewan Ummini Thampi received timely modifications at the hands of successive administrators. Col. Munro made the first efforts to systematise the police for the maintenance of peace and order. Act I of 1056 separated the police from the magistracy and made it more efficient for the prevention and detection of crimes. This was later on amplified and amended by Act IV of 1095. Act III of 1071 called the Travancore Public Gambling Act put a great check on occasional breaches of peace and order. By this it was proclaimed that those who owned gaming houses, those who permitted gaming in their houses, or those who encouraged it by the advance of money, were all subject to very severe punishment. The Act also said that any police officer may apprehend without warrant any person found playing for money or other valuable things, with cards, dice counters and other instruments of gaming any game, not being a game of mere skill, in any public street place or thoroughfare or any person there present aiding or abetting

such public fighting of birds or animals. Provision was also made for the payment of the informer a portion of the fine levied from the accused. The Act was later on amended in 1085 by the inclusion of several salutary provisions.

Act XII of 1089 was enacted to afford protection to game and fish. It was called "The Game and Fish Protection Act." An Act was passed as early as in 1073 to provide for the protection of certain wild animals and birds. It was stated at that time that the game of the Travancore jungles was threatened with extinction by the indiscriminate slaughter to which they were subjected.

The aforesaid Acts are examples of the various enactments made with a view to protecting not only human life and property but also lower beings.

The object of Act II of 1079 was laid down as the protection of the rights of persons who devote their intelligence and time to the production of literary works, original as well as translation. There was no law by which the responsibility of publishing literary works might be fixed and controlled. By this Act the transmission of any book or newspaper through Anchal "which contains or which has on its cover, any words, marks or designs of an indecent, obscene, seditious, scurrilous, threatening or grossly offensive character" was prohibited. Section 12 of the Act required the printer of every newspaper to deliver to such persons as the Dewan may direct two copies of each issue of such paper. Any violation of these rules was punishable with heavy fines. Almost the same restrictions were imposed in the case of the publication of books also. The Act was subsequently amended in 1093 M. E.

In 1101 the Travancore Newspaper Act was promulgated with a view to effectively control the newspapers in the State. By this the fee for obtaining license was fixed at Rs. 500 or below. Government was at liberty to

cancel the license and forfeit the fee in case the paper contained any "words, signs, or visible representations which are likely or may have a tendency, directly or indirectly, whether by inference, suggestion, allusion, metaphor, implication or otherwise," apt to excite disaffection against the Mahārāja or His Highness' Government, His Majesty the King Emperor or His Majesty's Government, any member of the ruling family or to cause feelings of enmity between the different classes of people. It was entirely left to Government to decide whether a fresh license might be issued or not.

One of the recent Acts deserve notice. By a Proclamation dated 25th August 1938 His Highness the Mahārāja brought into force the Criminal Law

**Criminal Law
Amendment Act.**

Amendment Act. It was enacted to provide for the prohibition of associations

dangerous to the public peace and further to supplement and amend the criminal law of the State. It was laid down that if Government was of opinion that any association interfered with or had for its object interference with the administration of the law, or with the maintenance of law and order, or that it constituted a danger to the public peace, or that it resisted or encouraged or incited resistance to any law or legal process, it could by notification in the Gazette declare such association to be unlawful. By this Act power was conferred to notify and take possession of places used for the purposes of an unlawful association; to forfeit the funds of such associations etc. The Act was promulgated to meet the adverse circumstance created by organisations like the Travancore State Congress and the Youth League. Along with the Act a notification was also published declaring unlawful the association or body of persons called the All-Travancore Youth League under, and by virtue of, the provisions of the Travancore Criminal Law Amendment Act of 1114

and under the powers conferred on the Government by section 3 of the said enactment. It was also notified that the association or body of persons called the "Travancore State Congress" is under, and by virtue of, the provisions of the Travancore Criminal Law Amendment Act I of 1114 and under the powers conferred on the Government by section 3 of the said Law, was an unlawful association. This enactment effectively checked the activities of the State Congress and the Youth League Associations.

The legislative measures of Travancore, Proclamations as well as Acts, are on the whole designed to promote the all round prosperity of the people and to maintain peace and order within the State.

Abstracts of the more important Royal Proclamations and Acts are given below :—

Abstracts of Proclamations.

- 1 21-4-987 M.E. Prohibition of purchase and sale of persons.
- 2 10-6-987 „ Offer of rewards for the seizure of dutiable articles found exported without paying duty.
- 3 20-4-989 „ Fixing of a higher rate of mileage for coolies engaged for carrying Sircar loads.
- 4 15-11-989 „ Appointment of Dēvan Padmanābhan as Dewan of Travancore.
- 5 1-12-989 „ Abolition of poll-tax etc. levied on Īlavas and other lower castes.
- 6 30-3-990 „ Assumption of charge of the administration by H. H. Gauri Pārvathi Bayi Mahārāṇi.
- 7 30-3-990 „ Levy of court fees on all plaints before civil courts.
- 8 15-5-990 „ Appointment of Subbayyan Sankaranārāyana Aiyar as Dewan of Travancore.

- 9 14-8-990 M.E. Levy of court fees in respect of certain
plaints.
- 10 1-12-990 „ Abolition of certain cesses levied on
Chetties and similar castes.
- 11 18-12-990 „ Prohibition of receiving of money by cer-
tain influential persons on the occasion of
marriage in the houses of poor persons.
- 12 22-4-991 „ Appointment of Nārāyaṇan Rāman as the
Dewan of Travancore.
- 13 16-5-991 „ Exemption of non-Hindu *Viruthikkars* from
supplying provisions for use in temples
and on account of State charities.
- 14 21-6-991 „ Appointment of a *Metran* for the Jacobite
Syrian Christians.
- 15 29-6-991 „ Abolition of export duty on grains.
- 16 1-12-991 „ Issue of new copper coins withdrawing the
coins in current use.
- 17 1-12-991 „ Inviting applications to take up certain
contract works *v. e.*, import of tobacco,
Shank etc.
- 18 30-12-991 „ Offering rewards for the arrest of certain
dacoits in Nānjināḍ.
- 19 30-12-991 „ Offering rewards for the arrest of certain
dacoits in Shertallai.
- 20 26-5-992 „ Appointment of a *Metran* for the Malam-
kara Syrian Christians.
- 21 8-6-992 „ Permitting the use of roofing tiles for
houses and shops.
- 22 25-6-992 „ Awarding punishments in cases of frivolous
complaints.
- 23 5-7-992 „ Prescribing the procedure to be adopted in
the trial of criminal cases.
- 24 5-7-992 „ Regulating the appointment of officers and
the incurring of expenditure by them on
the strength royal sanction.
- 25 6-7-992 „ Rent for godowns at the Alleppey port.

- 26 27-7-992 M.E. Disposal of *Chākuḍi* and *Pōkuḍi* lands.
- 27 1-8-992 „ Speedy disposal of criminal cases.
- 28 13-8-992 „ Rules relating to the hire of Sircar elephants.
- 29 25-8-992 „ Defining the procedure to be adopted at the settlement and abolishing certain extra cesses.
- 30 5-9-992 „ Abolition of seignorage on canoes made of timber except teak.
- 31 23-9-992 „ Fixing the tariff rates for various kinds of timber removed from forests.
- 32 8-11-992 „ Procedure to be followed towards the speedy recovery of Government dues.
- 33 23-3-993 „ Production of documents for the registration of titles.
- 34 25-3-993 „ Penalty for uttering counterfeit coins.
- 35 8-4-993 „ Abolishing *Aḍiyara* levied on transfer of registry of lands of certain tenures.
- 36 16-4-993 „ Use of stamped cadjans to prepare documents relating to the transfer of immovable property.
- 37 16-4-993 „ Permitting possession of fire-arms for the destruction of wild animals damaging crops.
- 38 23-4-993 „ Abolition of tax on coconut trees tapped for toddy.
- 39 27-4-993 „ Payment of *kuḍivila* to the ryots for trees removed from their holdings by the Sircar.
- 40 27-4-993 „ Payment of price for fronds collected from private holdings for feeding Sircar elephants.
- 41 30-4-993 „ Grant of *Naḍuvukūr* for new plantation.
- 42 2-5-993 „ Issue of license for the sale of arrack and toddy.
- 43 18-5-993 „ Appointment of a *Metran* for the Malamkara Syrian Christians.

- 44 22-5-993 M.E. Permitting trade in all commodities by all classes of people in any market place.
- 45 22-5-993 „ Imposition of *Rājabhōgam* on alienated *Dēvaswam* and *Brahmaswam* lands.
- 46 18-6-993 „ Issue of licenses for the manufacture and sale of arrack and toddy.
- 47 10-7-993 „ Fixing the sale price of tobacco.
- 48 14-7-993 „ Suppressing the high-handedness of certain *Muthaliyārs* in *Nānjanād* and appointing *Dśakāvalkārs*.
- 49 20-7-993 „ Fixing a uniform rate of *Rājabhōgam* in all taluks.
- 50 27-7-993 „ Abolition of the assessment on certain non-fruit-bearing trees.
- 51 30-7-993 „ Appointment of a Bishop for the Portuguese in Travancore.
- 52 1-8-993 „ Appointment of Janardana Rao Venkata Rao as Dewan of Travancore.
- 53 19-8-993 „ Suppression of high-handedness of the leaders among certain classes in South Travancore.
- 54 23-8-993 „ Special concessions towards improving *thariśu* lands.
- 55 19-9-993 „ Abolition of *Aḍiyāra* for wearing gold ornaments by certain classes.
- 56 28-10-993 „ Fixing duty for the sale of arrack and toddy.
- 57 18-12-993 „ Issue of license for the sale of arrack and toddy.
- 58 18-12-993 „ Fixing the sale price for tobacco.
- 59 18-12-993 „ Prohibiting the circulation of *Maṭṭa paṇams*.
- 60 18-1-994 „ Inviting tenders for the import of tobacco from Jaffna.
- 61 26-1-994 „ Reducing the duty on arrack and toddy.

- 62 8-2-994 M.E. Directing the Christians within the jurisdiction of certain churches to obey the Vicar of Verapoly.
- 63 13-2-994 ,, Offering rewards for the destruction of wild animals and for capturing elephants.
- 64 20-2-994 ,, Provision for appeals and execution of decrees in civil suits.
- 65 22-6-994 ,, Confirming the title of the Christians of the reformed party to the churches at Kōṭṭayam, Changanāssēri, Alleppey and Piravam.
- 66 21-9-994 ,, Abolition of the import duty on rice and paddy.
- 67 5-10-994 ,, Decoration of the front sides of house on the occasion of the royal wedding (of Princess Rukmiṇi Bai).
- 68 1-12-994 ,, Directing artizans from Tinnevely who received honorific titles to get their titles registered in the Appeal Court.
- 69 13-1-995 ,, Sale of Coimbatore tobacco in northern taluks.
- 70 21-1-995 ,, Abolition of poll-tax on Īlavas and certain classes imposed by the *Srīṣaṇḍāravaka*, *Sank̐tham* and *Mēlkangāṇam*.
- 71 22-4-995 ,, Granting relief in respect of the destruction of crops by wild elephants.
- 72 13-7-995 ,, Detailed procedure relating to the Settlement of lands in Nānjanād.
- 73 11-8-995 ,, Grant of fallow remission in Kuṭṭanād.
- 74 10-3-996 ,, Inviting tenders for the supply of coarse cloth for *Murajāṇam*.
- 75 11-3-996 ,, Suppression of irregularities on the part of the subordinates entrusted with the sale of tobacco in godowns and bankshalls.
- 76 13-3-996 ,, Suppression of irregularities in levying duty at the chowkeys.

- 77 21-6-996 M.E. Prohibiting the alienation of Personal Ināṁ lands.
- 78 5-8-996 „ Offering rewards for furnishing information about irregularities on the part of the subordinates in chowkeys.
- 79 19-11-996 „ Grant of further time for producing documents relating to the alienation of Personal Ināṁ lands.
- 80 30-12-996 „ Inquiry regarding arrears of tax due from the ryots in Nānjanād.
- 81 4-2-997 „ Enforcement of *ṛiṣyam* services by converts to Christianity except on Sundays.
- 82 4-2-997 „ Distribution of water from irrigation canals to the ryots in Nānjanād in times of drought.
- 83 8-2-997 „ Prompt service of processes and levy of process fees.
- 84 18-2-997 „ Grant of monopoly to Shaik Abdul Qader for the collection of *shanks* from the sea coast.
- 85 12-5-997 „ Abolition of duty on the import of rice and paddy.
- 86 10-9-997 „ Grievances of parties to be enquired by Pravarthikār, Tahsildar and the Huzur Office in suitable cases.
- 87 15-9-997 „ Cultivation of cardamom in the hills in the northern taluks and the levy of *malavāram*.
- 88 3-11-997 „ Authorising Parvaṭhikārs to collect abkari dues.
- 89 24-12-997 „ Suppression of high-handedness on the part of subordinates entrusted with the sale of tobacco.
- 90 28-12-997 „ Registration of documents relating to immovable properties.
- 91 31-12-997 „ Appointment of Gundō Panḍitha Venkata Rao as Dewan of Travancore.

- 92 21-5-998 M.E. Procedure to be adopted in the recovery of arrears of tax.
- 93 2-6-998 „ Bishop of Cranganore recognised.
- 94 30-6-998 „ Offering rewards for the arrest of certain criminals.
- 95 30-6-998 „ Prohibiting the Bishop of Cranganore from meddling within the jurisdiction of the Bishop of Verapoly.
- 96 12-8-998 „ Opening of a free market at Alwaye.
- 97 12-8-998 „ Money obtained as *Naḍavaravu* in temple should be expended in the temple itself.
- 98 13-8-998 „ Responsibility of villagers in preventing dacoity etc.
- 99 10-9-998 „ Sanctioning the remission of all old arrears up to the close of 996 M. E.
- 100 16-9-998 „ Stopping the grant of *Inām* for marriages in the houses of Sircar servants.
- 101 25-10-998 „ Inviting tenders for *Kuṭhakappāṭṭam* of salt pans in the Kārthikappalli taluk.
- 102 28-10-998 „ Production of fire-arms and other weapons at the Huzur Cutcherry for sealing.
- 103 31-12-998 „ Fixing the age limit for the marriage of Nampūthiri girls and fixing their maximum dowry at Rs. 100.
- 104 1-3-999 „ Expulsion from Trivandrum of foreigners of suspicious character.
- 105 24-3-999 „ Investing the Shencottah Tahsildar with magisterial powers.
- 106 28-3-999 „ Procedure to be adopted in preferring complaints relating to revenue and other matters.
- 107 30-3-999 „ Execution of agreements by ryots for the payment of tax.

- 108 18-4-999 M.E. Inviting complaints, if any, against the unauthorised collection of money by chowkey subordinates and others at Aramboly and other places.
- 109 8-5-999 „ Inviting complaints against the unauthorised arrest and detention of poor people by church authorities.
- 110 25-6-999 „ Offering rewards for furnishing information of fetters kept in private houses, churches etc.
- 111 30-7-999 „ Offering rewards for the destruction of wild elephants causing damage to crops.
- 112 30-8-999 „ Recognising the Bishop of Cranganore.
- 113 30-1-1000 „ Recovery of tax on *puncha* (wet lands) in certain taluks.
- 114 7-3-1000 „ Defining the criminal and civil jurisdiction of the Shencottah Tahsildar.
- 115 12-3-1000 „ Granting *Nāḷavukūr* remission for planting trees.
- 116 12-3-1000 „ Prohibiting British soldiers and others from using force in securing labour and provisions on their way between Quilon and Puliya.
- 117 29-5-1000 „ Abolition of duty on paddy imported into and exported from Shencottah.
- 118 29-11-1000 „ Disposal of suits in cases of absence of parties on the notified date of adjournment.
- 119 20-12-1000 „ Continuance for another year of the rate of tax imposed in Shencottah.
- 120 20-7-1001 „ Recovery of tax in Nānjanād at a fixed rate for ten years.
- 121 20-7-1001 „ Fixing a uniform sale price for Tinnevely tobacco.
- 122 13-9-1001 „ Fixing the sale price for Jaffna and Tinnevely tobacco.

- 123 30-1-1002 M.E. Registering of documents relating to immovable properties except registered and *Achāṭiyōla* deeds.
- 124 25-4-1002 „ Conditions to be observed by the *Abkāri* contractors.
- 125 11-7-1002 „ Recognising the Bishop of Cranganore.
- 126 30-3-1003 „ Fixing dates of application for *Karivu* remission.
- 127 30-7-1003 „ Minting of silver coins.
- 128 30-8-1003 „ Punishment for illegal removal of crops belonging to other persons.
- 129 31-9-1003 „ Steps to prevent dacoities etc., in villages.
- 130 30-3-1004 „ Enjoining impartiality on the part of judges in deciding cases.
- 131 26-4-1004 „ Remission of tax in cases of ravages of crops caused by wild elephants.
- 132 3-6-1004 „ Europeans, who are not British subjects, to produce a passport, on arrival at Alleppey, showing the purpose of their visit to Travancore.
- 133 23-6-1004 „ Wearing of upper clothes and performing certain services by *Chānnārs* and others.
- 134 30-7-1004 „ Appointment of a Bishop at Malankara.
- 135 10-9-1004 „ Abdication by Gauri Pārvathi Bayi Mahārāṇi in favour of Mahārāja Rāma Varma Swāthi Thirunāl.
- 136 10-9-1004 „ Assumption of sovereignty by Mahārāja Rāma Varma Swāthi Thirunāl.
- 137 9-11-1004 „ Inviting tenders for the supply of Tinnevely tobacco.
- 138 21-1-1005 „ Issue of license for the sale of tobacco in bankshalls.
- 139 4-8-1005 „ Levy of duty on the import of cotton and thread.

- 140 20-4-1006 M.E. Issue of new copper cash.
- 141 26-5-1006 „ Cancelling the license issued to certain persons to collect import duty on cotton and thread.
- 142 3-7-1007 „ Appointment of a Bishop for Verapoly Diocese.
- 143 19-10-1007 „ Institution of courts in each taluk for civil and criminal work.
- 144 19-10-1007 „ Speedy execution of decrees and procedure to be adopted in preferring appeals.
- 145 13-5-1012 „ Introduction of a revised scheme of Settlement of garden lands.
- 146 29-5-1012 „ Abolition of duty on certain articles of local consumption.
- 147 32-12-1012 „ Cultivation of *Tharīṣu* lands encouraged.
- 148 16-3-1013 „ Payment of price for fronds collected from private gardens for Sircar elephants.
- 149 12-10-1013 „ Ordinary complaints to be decided by Revenue Officers and not to be presented to the Huzur.
- 150 23-11-1013 „ Arrangements for the prevention of offences in certain places.
- 151 9-12-1013 „ Holidays for the Huzur Office.
- 152 9-12-1013 „ Complaints to be enquired into by Revenue Officers.
- 153 23-12-1013 „ Restoration of the process of *Ottivilakkam*.
- 154 22-2-1014 „ Grant of *Tharīṣu* remission.
- 155 13-9-1015 „ Decoration of house-fronts along the roads in Trivandrum on the occasion of the *Pallikkettu* of the Princess.
- 156 30-10-1019 „ Conditions under which complaints may be preferred to the Mahārāja.
- 157 21-10-1021 „ Imposing certain restrictions for preferring complaints before the Mahārāja.

- 158 16-7-1022 M.E. Assumption of sovereignty by Uthram
Thirunāl Mahārāja.
- 159 27-8-1022 „ Appointment of a Bishop for Verapoly.
- 160 21-3-1023 „ Use of roofing tiles for houses and
shops.
- 161 18-4-1024 „ Granting permission to use for house-
construction *Ānjili* and other trees
standing on private holdings.
- 162 19-11-1024 „ Issue of new copper coins withdrawing
old cash.
- 163 32-12-1024 „ Rules regarding the grant of *Karivu*
remission.
- 164 6-1-1025 „ Remission of outstanding arrears and
liabilities.
- 165 6-2-1025 „ Execution of decrees of civil courts and
issue of stamped cadjans.
- 166 5-4-1025 „ Fixing a uniform rate of *Kuḍivila* for
pepper.
- 167 15-12-1027 „ Bishop of Malankara diocese recognised.
- 168 8-9-1028 „ Reducing the price of the Tinnevely
tobacco in certain bankshalls.
- 169 8-9-1028 „ Fixing the sale price of Coimbatore
tobacco.
- 170 30-2-1029 „ Measures to improve the condition of
slaves.
- 171 24-3-1030 „ Appointment of Vicar Apostolic for the
Quilon diocese.
- 172 12-11-1030 „ Further amelioration of the condition of
slaves.
- 173 21-10-1031 „ Raising the *Kuḍivila* of pepper.
- 174 10-2-1032 „ Speedy execution of civil court decrees.
- 175 8-5-1033 „ Adoption of H. H. Lakshmi Bayi and
H. H. Pārvathi Bayi into the Royal
Family.
- 176 4-9-1034 „ Decoration of house-fronts on the
occasion of the marriage of the Princess.

- 177 12-12-1034 M.E. Wearing of upper clothes by women of *Chānnār* community.
- 178 5-3-1036 „ Assumption of sovereignty by Āyilyam Thirunāl Mahārāja.
- 179 5-3-1036 „ Issue of silver fanams.
- 180 30-3-1036 „ Abolition of pepper monopoly and fixing of export duty on pepper.
- 181 16-10-1036 „ Prohibiting the sale of opium and ganja without license.
- 182 19-10-1037 „ Reducing the price of Tinnevely tobacco in certain bankshalls.
- 183 25-10-1037 „ Circulation of British Indian Currency Notes.
- 184 23-12-1037 „ Reducing the sale price of Jaffna tobacco.
- 185 7-1-1038 „ Reducing the price of Coimbatore tobacco.
- 186 17-12-1039 „ Re-issue of Silver fanams.
- 187 1-1-1040 „ Grant of retiring pensions to Sircar servants.
- 188 30-9-1040 „ Reducing the Government *Mēl-tābham* on various varieties of tobacco.
- 189 14-10-1040 „ Mutual arrangements among Travancore, Cochin and British India regarding import and export tariff.
- 190 21-10-1040 „ Granting permanent occupancy rights to the holders of Sircar *Pāṭṭam* lands.
- 191 19-11-1040 „ Granting permission to wear upper clothes by women of all castes.
- 192 13-12-1040 „ Sanctioning the remission of outstanding arrears of land tax etc.
- 193 22-12-1040 „ Abolition of certain extra cesses numbering 105 items and the remission of the outstanding arrears on account of them.
- 194 27-12-1040 „ Reduction of wet-land tax in Nānjanād.

- 195 17-10-1041 M.E. Reduction of the export duty on arecanuts.
- 196 23-12-1042 „ Reduction of the export duty on pepper.
- 197 25-12-1042 „ Jenmam lands issued on *Kāṇapṭāṭṭam* not to be taken back by jenmies.
- 198 29-12-1042 „ Cess on carts in Naḍayara road abolished.
- 199 26-2-1044 „ Further reduction of export duty on pepper.
- 200 17-11-1044 „ Claim of converts granted to escheat properties of their original families.
- 201 6-12-1044 „ Reducing export duty on tobacco.
- 202 15-2-1050 „ Prohibiting the appointment of relatives by officers.
- 203 2-4-1050 „ Taking of a census in Travancore.
- 204 28-9-1050 „ Abolition of the export duty on coffee.
- 205 16-10-1050 „ Appointment of special Magistrates for the trial of European British subjects.
- 206 22-3-1051 „ Appointment of a special Appellate Judge for the disposal of appeals from the special Magistrates for the trial of European British subjects.
- 207 23-7-1051 „ Jurisdiction of local courts regarding churches and church properties reaffirmed.
- 208 15-8-1051 „ Abolition of the duty on coir-mats.
- 209 31-9-1052 „ Imposing an export duty on coffee.
- 210 2-10-1052 „ Issue of gold *Varāhans*.
- 211 28-6-1053 „ Modifying the rates of *Mēl-lābham* on Tinnevely tobacco.
- 212 31-12-1053 „ Enforcement of quinquennial vaccination on the part of Sircar servants.
- 213 24-12-1054 „ Issue of license for the sale of toddy and arrack.
- 214 5-4-1055 „ Application for the transfer of registry.
- 215 5-11-1055 „ Assumption of sovereignty by Viśākham Thirunāl Mahārāja.

- 216 5-11-1055 M.E. Sanctioning remission of outstanding arrears under certain items.
- 217 5-1-1056 „ Documents prepared on unstamped cadjans in *Pōkkuvāravu* enquiries declared valid.
- 218 6-1-1056 „ Taking of a census in Travancore.
- 219 25-1-1056 „ Reduction of *Mēl-lābham* on Coimbatore tobacco.
- 220 2-11-1056 „ Metals and minerals in private lands declared exclusive property of the Government.
- 221 23-11-1056 „ Abolition of certain extra cesses.
- 222 3-9-1057 „ Modification of *Pāṭṭam* fees.
- 223 8-1-1058 „ License to sub-contractors for the sale of toddy and arrack.
- 224 9-10-1058 „ Felling of all kinds of trees except royal trees standing on private holdings permitted.
- 225 14-10-1058 „ Introduction of a Survey preliminary to a re-settlement.
- 226 16-2-1059 „ Abolition of tax on coffee-lands by increasing the rate of export duty.
- 227 15-6-1059 „ Revision of the rates of *Mēl-lābham* on Tinnevelly tobacco.
- 228 5-12-1059 „ Abolition of *Pāṭṭam* fees.
- 229 30-12-1059 „ Abolition of duty on opium.
- 230 5-1-1061 „ Assumption of sovereignty by Śrī Maḷam Thirunāl Mahārāja.
- 231 5-1-1061 „ Remission of outstanding arrears.
- 232 13-1-1061 „ Issue of license to sub-contractors for the sale of toddy and arrack.
- 233 14-7-1061 „ Inauguration of a Revenue Settlement.
- 234 4-10-1061 „ Reformation of Nāyar *Viruṭhi*.
- 235 4-7-1062 „ Abolition of penalty on documents which were formerly written on unstamped cadjans.

- 236 4-7-1062 M.E. Remission of arrears of *Pāṭṭam* fees and penalty.
- 237 12-2-1063 „ Amending Section 29 of the Settlement Proclamation.
- 238 18-11-1063 „ Abolition of *Aḍiyara* in certain cases of succession.
- 239 21-9-1054 „ Revision of the rates of *Mēl-lābham* on certain varieties of tobacco.
- 240 13-12-1064 „ Amending Section 19 of the settlement Proclamation.
- 241 17-2-1065 „ Abolition of *Vilavāsi* due from *Viruṭhikkārs*.
- 242 16-3-1065 „ Issue of silver half and quarter rupees.
- 243 6-10-1066 „ Imposing a light tax on coffee lands.
- 244 1-10-1068 „ Service *Inām* lands declared non-transferable.
- 245 24-12-1068 „ Amending *Viruṭhi* Proclamation.
- 246 14--1-1070 „ Grant of *Karivu* remission in Shencottah taluk.
- 247 11-12-1070 „ Abolition of certain cesses.
- 248 15-12-1070 „ Abolition of *Rakshābhōgam* cess.
- 249 22-12-1070 „ Fixing dates for *Karivu* remission applications.
- 250 28-2-1072 „ Remission of the *Muthalēlpu* amounts.
- 251 13-4-1074 „ Sanction declared necessary for erecting places of public worship.
- 252 9-2-1075 „ Settlement of the Anjanād valley and Kaṇṇan Dēvan Hills.
- 253 26-2-1075 „ Remission of outstanding arrears.
- 254 16-1-1076 „ Adoption of H. H. Lakshmi Bayi and H. H. Pārvathi Bayi to the Royal Family.
- 255 15-12-1076 „ Issue of silver and copper coins.
- 256 6-4-1078 „ Issue of copper one chuckram pieces withdrawing silver chuckrams.
- 257 3-7-1078 „ Amending the Proclamation withdrawing silver chuckrams.

- 258 18-11-1082 M.E. Withdrawing silver chuckrams.
- 259 30-1-1083 „ Withdrawing silver two chuckrams.
- 260 5-2-1084 „ Imposition of a tax of 12 as. per acre per annum on the registry of waste lands.
- 261 25-2-1084 „ Special Appellate Judge for trying European British subjects in the absence of the Christian Judge of the High Court.
- 262 8-5-1084 „ Writing off of arrears of *Vilavāsi* due from *Virūthikkārs*.
- 263 28-12-1084 „ Abolition of export duty on coffee.
- 264 3-11-1085 „ Conversion of the *Kuṭhakappāṭṭam* gardens in the Palliport Farm (in the Parur taluk) into *Paṇḍārappāṭṭam* lands.
- 265 10-2-1086 „ Deportation of K. Ramakrishna Pillai, Editor of *Swadēśābhimāni*.
- 266 17-2-1086 „ Tax on coffee and tea estates.
- 267 18-3-1086 „ Amending Proclamation of 13-4-1074 regarding places of worship.
- 268 22-8-1087 „ Issue of new silver coins.
- 269 9-1-1088 „ Right of transferring cases from the court of one Special Magistrate to that of another given to the Appellate Judge.
- 270 29-9-1088 „ Right of Government to decide *Kārāṇma* questions.
- 271 1-11-1088 „ Conduct of cases in which British Government is a party in Travancore Courts.
- 272 30-3-1089 „ The coinage and Mint.
- 273 31-12-1089 „ Controlling the publication of naval or military news or information.
- 274 16-8-1090 „ Criminal intercourse with enemies.
- 275 22-12-1090 „ Conduct of cases against persons serving in the Imperial Army.
- 276 9-10-1091 „ Banishment of Charles William Shamburg, Agent of the Travancore Minerals Company Ltd.

- 277 30-11-1091 M.E. Unauthorised conversion of *Kandukṛshi* wet lands into gardens etc. prohibited.
- 278 7-10-1092 „ Passports.
- 279 22-11-1092 „ Trade relation with enemies.
- 280 11-1-1093 „ Disbursement of certain allowances such as *Michavāram* etc., to Jenmies.
- 281 22-2-1093 „ Issue of passports.
- 282 29-7-1093 „ Issue of license for leather tanning.
- 283 22-11-1093 „ Control of civil supplies.
- 284 4-12-1093 „ Extradition between Travancore and Cochin.
- 285 15-1-1094 „ Penalising the conversion of gold or silver coins current in the State.
- 286 19-3-1094 „ Deportation of Alfred Armstrong Hart, Secretary of the International Bible Students' Association at Kōṭṭayam.
- 287 25-3-1094 „ Fines under Indian Defence Force Rules.
- 288 24-5-1094 „ Amendment of Proclamation dated the 22nd Mithunam 1093 relating to control of civil supplies.
- 289 29-9-1094 „ Control of articles for war purposes.
- 290 5-11-1094 „ *Kaḍalmāṇikkam* *Dēvaswam*.
- 291 26-11-1094 „ Cancellation of the Proclamation dated 29-7-1093 prohibiting tanning of leather etc.
- 292 27-11-1094 „ Provision for the special protection of soldiers in respect of civil and revenue litigation.
- 293 28-1-1095 „ Appointment of Mr. James Pryde, Special Magistrate and Justice of the Peace in Travancore to try also cases of British subjects residing in Travancore under the Ordinance Rules of 1917 of the India Government.

- 294 16-8-1095 M.E. Withdrawal of the Proclamation dated 19-3-1094 deporting Alfred Armstrong Hart, Secretary of the International Bible Students' Association, Kōṭṭayam.
- 295 16-8-1095 ,, Landing of foreigners at Travancore ports.
- 296 11-12-1095 ,, Withdrawal of the Proclamation dated 15-1-1094, about conversion of gold and silver current coins.
- 297 7-6-1096 ,, Imperial Bank of India.
- 298 30-8-1097 ,, The administration of Dēvaswams and their lands.
- 299 1-9-1105 ,, Resumption of the Munro Island and certain other properties belonging to C. M. S. by the Government.
- 300 20-3-1107 ,, Surrendering sovereignty to the Mahārāja by Her Highness the Mahārāṇi Regent.
- 301 20-3-1107 ,, Assumption of ruling powers by H. H. Śrī Chithra Thirunāl Mahārāja.
- 302 1-8-1110 ,, Affording temporary relief to debtors.
- 303 30-10-1110 ,, Provision for affording temporary relief to debtors.
- 304 15-12-1110 ,, Enfranchisement of *Mathilakam* service *Ināṁ* lands.
- 305 27-3-1112 ,, Proclamation granting right to all classes of Hindus to enter and worship in all temple owned by the State.
- 306 9-4-1112 ,, The re-assumption of the title 'Bāla' omitted by oversight in the name of the Mahārāja, His Highness' full name being corrected accordingly as Bālarāma Varma.
- 307 1-8-1113 ,, Amending proclamation dated 30-3-1089 making Sircar half rupee called *Chithra* unlimited legal tender.

- 308 28-4-1114 M.E. Constitutes a special tribunal for the trial of certain seditious charges.
- 309 17-6-1114 „ Amends the schedule (by incorporating offences relating to Currency Notes and Bank Notes) to the Proclamation dated 4th Karkatakam 1093 regarding extradition between Travancore and Cochin.
- 310 5-8-1114 „ Styles all “Regulations” as “Acts”.
- 311 20-1-1115 „ Provides special measures to ensure the public safety and interest and to the trial of certain offences.
- 312 20-1-1115 „ Provides for the imposition of restrictions on the entry of foreigners into Travancore, their presence therein, and their departure therefrom.
- 313 22-1-1115 „ Provides for the requisitioning of vessels for the service of His Majesty.
- 314 12-5-1115 „ Extending the operation of the provisions contained in Parts III and V of the Travancore Agriculturists’ Debt Relief Act for a further period of four months.

Abstracts of Acts.

[Note:—The Acts marked with asterisks were passed direct by the Sovereign.]

Act I of 1010 M.E. enacted on the 28th Kumbham 1010 (9th March 1835) extends the powers vested in the Munsiffs and defines their jurisdiction. The whole of this Act, excepting a part of Section 17, clause (5), relating to the extent to which interest may be allowed in decrees in suits relating to claims for paddy or grain, has been repealed by Acts I of 1057, I of 1059 and VIII of 1100.

Act IV of 1010 enacted on the 28th Kumbham 1010 (9th March 1835) extends the jurisdiction of Zilla Judges. Only a part of Section 21 relating to the award of interest in grain is now in force, all the rest having been repealed by Acts I of 1057, I of 1059, II of 1065 and VIII of 1100.

An Act of 1040 enacted on the 27th Makaram 1040 (7th February 1865) provides for the appointment of duly qualified Vakils to plead in the Courts. Only Section 31 of the Act, which prohibits Government Pleaders from giving any advice to parties against Government, is now in force, the rest having been repealed by the Vakils Act III of 1075. The latter Act is now the law in the State though the Stamps Act IV of 1080, Vakils Amendment Act I of 1085, and Bar Council Act VII of 1112 have affected it in certain particulars.

Act I of 1050 enacted on the 29th Thulam 1050 (13th November 1874) makes provisions against overcrowding in native passenger ships plying between ports of this State and those situated on the Red Sea and the Persian Gulf.

Act II of 1054 enacted on the 31st Karkaṭakam 1054 (14th August 1879) makes special provision to prevent thefts of coffee and to repress and punish the offence of receiving or disposing of stolen coffee in the neighbourhood of Coffee Plantations or Estates—based on the Madras Coffee Stealing Prevention Act VIII of 1878.

Act V of 1063 enacted on the 30th Minam 1063 (10th April 1888) empowers certain revenue officers to issue summonses for the attendance of persons or the production of documents relating to matters of revenue—a measure to facilitate revenue administration—based generally on the Madras Revenue Summonses Act III of 1869—amended by Acts V of 1099 and IV of 1105.

Act V of 1067 enacted on the 31st Karkaṭakam 1067 (14th August 1892) consolidates and amends the law relating to Criminal Procedure—based on India Act X of 1882 as amended by India Acts III of 1884 and X of 1886. Absence

of trial by jurors or assessors is the main difference from the law in British India—amended by Acts II and III of 1074, IV of 1082, VII of 1085, VII of 1088, II of 1090, IV of 1094, III of 1095, VI, IX, and XII of 1097 and III of 1107.

Act I of 1068 enacted on the 8th Makaram 1068 (19th January 1893) defines the procedure for the realisation of public revenue; modelled on Madras Act II of 1864—amended by Acts III of 1087, VIII of 1094, X of 1097 and II of 1099.

Act II of 1068 enacted on the 8th Makaram 1068 (19th January 1893) consolidates the law for the protection and management of the forests—based on the Madras Act V of 1882 (subsequently amended by Act VIII of 1914) and the Indian Forest Act VII of 1878—subsequently amended by Acts IV of 1071, IX of 1085, IV of 1089, VIII of 1097 and XII of 1112.

Act III of 1068 enacted on the 8th Makaram 1068 (19th January 1893) prescribes the mode of valuing suits and assessing pleaders' fees for purposes of taxation of costs—based on India Act VII of 1887.

Act IV of 1068 enacted on the 8th Makaram 1068 (19th January 1893) defines the conditions on which the Estates of Kilimānūr and Edappalli are administered and legalises the practice of recovering arrears of rent due to those Estates as if they were arrears of public revenue—amended by Acts IV of 1096 and III of 1109.

Act II of 1070 enacted on the 22nd Eḍavam 1070 (3rd June 1895) amends the Code of Civil Procedure; repealed by Acts VIII of 1100 and III of 1101 except the provision regarding the jurisdiction of two Munsiffs when they are assigned the same local jurisdiction.

Act III of 1070 enacted on the 1st Mithunam 1070 (14th June 1895) repeals the Police Superannuation Act III of 1060.

Act I of 1071 enacted on the 25th Thulām 1071 (9th November 1895) provides for the management of prisons—based on India Act IX of 1894.

Act II of 1071 enacted on the 12th Mīnam 1071 (23rd March 1896) extends greater protection to Judges, Magistrates, and others acting judicially—based on India Act XVIII of 1850.

Act III of 1071 enacted on the 12th Mīnam 1071 (23rd March 1896) provides for the punishment for keeping gambling houses—based on India Act III of 1867—amended by Act IV of 1085.

Act IV of 1071 enacted on the 17th Eḍavam 1071 (29th May 1896) amends Forest Act II of 1068 by providing for the prevention of fires in areas set aside for reservation.

Act V of 1071 enacted on the 21st Mithunam 1071 (3rd July 1896) defines clearly the relative rights of *jenmies* and *kudiyāns* for the purpose of carrying out the intention of the Royal Proclamation dated 25th Karkaṭakam 1042—amended by Acts XII of 1108 and VII of 1110.

Act II of 1072 enacted on the 1st Mithunam 1072 (13th June 1897) defines certain words that occur in Acts and lays down some general provisions applicable to all future Acts and some applicable to all Acts—based on Madras Act I of 1891—amended by Act XIII of 1112.

Act III of 1072 enacted on the 7th Mithunam 1072 (19th June 1897) provides for the construction, repair and maintenance of irrigation works and for the conservation and distribution of water for purposes of irrigation—amended by Acts VI of 1090, V of 1097 and II of 1103.

Act II of 1073 enacted on the 4th Kanni 1073 (18th September 1897) provides for the more effective prevention of the spread of epidemic diseases.

Act IV of 1073 enacted on the 3rd Mīnam 1073 (15th March 1898) consolidates the Abkāri Law in Travancore—modelled on the Madras Abkari Act I of 1886—amended by Acts IV of 1074 and I of 1104.

Act VI of 1073 enacted on the 17th Eḍavam 1073 (29th May 1898) invests officers holding departmental enquiries into the conduct of public servants, with certain

powers—modelled on India Act XXXVII of 1850 and Madras Act V of 1893.

Act I of 1074 enacted on the 2nd Kanni 1074 (17th September 1898) provides a general Penal Code for the State based on the Indian Penal Code—exemption of Brahmans and women from capital punishment and prohibition of unauthorised erection or opening of cemeteries attached to places of public worship are two distinctive features of the Code. Amended by Act I of 1089, IV of 1094, IX of 1097 and III of 1107.

Act II of 1074 enacted on the 10th Dhanu 1074 (23rd December 1898) amends the Code of Criminal Procedure (Act V of 1067) by modifications required by the new Penal Code and certain provisions to facilitate the arrest and conviction of absconders from British India.

Act III of 1074 enacted on the 11th Minam 1074, (23rd March 1899) amends the Code of Criminal Procedure (Act V of 1067).

*Act IV of 1074 enacted on the 11th Minam 1074; (23rd March 1899) amends the Abkari Act IV of 1073 by providing for a legal presumption of the guilt of a person unable to account for his possession of intoxicating drugs—based on Madras Act I of 1886.

*Act V of 1074 enacted on the 7th Eḍavam 1074 (19th May 1899) provides for the acquisition of land for railways.

Act VI of 1074 enacted on the 18th Eḍavam 1074 (30th May 1899) defines the law relating to Wills—amended by Acts II of 1100 (Nāyar Act) and V of 1108 and amplified by Probate and Administration Act II of 1105.

Act II of 1075 enacted on the 13th Minam 1075 (25th March 1900) codifies and defines the law relating to negotiable instruments—based on India Act XXVI of 1881.

Act III of 1075 enacted on the 29th Eḍavam 1075 (11th June 1900) consolidates the law relating to Vakils—based on India Act XVIII of 1879 as amended by Act XI

of 1896 amended by Stamp Act IV of 1080, Act I of 1085 and Bar Council Act VII of 1112.

Act IV of 1076 enacted on the 30th Mithunam 1076 (13th July 1901) makes better provision for the efficient working of the British Postal Department in the State;—amended by Acts V of 1094 and I of 1098.

Act II of 1077 enacted on the 15th Minam 1077 (28th March 1902) makes provision for the care of the person and property of minors—based on India Act VIII of 1890.—subsequently made subject to the Court of Wards Act V of 1110.

Act III of 1077 enacted on the 30th Edavam 1077 (12th June 1902) provides for the segregation and medical treatment of pauper lepers and the control of lepers following certain callings—based on India Act III of 1898—amended by Acts III of 1089 and IV of 1097.

Act II of 1079 enacted on the 28th Vrischikam 1079 (13th December 1903) provides for the regulation of printing presses and periodicals containing news, and for the registration and preservation of copies of books printed in the State—based on India Act XXV of 1867—amended by Act I of 1093—amplified so far as those subjects are concerned by the Copyrights Act VIII of 1092 and the Newspapers Act V of 1101.

Act III of 1079 enacted on the 28th Vrischikam 1079 (13th December 1903) provides for the better administration of certain Hindu Religious Endowments—amended by Acts VI of 1088, III of 1092, IV of 1100 and III of 1110.

Act IV of 1079 enacted on the 20th Kumbham 1079 (3rd March 1904) provides for the prevention of cruelty to animals—based on India Act XI of 1890—amended by Acts II of 1089 and X of 1096.

Act V of 1079 enacted on the 20th Kumbham 1079 (3rd March 1904) regulates the possession and use of explosives—based on India Act IV of 1884,

Act VI of 1079 enacted on the 31st Minam 1079 (12th April 1904) gives the force of law to the Standing Orders that may be passed under the Act.

Act III of 1080 enacted on the 13th Karkatakam 1080 (28th July 1905) provides for the prevention of loss to Government by the default or misconduct of Public Accountants—based on India Act XII of 1850 and Bombay Act V of 1879.

Act IV of 1080 enacted on the 22nd Karkatakam 1080 (6th August 1905) consolidates the law relating to stamps—based on India Act II of 1899—repeals Schedule 2 of the Vakils Act III of 1075—amended by Acts IV of 1087, and Bar Council Act VII of 1112.

*Act I of 1082 enacted on the 6th Chingam 1082 (22nd August 1906) provides for the extradition of criminals from Travancore—amended by Acts II of 1094 and II of 1107.

Act II of 1082 enacted on the 15th Kanni 1082 (1st October 1906) provides for the vesting and administration of property held in trust for charitable purposes—based on India Act VI of 1890.

Act IV of 1082 enacted on the 22nd Karkatakam 1082 (6th August 1907) modifies and supplements the provisions of the Code of Criminal Procedure (Act V of 1067).

Act II of 1084 enacted on the 21st Kumbham 1084 (4th March 1909) consolidates the law relating to the Civil Courts of Travancore—amended by Act VI of 1092.

Act III of 1084 enacted on the 5th Minam 1084 (18th March 1909) declares the right of Government and of private individuals with respect to hidden treasures and makes provision for prescribing the rules to be observed on discovery of such treasures—based on India Act VI of 1878.

Act V of 1084 enacted on the 12th Karkatakam 1084 (27th July 1909) consolidates and amends the law relating to arms, ammunition and military stores—based on India Act XI of 1878.

Act I of 1085 enacted on the 15th Kanni 1085 (30th September 1909) amends the Vakils Act III of 1075 by exempting Sircar Vakils from the purview of Sections 6, 13 and 14.

Act IV of 1085 enacted on the 10th Dhanu 1085 (24th December 1909) amends the Public Gambling Act III of 1071 by the addition of a set of provisions which create certain helpful presumptions in favour of the prosecution falling under the Act—based on India Act III of 1867.

Act VI of 1085 enacted on the 28th Minam 1085 (10th April 1910) provides for the adoption of a uniform system of weights and measures throughout the State—based on India Acts XXXI of 1871 and II of 1889—amended by Act IV of 1092.

Act VII of 1085 enacted on the 28th Minam 1085 (10th April 1910) amends the Code of Criminal Procedure (Act V of 1067) to enable Government to invest any class of Police Officers with the power to conduct prosecutions and meet similar administrative convenience in the Excise Department.

Act IX of 1085 enacted on the 28th Minam 1085 (10th April 1910) amends the Forest Act II of 1068 as amended by Act IV of 1071 by removing the existing defects in its administrative and legal aspects.

*Act III of 1086 enacted on the 1st Dhanu 1086 (16th December 1910) consolidates the law relating to the currency of British coinage in the State—amended by Act I of 1091.

Act IV of 1086 enacted on the 22nd Makaram 1086 (4th February 1911) consolidates and amends the law relating to trespass by cattle—based on India Act I of 1871—amended by Acts VII of 1090 and II of 1093.

Act I of 1087 enacted on the 12th Kanni 1087 (28th September 1911) regulates the cultivation, manufacture possession, sale, transport, import and export of tobacco.

Act II of 1087 enacted on the 21st Kanni 1087 (7th October 1911) amends the law relating to the registration of documents—based on India Act XVI of 1908—amended by Acts II of 1098, I of 1106 and II of 1111.

Act III of 1087 enacted on the 18th Makaram 1087 (31st January 1912) amends the Revenue Recovery Act I of 1068 by defining the right of suits of aggrieved parties against Government and by fixing the period of limitation for such suits.

Act IV of 1087 enacted on the 18th Makaram 1087 (31st January 1912) amends the Stamps Act IV of 1080.

Act VI of 1087 enacted on the 12th Kumbham 1087 (24th February 1912) modifies and re-enacts the law relating to court fees based on India Act VII of 1870; (subsequently amended by Act XXXVIII of 1920)—amended by the Civil Procedure Code Act VIII of 1100.

Act IX of 1087 enacted on the 30th Eḍavam 1087 (12th June 1912) makes provision for preventing thefts of rubber—based on the Ceylon Rubber Thefts Ordinance.

Act III of 1088 enacted on the 20th Vrischikam 1088 (5th December 1912) consolidates and amends the law relating to salt revenue—based on Madras Act IV of 1889.

Act IV of 1088 enacted on the 11th Dhanu 1088 (25th December 1912) provides for the recovery of tolls on public roads and bridges—based on India Act VIII of 1851—amended by Act III of 1098.

*Act V of 1088 enacted on the 4th Meḍam 1088 (16th April 1913) consolidates the law relating to the levy of sea customs duties and management of sea-ports—based on Act VIII of 1878—amended by Acts IV of 1093, I of 1109 and V of 1111.

Act VI of 1088 enacted on the 24th Mithunam 1088. (7th July 1913) amends the Hindu Religious

Endowments Act III of 1079 by clarifying the provisions of Section 4 of the Act.

Act VII of 1088 enacted on the 26th Mithunam 1088 (9th July 1913) amends the Code of Criminal Procedure Act V of 1067.

Act I of 1089 enacted on the 7th Thulām 1089 (23rd October 1913) amends the Penal Code Act I of 1074 by bringing certain Sections of the Code into conformity with the amendments brought about in the Indian Penal Code by India Acts XXVII of 1870 and IV of 1898.

Act II of 1089 enacted on the 7th Thulām 1089 (23rd October 1913) amends the Prevention of Cruelty to Animals Act IV of 1079 by the substitution of a fresh Section for the existing Section 8.

Act III of 1089 enacted on the 7th Thulām 1089 (23rd October 1913) makes some verbal alterations in the Lepers Act III of 1077.

Act IV of 1089 enacted on the 7th Thulām 1089 (23rd October 1913) amends the Forest Act II of 1068 by an addition to Section 21.

Act V of 1089 enacted on the 15th Thulām 1089 (31st October 1913) regulates labour in Factories—based on India Act XII of 1911.

Act VI of 1089 enacted on the 13th Dhanu 1089 (27th December 1913) provides for the regulation of hackney carriages—based on Madras Act III of 1879—amended by Act I of 1103.

*Act VII of 1089 enacted on the 19th Kumbham 1089 (2nd March 1914) gives Standing Orders and Rules of the Body Guard, that may be passed under the Act, the force of law.

Act IX of 1089 enacted on the 22nd Minam 1089 (4th April 1914) consolidates and amends the law relating to

Anchal Offices in the State—based on Indian Post Office Act XIV of 1866—amended by Act IX of 1096.

Act XI of 1089 enacted on the 26th Mithunam 1089 (10th July 1914) consolidates the law for the acquisition of land for public purposes—based on India Act I of 1894—amended by Acts V of 1096 and I of 1099.

Act XII of 1089 enacted on the 26th Karkāṭakam 1089 (10th August 1914) makes provision for the preservation and protection of game and fish—based on India Act VIII of 1912—amended by Acts VI of 1091 and XI of 1097.

Act I of 1090 enacted on the 26th Chingam 1090 (11th September 1914) provides for the establishment of Village Panchāyat Courts in the State—based on Madras Act I of 1889 as amended by Act IV of 1904—amended by Act II of 1106.

Act II of 1090 enacted on the 3rd Kanni 1090 (19th September 1914) amends the Code of Criminal Procedure Act V of 1067 by the addition of a sub-section to Section 340.

Act IV of 1090 enacted on the 4th Dhanu 1090 (19th December 1914) consolidates the law relating to the manufacture, transport, export, import, cultivation and sale of opium in the State—based on India Act I of 1878.

Act VI of 1090 enacted on the 18th Karkāṭakam 1090 (3rd August 1915) amends the Irrigation Act III of 1072 by empowering Division Peishkars or other duly authorised officers to sanction any urgent work without the previous sanction of the Government.

Act VII of 1090 enacted on the 18th Karkāṭakam 1090 (3rd August 1915) amends the Cattle Trespass Act IV of 1086 by providing for the disposal of the unclaimed surplus proceeds of the sale of cattle.

Act IX of 1090 enacted on the 22nd Karkāṭakam 1090 (7th August 1915) facilitates the collection of debts on succession and affords protection to parties paying debts to the representatives of deceased persons—based on India Act VIII of 1889—amended by Act V of 1092.

Act X of 1090 enacted on the 22nd Karkāṭakam 1090 (7th August 1915) makes provision for the protection of inventions and designs—based on India Act II of 1911.

*Act I of 1091 enacted on the 27th Chingam 1091 (12th September 1915) amends the British Coinage Act III of 1086 by the introduction of certain verbal alterations and by declaring sovereigns and half-sovereigns legal tender at the rate of fifteen rupees for one sovereign.

*Act II of 1091 enacted on the 21st Makaram 1091 (3rd February 1916) consolidates the law relating to the levy of land customs duties—amended by Acts III of 1093 and I of 1107.

Act III of 1091 enacted on the 2nd Mīnam 1091 (15th March 1916) makes better provision for the protection and efficient working of the British Telegraph in Travancore.

Act IV of 1091 enacted on the 9th Karkāṭakam 1091 (24th July 1916) consolidates and amends the law checking unauthorised occupation of Government lands—amended by Act V of 1105.

Act V of 1091 enacted on the 9th Karkāṭakam 1091 (24th July 1916) provides for the prevention of glanders and farcy among horses—based on India Act XIII of 1890.

Act VI of 1091 enacted on the 9th Karkāṭakam 1091 (24th July 1916) amends the Game and Fish Protection Act XII of 1089 by authorising other officers empowered in that behalf to call for the production of licenses and accounts for inspection.

Act I of 1092 enacted on the 18th Kanni 1092 (3rd October 1916) consolidates the law relating to Trading Companies and other Associations—based on India Act VII of 1913—amended by Act II of 1110.

Act II of 1092 enacted on the 7th Dhanu 1092 (21st December 1916) consolidates the law applicable to intestate succession among Indian Christians in the State.

Act III of 1092 enacted on the 15th Minam 1092 (28th March 1917) amends the Hindu Religious Endowments Act III of 1079 by empowering Government to assume the management of mismanaged Dēvaswams or to exercise superintendence over them and also to direct the collection of rents and other dues of Endowments as arrears of public revenue.

Act IV of 1092 enacted on the 15th Minam 1092 (28th March 1917) amends the Weights and Measures Act VI of 1085 by certain verbal alterations.

Act V of 1092 enacted on the 15th Minam 1092 (28th March 1917) amends the Succession Certificate Act IX of 1090 by providing Government with power to reduce or remit the fees leviable under the Act.

Act VI of 1092 enacted on the 20th Karkaṭakam 1092 (4th August 1917) amends the Civil Courts Act II of 1084 by providing Government with power for the enhancement of the pecuniary jurisdiction of Munsiffs up to five thousand rupees.

Act VII of 1092 enacted on the 20th Karkaṭakam 1092 (4th August 1917) defines and amends the law relating to the holding of markets in the State—amended by Act VI of 1109.

Act VIII of 1092 enacted on the 20th Karkaṭakam 1092 (4th August 1917) defines and amends the law relating to copyright of literary and other works published in the

State--based on English Copyright Act of 1911 and India Act III of 1914.

Act I of 1093 enacted on the 15th Thulām 1093 (31st October 1917) amends the Press Act II of 1079 by providing for the delivery of copies of newspapers to the officer empowered to receive them and fixing the punishment for not doing so.

Act II of 1093 enacted on the 23rd Mēḍam 1093 (5th May 1918) amends the Cattle Trespass Act IV of 1086 by legalising the establishment of cattle pounds and by providing for the disposal of the surplus amount realised by sale of cattle impounded.

*Act III of 1093 enacted on the 27th Karkaṭakam 1093 (11th August 1918) amends the Land Customs Act II of 1091 by certain verbal alterations.

*Act IV of 1093 enacted on the 27th Karkaṭakam 1093 (11th August 1918) amends the Sea Customs Act V of 1088 by declaring the levy of certain customs duties as short-levied within Section 40 of the Act.

*Act I of 1094 enacted on the 28th Chingam 1094 (13th September 1918) amends the law relating to Ports and Port charges—based on India Act XV of 1908.

Act II of 1094 enacted on the 3rd Kanni 1094 (19th September 1918) amends the Extradition Act I of 1082.

Act III of 1094 enacted on the 23rd Vrischikam 1094 (8th December 1918) defines and amends the law relating to *chiffies*—amended by Acts VII of 1097, I of 1100 and VI of 1108.

Act IV of 1094 enacted on the 23rd Vrischikam 1094 (8th December 1918) amends the Penal Code Act I of 1074 by the introduction of sections relating to whipping, Currency Notes and Bank Notes, promotion of enmity between classes and certain illustrations to some sections

further amends the Code of Criminal Procedure Act V of 1067 to suit the new changes in the Penal Code.

*Act V of 1094 enacted on the 26th Makaram 1094 (8th February 1919) amends the British Post Act IV of 1076 by bringing certain postal employees within the definition of public accountants under the Public Accountants Act III of 1080.

Act VI of 1094 enacted on the 26th Kumbham 1094 (9th March 1919) consolidates the law relating to motor vehicles in the State—based on India Act VIII of 1914.

Act VIII of 1094 enacted on the 29th Maḍam 1094 (12th May 1919) amends the Revenue Recovery Act I of 1068 by removing its defects regarding the realisation of arrears of land revenue.

Act IX of 1094 enacted on the 8th Eḍavam 1094 (22nd May 1919) consolidates the law relating to loans of money to ryots for agricultural improvements—based on India Act XII of 1884.

Act X of 1094 enacted on the 10th Eḍavam 1094 (24th May 1919) consolidates the law relating to survey of lands and settlement of boundary disputes—based on Madras Act IV of 1897 as amended by Acts IV of 1900, IV of 1911 and VIII of 1914—amended by Act IX of 1112.

Act XI of 1094 enacted on the 24th Karkaṭakam 1094 (9th August 1919) makes provision for the prevention of diseases among animals in the State—based on Madras Act II of 1866.

Act XII of 1094 enacted on the 24th Karkaṭakam 1094 (9th August 1919) provides for the prevention, arrest and eradication of plant pests and plant diseases in the State.

Act II of 1095 enacted on the 28th Chingam 1095 (13th September 1919) provides for the registry of ships built in

the State—based on India Act X of 1841 as amended by Act XI of 1850.

Act III of 1095 enacted on the 1st Mithunam 1095 (14th June 1920) amends the Code of Criminal Procedure Act V of 1067 by introducing the required changes necessitated by the Weights and Measures Act VI of 1085.

Act IV of 1095 enacted on the 5th Mithunam 1095 (18th June 1920) consolidates and amends the law relating to the Police Force in the State—amended by Act IX of 1108.

Act V of 1095 enacted on the 23rd Mithunam 1095 (6th July 1920) makes provision for the organisation and administration of the Municipalities in the State—amended by Act X of 1108.

Act VI of 1095 enacted on the 2nd Karkāṭakam 1095 (17th July 1920) declares that the gold coins referred to in the British Coinage Act III of 1086 as amended by Act I of 1091 shall cease to be legal tender in the State.

Act II of 1096 enacted on the 7th Makaram 1096 (20th January 1921) provides for the prevention of the use of tobacco by juveniles—based on the Mysore Act XI of 1911.

Act IV of 1096 enacted on the 17th Minam 1096 (30th March 1921) amends the Estates Rent Recovery Act IV of 1068 by providing that the Estates shall be liable to Government for charges on account of recovery.

Act V of 1096 enacted on the 29th Mithunam 1096 (12th July 1921) amends the Land Acquisition Act XI of 1089 by investing Government with wider powers in the matter of acquisition of lands.

Act VI of 1096 enacted on the 2nd Karkāṭakam 1096 17th July 1921 provides for the establishment and management of public canals and ferries in the State—based on Madras Act II of 1890.

Act VII of 1096 enacted on the 2nd Karkāṭakam 1096 (17th July 1921) makes provision for the registration of births and deaths in rural tracts—based on Madras Act III of 1899.

Act VIII of 1096 enacted on the 23rd Karkāṭakam 1096 (7th August 1921) provides for the imposition of a tax on incomes derived from certain sources—based on India Act XI of 1922—amended by Acts V of 1100 and X of 1112.

Act IX of 1096 enacted on the 23rd Karkāṭakam 1096 (7th August 1921) amends the Anchal Act IX of 1089 by the substitution of a new Schedule.

Act X of 1096 enacted on the 23rd Karkāṭakam 1096 (7th August 1921) amends the Prevention of Cruelty to Animals Act IV of 1079 by empowering the agents of the Society (S. P. C. A.) to take cognizance of the offences under the Act.

Act I of 1097 enacted on the 29th Chingam 1097 (14th September 1921) makes provision for facilitating and regulating the supply and use of electricity—based on India Act IX of 1910.

Act III of 1097 enacted on the 26th Vriśchikam 1097 (11th December 1921) provides for the assignment of Government lands.

Act IV of 1097 enacted on the 26th Vriśchikam 1097 (11th December 1921) amends the Lepers Act III of 1077 by widening its scope and by providing for its more satisfactory working.

Act V of 1097 enacted on the 2nd Dhanu 1097 (16th December 1921) amends the Irrigation Act III of 1072 with a view to associate the ryots in matters connected with irrigation.

Act VI of 1097 enacted on the 2nd Dhanu 1097 (16th December 1921) amends the Code of Criminal Procedure Act V of 1067 and introduces certain provisions.

Act VII of 1097 enacted on the 2nd Dhanu 1097 (16th December 1921) amends the Chitties Act by providing for penalty on default to keep the Chitti books as required.

Act VIII of 1097 enacted on the 12th Dhanu 1097 (26th December 1921) amends the Forest Act II of 1068 with a view to remove the existing defects in it.

Act IX of 1097 enacted on the 12th Dhanu 1097 (26th December 1921) provides for the punishment of malpractices in connection with elections—based on India Act XXXIX of 1920.

Act X of 1097 enacted on the 12th Dhanu 1097 (26th December 1921) amends the Revenue Recovery Act I of 1068 with a view to the speedy realisation of the revenue.

Act XI of 1097 enacted on the 16th Dhanu 1097 (30th December 1921) makes better provision for matters relating to fisheries in the State; partly repeals Game and Fish Protection Act XII of 1089.

Act XII of 1097 enacted on the 27th Karkatakam 1097 (11th August 1922) amends the Code of Criminal Procedure Act V of 1067 by investing Government with powers to appoint additional District Magistrates.

*Act I of 1098 enacted on the 8th Makaram 1098 (20th February 1923) amends the British Post Act IV of 1076 as amended by Act V of 1094.

Act II of 1098 enacted on the 1st Mithunam 1098 (15th June 1923) consolidates the law relating to destruction of records—based on India Act V of 1917.

Act III of 1098 enacted on the 1st Mithunam 1098 (15th June 1923) amends the Tolls Recovery Act IV of 1088 by providing penalty for evading payment of tolls.

Act I of 1099 enacted on the 27th Vrischikam 1099 (12th December 1923) amends the Land Acquisition Act XI

of 1089 by enabling Government to acquire land at the cost of local authority.

Act II of 1099 enacted on the 27th Mithūnam 1099 (10th July 1924) amends the Revenue Recovery Act I of 1068 by removing the bar on the devolution of the Dewan's powers under the Act.

Act III of 1099 enacted on the 27th Mithūnam 1099 (10th July 1924) regulates the law relating to Government securities—based on India Act X of 1920.

Act IV of 1099 enacted on the 27th Mithūnam 1099 (10th July 1924) consolidates and amends the law relating to the High Court of the State.

Act V of 1099 enacted on the 27th Mithūnam 1099 (10th July 1924) amends the Revenue Summons Act V of 1063 with a view to give the Land Revenue and Income Tax Commissioner certain powers.

Act VI of 1099 enacted on the 27th Mithūnam 1099 (10th July 1924) amends the law relating to Reformatories and makes further provision for dealing with juvenile offenders—based on India Act VIII of 1897 and Madras Act IV of 1920.

Act VII of 1099 enacted on the 27th Mithūnam 1099 (10th July 1924) amends the law respecting the age of majority.

Act I of 1100 enacted on the 18th Thulām 1100 (3rd November 1924) amends the Chitties Act III of 1094 by empowering officers authorised in that behalf to compound offences under the Act.

Act II of 1100 enacted on the 1st Maḍam 1100 (13th April 1925) codifies and consolidates the law and usage among the Nāyars in respect of their marriage, inheritance and succession, partition and management of family properties.

Act III of 1100 enacted on the 1st Mēdam 1100 (13th April 1925) codifies the law relating to marriage, succession, family management and partition among the Īlavas—amplified by Act II of 1101.

*Act IV of 1100 enacted on the 7th Karkāṭakam 1100 (22nd July 1925) further provides for the efficient administration of Hindu Religious Endowments in the State—amplifies the Hindu Religious Endowments Act III of 1079.

Act V of 1100 enacted on the 28th Karkāṭakam 1100 (12th August 1925) amends the Income Tax Act VIII of 1096 by removing the defects in the provisions regarding assessment and by facilitating reference to the High Court.

Act VI of 1100 enacted on the 28th Karkāṭakam 1100 (12th August 1925) consolidates the law relating to the limitation of suits and other purposes—based on India Act IX of 1908—amended by Acts IX of 1100 and I of 1101.

Act VII of 1100 enacted on the 29th Karkāṭakam 1100 (13th August 1925) provides for the fostering and developing of local self-government in the rural areas of the State—amended by Act I of 1101.

Act VIII of 1100 enacted on the 29th Karkāṭakam 1100 (13th August 1925) consolidates and amends the law relating to the procedure in the Courts of Civil Judicature—based on India Act V of 1908—amended by Acts X of 1100, III of 1101 and III of 1112.

Act IX of 1100 enacted on the 32nd Karkāṭakam 1100 (16th August 1925) amends the Limitation Act VI of 1100 by postponing the date of its coming into force.

Act X of 1100 enacted on the 32nd Karkāṭakam 1100 (16th August 1925) amends the Code of Civil Procedure Act VIII of 1100 by postponing the date of its coming into force.

Act I of 1101 enacted on the 6th Dhanu 1101 (20th December 1925) amends the Limitation Act VI of 1100 by certain verbal alterations,

Act II of 1101 enacted on the 28th Makaram 1101 (10th February 1926) extends the period within which applications may be made under Section 33 (1) of the Īlava Act III of 1100.

*Act III of 1101 enacted on the 9th Kumbham 1101 (20th February 1926) amends the Code of Civil Procedure Act VIII of 1100 by provisions in relation to suits by or against the Srīpādam Palace, the execution by the Courts in the State of foreign decrees, suits in the Courts of the State by or against the Imperial Government and the execution of decrees in such Courts, which are matters outside the purview of the Legislature.

*Act IV of 1101 enacted on the 9th Eḍavam 1101 (22nd May 1926) explains certain expressions occurring in the Acts, Proclamations, etc.

*Act V of 1101 enacted on the 9th Eḍavam 1101 (22nd May 1926) brings under better control the newspapers in the State—amended by Act IV of 1110.

Act VI of 1101 enacted on the 6th Mithunam 1101 (20th June 1926) codifies the customs and usages among the Nānjanād Vellālas relating to marriage, succession and partition.

Act I of 1102 enacted on the 10th Eḍavam 1102 (24th May 1927) makes provision for the regulation of exhibitions by means of cinematographs—based on India Act XXIII of 1919.

Act I of 1103 enacted on the 26th Mēḍam 1103 (8th May 1928) amends the Hackney Carriage Act VI of 1089 by providing for the recovery of the cost of supplying the plates from the parties concerned.

Act II of 1103 enacted on the 26th Mēḍam 1103 (8th May 1928) amends the Irrigation Act III of 1072 by providing for effective measures being taken against defaulting proprietors.

Act III of 1103 enacted on the 26th Mēḍam 1103 (8th May 1928) provides for the regulation and inspection of mines and the prospecting for metals and minerals—based on India Act IV of 1923.

Act I of 1104 enacted on the 1st Kumbham 1104 (12th February 1929) amends the Abkari Act IV of 1073 with a view to effect a more effective control of the use of intoxicating drugs.

Act II of 1105 enacted on the 25th Kumbham 1105 (8th March 1930) provides for the grant of probate of wills and letters of administration to the estates of deceased persons—based on India Act XXXIX of 1925; amplifies the Wills Act VI of 1074.

Act III of 1105 enacted on the 12th Eḍavam 1105 (25th May 1930) provides for certain matters in connection with taking of census.

Act IV of 1105 enacted on the 19th Eḍavam 1105 (1st June 1930) amends the Revenue Summons Act V of 1063 by providing against certain difficulties experienced in the working of the Act.

Act V of 1105 enacted on the 19th Eḍavam 1105 (1st June 1930) amends the Land Conservancy Act IV of 1091 by investing the Land Revenue and Income Tax Commissioner with appellate and revisional powers in respect of decisions of officers below him.

Act I of 1106 enacted on the 27th Chingam 1106 (12th September 1930) amends the Registration Act II of 1087 by exempting leases by or to Government from registration if the yearly rent does not exceed fifty rupees and the term does not exceed twelve years.

Act II of 1106 enacted on the 19th Makaram 1106 (1st February 1931) amends the Village Panchāyat Courts Act I of 1090 by providing for the continuance of the judges

even after expiry of their office till their successors are appointed.

Act III of 1106 enacted on the 8th Kumbham 1106 (20th February 1931) defines and amends the law of succession and family management of the Malayāḷa Brahmans.

Act IV of 1106 enacted on the 13th Eḍavam 1106 (27th May 1931) makes provision for the prevention of adulteration of food stuffs—based on Madras Act III of 1918 as amended by Act II of 1928.

*Act I of 1107 enacted on the 7th Eḍavam 1107 (20th May 1932) amends the Land Customs Act II of 1091 by the substitution of a new clause in the place of clause (1) of Section 9 of the Act.

*Act II of 1107 enacted on the 10th Karkaṭakam 1107 (25th July 1932) amends the Extradition Act I of 1082 by investing Government with the power to frame rules and by authorising detention of persons arrested without warrant.

Act III of 1107 enacted on the 31st Chingam 1108 (15th September 1932) amends the Penal Code Act I of 1074 and the Code of Criminal Procedure Act V of 1067 by making provisions for the prevention and suppression of traffic in women.

Act IV of 1107 enacted on the 31st Chingam 1108 (15th September 1932) makes provision for the giving of State aid to industries.

Act I of 1108 enacted on the 21st Kanni 1108 (16th October 1932) provides for the disposal of wrecks and compensation for the salvage of wrecks—based on the India Merchant Shipping Act XXI of 1923 (Part VII) and the British Merchant Shipping Act 1894 (Part IX).

*Act II of 1108 enacted on the 12th Thulām 1108 (28th October 1932) provides for the establishment of a bi-cameral legislature in the State with enlarged functions and powers.

Act III of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) provides for the regulation of Provident Insurance Societies—based on India Act V of 1912.

Act IV of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) regulates the development of towns to secure to their present and future inhabitants sanitary conditions, amenity and convenience—based on Madras Act VII of 1920 as amended by Act II of 1930.

Act V of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) amends the Wills Act VI of 1074 by repealing Section 8 of the Act dealing with the testamentary law of Muslims who follow *Marumakkathāyam* law.

Act VI of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) amends the Chitties Act III of 1904 by enabling postponement of the payment of instalments in *chitties* and by penalising the so called *Kuri Chitties*.

Act VII of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) defines and amends the law relating to marriage, succession, partition, family management and maintenance of the Malayāla Kshathriyas (excluding the Royal Family) of the State.

Act VIII of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) consolidates and amends the law relating to insolvency—based on British Indian Provincial Insolvency Act V of 1920 as amended by Acts IX and XXXIX of 1926, Act XI of 1927 and Act X of 1930.

Act IX of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) amends Police Act IV of 1095 by making provisions to ensure orderliness in public passenger vehicles.

Act X of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) amends the Municipal Act V of 1095 by providing for the inauguration and regulation of water supply schemes and works.

Act XI of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) amends the law relating to inheritance and succession among the Muslims of the State.

Act XII of 1108 enacted on the 17th Dhanu 1108 (31st December 1932) amends the Jenmi and Kuḍiyān Act V of 1071 by providing for the commutation of the annual dues and the realisation thereof by Government as if they were arrears of land revenue.

*Act I of 1109 enacted on the 16th Thulām 1109 (1st November 1933) amends the Sea Customs Act V of 1088 by the substitution of clause (a) to Section 181 of the Act in the place of the existing clause.

*Act II of 1109 enacted on the 23rd Kumbham 1109 (6th March 1934) restricts the cultivation of tea in the State to co-operate with tea restriction scheme adopted by the Government of India.

Act III of 1109 enacted on the 6th Mithūnam 1109 (20th June 1934) provides for the settlement and better administration of certain Eḍavakas—amends the Estates Recovery Act IV of 1068 by the inclusion of some more Estates within the ambit of the Act.

Act IV of 1109 enacted on the 6th Mithūnam 1109 (20th June 1934) provides for the imposition and collection of an excise duty on matches—based on India Act XVI of 1934.

Act V of 1109 enacted on the 6th Mithūnam 1109 (20th June 1934) provides for the regulation of the importation of live-stock affected or suspected or liable to be affected by contagious diseases—based on India Act IX of 1898.

Act VI of 1109 enacted on the 7th Mithūnam 1109 (21st June 1934) amends the Market Act VII of 1092 by defining the word “market” and by ruling that a declaration by Government that a place is a market shall be conclusive of that fact.

Act I of 1110 enacted on the 17th Kumbham 1110 (1st March 1935) repeals the Breach of Contract Act II of 1080 following India Act III of 1925.

Act II of 1110 enacted on the 17th Kumbham 1110 (1st March 1935) amends the Companies Act I of 1092 by providing for inspection and audit by officers authorised by Government or the Registrar of Joint Stock Companies.

Act III of 1110 enacted on the 28th Mīnam 1110 (10th April 1935) amends the Hindu Religious Endowments Act III of 1079 by providing for the application of the Land Conservancy Act to all unassigned lands belonging to Dēvaswams managed by Government.

*Act IV of 1110 enacted on the 20th Eḍavam 1110 (3rd June 1935) amends the Newspapers Act V of 1101 with a view to bring the newspapers in the State under more effective and better control.

Act V of 1110 enacted on the 31st Mithunam 1110 (15th July 1935) makes certain special provisions for the due preservation of the person and property of incapacitated persons—based on Madras Court of Wards Act 1902 and the Cochin Court of Wards Act XIII of 1097—makes the Guardian and Wards Act II of 1077 subject to this enactment.

Act VI of 1110 enacted on the 31st Mithunam 1110 (15th July 1935) consolidates and amends the law relating to lunacy—based on India Act IV of 1912—repeals the Lunacy Act I of 1080.

Act VII of 1110 enacted on the 31st Mithunam 1110 (15th July 1935) amends the Jenmi and Kuḍiyān Act V of 1071 by making necessary provisions for the actual working of the Act as amended.

Act VIII of 1110 enacted on the 25th Kanni 1111 (11th October 1935) amends the Provident Insurance

Societies Act III of 1108 by reducing the amount to be deposited by the Societies with Government.

Act I of 1111 enacted on the 20th Dhanu 1111 (4th January 1936) amends the Village Panchāyat Act VII of 1100 by providing for the removal of members who absent themselves from the meetings of the Panchāyat.

Act II of 1111 enacted on the 20th Dhanu 1111 (4th January 1936) amends the Registration Act II of 1087 by making provision for the registration of attachments of immovable properties.

Act III of 1111 enacted on the 23rd Edavam 1111 (5th June 1936) alters the order in which certain heirs of a Hindu male dying intestate or who died intestate are entitled to succeed to his estate—follows India Act II of 1929.

Act IV of 1111 enacted on the 28th Edavam 1111 (10th June 1936) provides for the imposition and collection of an excise duty on mechanical lighters—based on India Act XXIII of 1934.

Act V of 1111 enacted on the 25th Mithunam 1111 (8th July 1936) amends the Sea Customs Act V of 1088 by investing Government with powers to make necessary rules in respect of duty paid as drawback.

Act I of 1112 enacted on the 11th Dhanu 1112 (25th December 1936) provides for the preservation of ancient monuments and objects of archæological, historical or artistic interest—based on India Act VII of 1904.

Act II of 1112 enacted on the 11th Dhanu 1112 (25th December 1936) provides for the control of the cultivation of rubber in the State and connected matters.

Act III of 1112 enacted on the 23rd Dhanu 1112 (6th January 1937) makes certain provisions to relieve agricultural indebtedness—amends the Code of Civil Procedure

Act VIII of 1100 to some extent regarding execution of decrees.

Act IV of 1112 enacted on the 12th Makaram 1112 (25th January 1937) provides for the regulation of life assurance companies—based on India Act VI of 1912.

Act V of 1112 enacted on the 5th Minam 1112 (18th March 1937) consolidates and amends the law relating to co-operative societies in the State—based on the Madras Act VI of 1932 and Bombay Act VII of 1925—repeals the Co-operative Societies Act X of 1089.

Act VI of 1112 enacted on the 5th Minam 1112 (18th March 1937) consolidates and amends the law relating to steam boilers—based on India Act V of 1923.

Act VII of 1112 enacted on the 5th Minam 1112 (18th March 1937) provides for the constitution and incorporation of a Bar Council in Travancore—based on India Act XXXVIII of 1926—amends the Vakils Act III of 1075 and the Stamp Act IV of 1080.

Act VIII of 1112 enacted on the 5th Minam 1112 (18th March 1937) provides for the registration of Trade Unions and defines the law relating to Trade Unions in the State—based on India Act XVI of 1926 as amended by Act XV of 1928.

Act IX of 1112 enacted on the 5th Minam 1112 (18th March 1937) amends the Survey and Boundaries Act X of 1094 by penalising the placing of any mark or object which is not a survey mark.

Act X of 1112 enacted on the 5th Minam 1112 (18th March 1937) amends the Income Tax Act VIII of 1096 with a view to enhance the rate of tax on certain incomes and to impose a super-tax on certain others.

Act XI of 1112 enacted on the 5th Minam 1112 (18th March 1937) authorises the taking of measurements and

photographs of convicts and others—based on India Act XXXIII of 1920.

Act XII of 1112 enacted on the 5th Minam 1112 (18th March 1937) amends the Forest Act II of 1068 by verbal alteration in Section 47 A of the Act.

Act XIII of 1112 enacted on the 30th Karkaṭakam 1112 (14th August 1937) amends the General Clauses Act II of 1072 with a view to adjust to the changes in the designation of certain officers of Government.

Act I of 1113 enacted on the 16th Thulām 1113 (1st November 1937) to effect a reorganisation of the system of education in the State in order to develop the technical and technological education and to promote oriental culture and Kēṇṇa arts.

Act IV of 1113 enacted on the 7th Kumbham 1113 (1st February 1938) to constitute the Travancore Credit Bank.

*Act I of 1114 enacted on the 9th Chingam 1114 (25th August 1938) provides for the prohibition of associations dangerous to the public peace and also for supplementing and amending the Criminal Law of the State.

Act II of 1114 enacted on the 6th Kanni 1114 (22nd September 1938) provides a new Section, viz., Section 5 A, for proceedings under the Act being started or continued against the legal representatives of a deceased public accountant.

Act III of 1114 enacted on the 6th Kanni 1114 (22nd September 1938) makes two amendments in the Travancore Penal Code, one in respect of Section 117 intended to penalise sedition against any recognised Indian Prince, and the other inserting a new Section, namely Section 294A, to punish deliberate and malicious acts intended to outrage religious feelings of any class by

insulting their religion or religious beliefs. Consequential amendments are also made in the Criminal Procedure Code.

Act IV of 1114 enacted on the 6th Kanni 1114 (22nd September 1938) provides for the removal of legal obstacles to the marriage of Hindu widows in the State declaring the offspring of such marriages as legitimate issue.

Act V of 1114 enacted on the 6th Kanni 1114 (22nd September 1938) provides for the investigation and settlement of trade disputes by establishing tribunals.

Act VI of 1114 enacted on the 6th Kanni 1114 (22nd September 1938). Under the Abkari Act V of 1073 as amended by Acts IV of 1074 and I of 1104 only Abkari Officers whose monthly salaries are not below Rs. 20 are empowered to conduct searches under Section 28 of the Act. To facilitate the prompt detection of offences Petty-officers of all grades (irrespective of salary) are invested with power to conduct searches by the present amendment.

Act VII of 1114 enacted on the 6th Kanni 1114 (22nd September 1938). The main purpose of this amendment is to carry out the legislative proposals made by the Minor Irrigation Committee in their Report.

Act VIII of 1114 enacted on the 12th Kanni 1114 (28th September 1938) repeals the Travancore Factories Act V of 1089 and consolidates and amends the law regulating labour in factories.

Act IX of 1114 enacted on the 14th Kanni 1114 (30th September 1938) repeals the Travancore Companies Act I of 1092 and consolidates and amends the law relating to Trading Companies and Associations.

*Act X of 1114 enacted on the 23rd Vrischikam 1114 (8th December 1938) supplements and amends the Criminal Law of the State.

Act XI of 1114 enacted on 29th Kumbham 1114 (13th March 1939) prescribes a minimum fee of one chuckram to be levied by way of institution fees.

Act XII of 1114 enacted on 29th Kumbham 1114 (13th March 1939). Section 4 of the Revenue Summons Act dealing with service of summons provides for the affixion of a copy of the summons on the outer door of the house only in cases where the person summoned cannot be found. The section is silent as to the procedure to be followed in a case of refusal to acknowledge service of summons. The present amendment rectifies this omission.

Act XIII of 1114 enacted on the 29th Kumbham 1114 (13th March 1939) provides for the payment by certain classes of employers to their workmen of compensation for injury by accident.

Act XIV of 1114 enacted on 29th Kumbham 1114 (13th March 1939) makes the Land Revenue and Income Tax Commissioner the appellate authority in respect of the decisions and orders of the Division Peishkars under the Act, retaining at the same time the revisional powers of the Dewan.

Act XV of 1114 enacted on the 29th Kumbham 1114 (13th March 1939) empowers the Travancore Credit Bank to realise by process under the Revenue Recovery Act the loans issued from the Travancore State Land Mortgage Bank which have been taken over by the Credit Bank under Section 17 of the Act.

*Act XVI of 1114 enacted on the 19th Mēdam 1114 (2nd May 1939) further amends the Travancore Extradition Act I of 1082 as amended by Acts II of 1094 and II of 1107 by providing Section 2 A for the surrender of persons accused of or undergoing sentence for offence in Travancore and also for the suspension of sentences on surrender.

Act XVII of 1114 enacted on the 27th Mithunam 1114 (11th July 1939) provides for the registration of foreigners entering, being present in, and departing from Travancore.

*Act XVIII of 1114 enacted on 19th Karkaṭakam 1114 (4th August 1939) amends the Hindu Law of Inheritance as administered in Travancore relating to exclusion from inheritance of certain class of heirs.

Act XIX of 1114 enacted on 29th Karkaṭakam 1114 (14th August 1939) consolidates and amends the law relating to the business of insurance.

Act XX of 1114 enacted on the 29th Karkaṭakam 1114 (14th August 1939) makes provisions relating to telephones in Travancore.

Act I of 1115 enacted on 20th Chingam 1115 (5th September 1939) regulating matters relating to official secrets.

Act II of 1115 enacted on 20th Chingam 1115 (5th September 1939) provides for the prohibition of public dramatic performances which are scandalous, defamatory, seditious, or obscene.

Act III of 1115 enacted on 22nd Chingam 1115 (7th September 1939) provides for the import, transport, storage, production, refining and blending of petroleum and other inflammable substances.

Act IV of 1115 enacted on 22nd Chingam 1115 (7th September 1939) provides for the arrest of persons conveying arms &c., under suspicious circumstances.

Act V of 1115 enacted on 24th Chingam 1115 (9th September 1939) amends the law relating to explosive substances.

Act VI of 1115 enacted on 27th Chingam 1115 (12th September 1939) provides for the better control of the Press.

Act VII of 1115 enacted on the 5th Kanni 1115 (21st September 1939) defines and amends the law relating to marriage, succession, family management and partition amongst the Krishnan Vaka *Marumakkathāyīs*.

Act VIII of 1115 enacted on the 25th Kanni 1115 (11th October 1939) amends the Negotiable Instruments Act II of 1075 for certain purposes.

Act IX of 1115 enacted on the 28th Thulām 1115 (14th November 1939) constitutes Village Unions in the State to foster and encourage rural development.

Act X of 1115 enacted on the 6th Vrischikam 1115 (22nd November 1939) defines and amends certain parts of the law relating to contracts.

Act XI of 1115 enacted on the 8th Vrischikam 1115 (24th November 1939) enacts a law relating to arbitration by agreement without the intervention of a court of justice.

Act XII of 1115 enacted on the 8th Vrischikam 1115 (24th November 1939) amends the law relating to partnership.

Act XIII of 1115 enacted on the 18th Vrischikam 1115 (4th December 1939) defines and amends the law relating to certain kinds of specific relief obtainable in civil suits.

Act XIV of 1115 enacted on the 18th Vrischikam 1115 (4th December 1939) defines the law relating to sale of goods.

Act XV of 1115 enacted on the 19th Vrischikam 1115 (5th December 1939) amends Section 116 of the Travancore Insurance Act XIX of 1114.

Act XVI of 1115 enacted on the 13th Dhanu 1115 (28th December 1939) amends Section 3 of the Travancore Hindu Religious Endowments Act of 1079.

Act XVII of 1115 enacted on the 27th Dhanu 1115 (11th January 1940) amends Section 19, Act I of 1114 (Criminal Law Amendment Act.)†

† This list is adopted from the Travancore Directory 1938 with suitable additions and modifications. See also The Regulations and Proclamations Vols. I to VII.

CHAPTER XL.

Miscellaneous.

THE PERIYĀR LEASE.

The Periyār Project is a work of irrigation constructed for the benefit of cultivation in the Madura District of the Madras Presidency. Its object is, in the words of the Secretary of State for India, 'to utilize a portion of the superabundant rainfall on the western slopes of the Ghats for the purpose of irrigation in the District of Madura to the east of the watershed, where the rainfall is comparatively scanty and often very uncertain, where famine has in consequence been severely felt on more than one occasion'. The headworks for the catchment consist of a dam made of concrete and the channels to the point of distribution which are at a distance of 80 to 90 miles from the headworks include a subterranean aqueduct 6,650 ft. in length. The length of the dam at top is 1241 ft. and its maximum height above the river-bed 158 ft. The thickness of the lower part and the top are $115\frac{3}{4}$ ft. and 12 ft. respectively. The full reservoir level is 152 ft. above the bed. The water spread is 312·2 million sq. ft. and the total capacity 15,662 million cubic feet. The catchment area of 305 sq. miles is in the cardamom hills and the dam is opposite the Gudalur Ghat. The area brought under cultivation in British India as a result of the project is over 1,40,000 acres. The net revenue realised by the British Government is Rs. 4,29,238 (1926-27). The rent paid to Travancore is Rs. 42,964-13-6.

The reservoir and the works are in Travancore territory. The waters which are diverted were until the construction of the dam flowing down the Periyār to the sea benefiting cultivation and affording convenience to transport and many other facilities to the people of Travancore

inhabiting the lands through the whole length of the course of the Periyār, the longest and the largest river in the State. It was a portion of this water which the British Government desired to direct to the other side of the Ghats for purposes of irrigation. When the negotiations were opened the Government of Madras possessed full and accurate information of all relevant details. The investigations started by the engineers in 1850 were continued without intermission for more than thirty years before the results thereof took the shape of definite proposals. The ryots of the Kam-pam Valley on the east of the Ghats were anxious to carry out the project for diverting the water eastward. They afford the "most ready aid to the exploring party." In August 1862 Lieut.Col.Ouchterlony, Deputy Chief Engineer, Southern Circle, assured the Government of Madras that the details of the project might be sufficiently mustered by November to admit of its introduction within the programme of the Public Works Budget for the ensuing year. The Secretary of State said on behalf of His Majesty's Government to the Governor-General of India in Council that "the project has not reached its present stage i. e., the stage of negotiation with the Travancore Government without having been studied long and carefully by the officers specially employed in preparing it, and with certain modifications it has received the final approval of your professional advisers, whose comments and conclusions should certainly be acted on in the act of prosecution of the design. There seems to be no doubt of its success if carried out with skill and judgment."

On the other hand, the bed of the present Periyār lake, its actual condition and its possibilities, were little known to the people of Travancore or its Government as the area lay locked up within inaccessible forests at a considerable distance from the inhabited country. They had therefore no clear ideas as regards the sacrifice which they were invited to make. The first letter from the British

Government to the Dewan was sent on 24th September 1862. Madava Rao, the Dewan, wrote to the British Resident on the 25th of November that the project of utilising a portion of the Periyār water in the manner described by the Madras Government appeared to be a promising one. He expressed the hope that there should be no difficulty in arranging fairly the interests of the British and Travancore Governments in regard to the outlay and profits. On the 1st of December Mr. Fisher, the Resident, pressed for a prompt and more definite reply on the ground that the British Government wished to conduct an examination of the locality before the passing away of the favourable season. The Dewan replied on 14 h January 1863 that the engineers might be permitted to take further steps in regard to the contemplated irrigation work on condition that, deducting 5 per cent. on the amount of cost on the moneys expended by the Madras Government, the profits should be equally divided between the two Governments. Meanwhile, Mr. Newill, Ag. British Resident, directed Mr. Barton, Engineer to the Travancore Government, to inspect the locality and give the benefit of his opinion on the project. The engineer did so confining himself to the professional side of the project. How the work would affect Travancore was not considered by him.

Desirous of securing the best terms for themselves the British Government advanced a variety of arguments to fix the payments to be made to Travancore at the lowest figure possible. The negotiations were pushed on. The British Resident sent a rejoinder saying that the waters in question had up to that time been wasted or turned to no good account. The Madras Government said that they were prepared to assign to the Travancore Government one half of the net profits which might arise from the use of the water, such net profits consisting of the sum realised for the water after deducting interest on the capital expended, the expense of

maintenance, and the charges of collection. The rate of interest to be guaranteed on the investment was proposed to be at 8 per cent. This according to the Travancore Government was too high. The main factor in the negotiation was the payment. But no independent investigation appears to have been made as regards the effect of the scheme on the resources and the future revenues of the State. The Madras Government appears to have relied on the opinion expressed by the Travancore Chief Engineer that the abstraction of the water was beneficial and not detrimental to Travancore Government. The Travancore Government, however, had no means of examining Mr. Barton's views as the letter had been sent by him direct to the Resident, a copy being afterwards forwarded to the Dewan. But the negotiation soon limited itself into the amount of consideration payable for the permission to divert the water.

The Travancore Government took the first step in the independent investigation as to the injurious effect of diversion only in October 1881, when they directed Mr. Vernede, the Conservator of Forests, A. W. Jacob, Chief Engineer, and Rama Rao, Dewan Peishkar, to make a joint investigation. Vernede sent his report on the 20th March 1882, making a clear statement of the facts. The Periyār and the Mulla-yār meet at Mulla-yār Thāvaḷam the former being 100 ft. and the latter 74 ft. wide. The two rivers thus form into one large volume of water. None of the small streams or tributaries is more than 12 ft. wide and most of them are sultry in the hot season. It was pointed out that as the Madras Government proposed to erect the dam below the junction of the Periyār and Mulla-yār the river would in future be dependent for its water supply on the small streams lower down. These have no flow of water for four months in the year. Mr. Vernede continued: "large tracts of paddy lands on each side of the river from above Maliatoor to the sea which are now irrigated by the overflowing

of the river's bank must suffer to a considerable extent." The lowlands higher up were well adapted for paddy cultivation, and immense tracts of land might be utilised there for that purpose with great advantage.

During the administration of Seshiah Sastri (1872) the Government had proposed that the compensation should not be of a fluctuating nature involving calculations of varying annual profits which must depend upon a variety of circumstances and even of principles in the decision of which the Government of Travancore could not have any effective voice. The compensation demanded was Rs. 75,000 per annum to be paid unconditionally from the year 1882 for the site of the reservoir and the use of the water stored therein. It was also stipulated that if Travancore wished a supply of water from the reservoir it should be supplied on the same terms as it is supplied below the Ghats on the British side. In the course of this negotiation the Madras Government tried to make out that 'the Travancore country would be sensibly benefited by the reduction of the quantity of water flowing down the Periyar river'. They also observed that the Travancore State was throwing obstacles to the carrying out of the project.

It was estimated that 8,000 acres would have to be submerged permanently. The Madras Government proposed to pay six lakhs of rupees for the 8,000 acres and Rs. 50 per acre for any additional area which might be required. The Travancore Government deputed two of their European Officers to find out by local inspection whether the diversion would injuriously affect this State. The Dewan Peishkar of Kōṭṭayam was also directed to express his views on the proposal. Mr. A. W. Jacob, Chief Engineer, said that the flow at Alwaye would be diminished and that there would hardly be sufficient water in the river to float down timber as heretofore. But he observed that those drawbacks were more than covered by a lump sum subsidy of six lakhs.

The Dewan Peishkar of Kōṭṭayam, Mr. T. Rama Rao, pointed out that if the water was diverted “paddy cultivation miles in extent will probably have to be abandoned to the great detriment of the Sirkar Exchequer and to the complete ruin of whole villages.” He added that in the Pravrthies of Varāppuḷa, Eḷikara, Paravūr, and Vaṭakkēkara, Parur Taluk, the wet cultivation was carried on along the backwater and was affected by the tides from the Cochin and Cranganore bars. The waters of the Periyār coming down in floods wash away the brine from those lands and make them fit for cultivation. He then proceeded :—

“Last year the crop in the above places was very poor because the Periyar did not inundate the lands as usual. Hence any decrease in the water supply of the river during the rainy season must tend as I said above to the probable abandonment of thousands of acres of paddy land which must tell heavily on the revenue and impoverish hundreds of ryots. As regards the water supply of this river during the hot season as it is the supply is very limited and any diminution of it must cause distress in the various villages along its course which, as I said already, greatly depend on it for bathing and drinking purposes. At Alwaye for instance there is very little water in the river now in the hot season and the diversion of the stream must make it a waste of sand.

“To a superficial observer it may seem strange that so much water should be allowed to run waste into the sea and that the river should not be otherwise utilised, but a closer enquiry will satisfy him that what may appear the waste of the waters, is the cause of the fertility and richness of the lands of many a village through or along which it flows. Any measure calculated to diminish its water supply will, therefore, injuriously affect many a part of North Travancore. It may perhaps bring in a good return to the Government but it cannot satisfactorily compensate

for the losses which the people and the country will suffer in consequence."

It was when the correspondence on the subject was going on that Ramiengar became Dewan of Travancore. Seeing that this Government made little enquiry as to the effect of the diversion on Travancore interests he suggested to the Madras Government, through the Resident, that an engineer might be deputed by them to examine, in conjunction with Travancore officers, the extent to which the volume of water in the river would be diminished by the diversion. "The point," said he, "is one of vital importance to Travancore as affecting the well-being for all time to come of a considerable proportion of her population, and is therefore one about which all doubt should if possible be cleared away before it is finally decided to undertake the works contemplated by the Madras Government." (Letter dated 6-11-1882). But Major Pennycuik, the Chief Engineer to the Government of Madras, observed: "Such an inspection, unless it lasted for several years and included observations and records whose cost would be out of all proportion to their object, would really tell us nothing more than we can gather already from known facts, and to insist upon this condition would practically be to shelve the project altogether". The Governor in Council accepted Pennycuik's opinion and resolved that "the proposal for a professional examination as suggested by the Dewan is virtually unnecessary and undesirable." The Resident was accordingly directed to communicate the remarks to the Travancore Government and ask for a speedy reply.*

As a result of this direction which emanated from the Madras Government the main aspect of the question had to be dropped. The further correspondence on the subject was confined to matters of secondary importance such as the time for paying the rent, the rights of quarrying

* Order dated 21st March 1883, No. 238, Political.

lime and stone, the right to cut trees and kindred matters. Hannington then proceeded to the Periyār and from his camp there sent the draft lease for the approval of the Dewan with the hope that he “will not raise any objection to giving formal assent”. Mahārāja Śrī Viśākham Thirunāl died on 4th August. When the new Mahārāja, the royal family and the whole State were in mourning the Resident addressed a letter to the Dewan saying that “as the matter had been fully discussed and arranged prior to the lamented decease of His late Highness, I trust that your proposals might be laid before me without delay”.

In accordance with this peremptory direction the Dewan made the following proposals: *

1. That a lump sum of 7 lakhs of rupees in cash be paid and that the small tracts of British territory comprised in Anjengo and Thankaśśeri and what are called the Company's Pāṭṭam Gardens in the Shertallai Taluk be transferred to Travancore in return for:—

- (i) 8,000 acres of land required for the headworks;
- (ii) for the use of the water proposed to be diverted and
- (iii) for cutting such timber and bamboos as may be bonafide required for the construction of the works outside the limits of the land to be permanently occupied.

2. That a sum of 50 Rs. be paid to Travancore for every acre in excess of the 8,000 acres.

3. That, should the Travancore Government or ryots require water from the reservoir, it be supplied on the same terms as to British ryots below the Ghats.

It was also suggested that the question of the transfer of Anjengo and Thankaśśeri and the *pāṭṭams* to Travancore might be decided in the State's favour, an arrangement long wished for by both sides. The Dewan's proposal was

* Letter dated 6th November 1882.

that the tracts should be ceded to Travancore as part of the compensation for the concessions sought.

The Madras Government had their own arguments in support of their application. "It must not be forgotten," said they, "that the lake itself will form a means of communication and it is probable that the attraction to settlers which it will form will increase the value of the surrounding land to an extent far exceeding the present value of the land submerged." "A considerable amount of the discharge from the drainage area above the proposed dam will" it was argued "flow back into the river over the escape." The irrigated area in the Madura District would, it was supposed, amount to 101,000 acres. The total net revenue was estimated at Rs. 5,02,814 after deducting the interest of percent on the total capital outlay of Rs. 64,39,913. The various stages in the negotiations have been thus described:—"The talk started in 1862 on the basis of an outlay of half and half. Then came the dispute of the rate of interest whether it is to be 5 or 6 per cent, then the sharing of the profits half and half without the necessity of scrutinising each others accounts; then came the question of a lump sum payment; then the cession of Anjengo and Tangasseri, a payment of six lakhs and then finally it came to the payment of Rs. 40,000 a year."

The proposal for the surrender of Anjengo was dropped by the Government of India and that regarding Thankasseri was vetoed by the Secretary of State. The Periyār lease agreement was, however, signed on 29th October 1886 corresponding to 14th Thulām 1062.

The Agreement.

This INDENTURE made the twenty-ninth day of October one thousand eight hundred and eighty-six (corresponding with the fourteenth day of Tulam 1062 of the Malabar era) BETWEEN THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJAH OF TRAVANCORE

(hereinafter called the Lessor) of the one part and the RIGHT HONORABLE THE SECRETARY OF STATE FOR INDIA IN COUNCIL of the other part Witnesseth that in consideration of the rents hereinafter reserved and of the covenants by the said Secretary of State for India in Council hereinafter contained the Lessor doth hereby demise and grant unto the said Secretary of State for India in Council, his successors and assigns (all of whom are intended to be included in and to be referred to by the expression "the Lessee" hereinafter used). *First*—All that tract of land part of the territory of Travancore situated on or near the Periyar river bounded on all sides by a contour line one hundred and fifty-five feet above the deepest point of the bed of the said Periyar river at the site of the dam to be constructed there and shown in the map or plan hereunto annexed and which said tract of land is delineated in the said map or plan hereunto annexed and therein coloured blue and contains eight thousand acres or thereabouts. *Secondly*—All such land in the immediate vicinity of the tract of land above mentioned and not exceeding in the whole in extent one hundred acres as may be required by the lessee for the execution and preservation of the irrigation works to be executed by the lessee within the said tract of land first above mentioned and which said works are commonly called or known as the "Periyar Project." *Thirdly*—Full right power and liberty to construct make and carry out on any part of the said lands hereinbefore demised and to use exclusively when constructed made and carried out by the lessee all such irrigation works and other works ancillary thereto as the lessee shall think fit for all purposes or any purpose connected with the said Periyar Project or with the use, exercise or enjoyment of the lands, rights, liberties and powers hereby demised and granted or any of them. *Fourthly*—All waters flowing into through over or from the said tract of land firstly hereinbefore demised. *Fifthly*—All timber and other trees woods, underwoods and saplings

which now are or shall during the continuance of this demise be growing or standing upon any of the said demised lands with liberty to the lessee to fell, grub up and use free of all charge for the same all such of the said timber and other trees, woods, underwoods and saplings as shall be required in or about the construction or maintenance of or otherwise for all or any of the purposes of the said works or any of them or in connection therewith provided always that the lessee shall not be responsible for the destruction of or for any damage done to any others of the said timber or other trees, woods, underwoods or saplings for the time being growing or standing upon any of the said demised lands by or through the construction or maintenance of the said works or any of them. *Sixthly*—The right of fishing in over and upon such waters, tanks and ponds as now are or shall during the term hereby granted be upon or within any of the said demised lands. *Seventhly*—Free way leave and right and liberty of way and passage in manner hereinafter mentioned through and over the lands of the lessor and liberty for the lessee his officers, agents, servants and workmen to enter upon and to make, lay and repair such one and not more than one main or waggon way from any point on the boundary line between British territory in India and the territory of Travancore to any part of the said demised lands in the usual manner by digging the soil and levelling the ground and making gutters through and over the lands of the lessor between such point and the said demised lands for leading and carrying with horses and other cattle waggons carts and other carriages over and along the said waggon way unto and towards the said demised lands all materials required for all or any of the said works and other materials matters and things whatsoever to and from any of the said demised lands. And liberty for the lessee his officers agents servants and workmen as occasion shall require to lay and fix wood timber earth stones gravel and other materials in and upon the lands of the lessor and to cut dig and make trenches and

water-courses for the purpose of keeping the said waggon way free from water and to do all other things necessary or convenient as well for making and laying the said waggon way as for repairing and upholding the same whenever there shall be occasion and liberty for the lessee his officers agents servants and workmen to go pass and repass along the said waggon way either on foot or with horses and other cattle waggons carts or other carriages unto and from the said demised lands. And all other liberties appurtenances necessary or convenient for making laying altering repairing using or removing the said waggon way or any part thereof the lessee making reasonable compensation unto the lessor and the tenants or occupiers for all damages occasioned by or in the exercise of the said liberties to the lands belonging to him or them except those actually taken and used for the line of the said waggon way. Except nevertheless out of this demise all sovereign rights of the lessor in and to the said demised lands or any of them other than the rights liberties and powers hereinbefore particularly mentioned and expressed to be hereby demised. And except all minerals and precious stones whatsoever in and under the said lands hereby demised or any of them other than earth rubble stone and lime required for the said works or any of them together with liberty for the lessee to erect build and set up alter maintain and use upon or within the lands hereby demised such houses and other buildings and to take free of all charges for the same all such earth rubble stone and lime therefrom as shall be necessary or proper for effectually or conveniently making and maintaining the said several works and generally to do all such things whatsoever in or upon the hereby demised lands as shall be necessary or expedient for the construction and repair of the said irrigation and accommodation works and for any of the purposes of these presents to have and to hold the premises hereinbefore expressed to be hereby demised and granted unto the lessee from the first day of January one

thousand eight hundred and eighty-six for the term of nine hundred and ninety-nine years yielding and paying therefor by the same being deducted from the tribute from time to time payable by the lessor to the Government of India or Madras the yearly rent of the forty thousand rupees of British India commencing from the day on which the waters of the Periyar river now flowing into the said territory of Travancore shall by means of the said works be diverted and shall flow into British territory, the first of such payments to be made at the expiration of twelve calendar months, from such last mentioned date and yielding and paying from the date from which the said yearly rent of forty thousand rupees of British India shall become payable and over and above the same the further yearly rent (hereinafter called acreage rent) after the rate of five rupees of British India currency for every acre and so in proportion for a less quantity of the lands hereby demised and granted which on the completion of the said works shall be found on measurement to be included within the said contour line in excess of the said area of eight thousand acres the first of such payments of acreage rent to be made at the time and place when and where the said yearly rent shall become payable as hereinbefore provided and the lessee doth hereby covenant with the lessor that the lessee will pay to the lessor the several rents hereinbefore reserved at the times hereinbefore appointed by allowing the same to be deducted from the tribute from time to time payable by the lessor as aforesaid, and will at the expiration or sooner determination of the said term peaceably deliver up to the lessor all the said premises hereby demised in such state and condition as shall be consistent with a due regard to the provisions of this lease and in particular will within two years after the expiration or determination of the said term clear from the said lands hereby demised all machinery and plant in or about the same or any part thereof or shall at the option of the lessee

abandon all claim to such machinery and plant or to such part or parts thereof as the lessee shall think fit. Provided always and it is hereby agreed and declared that it shall be lawful for the lessee at any time before the expiration of the said term to surrender and yield up all the demised premises to the lessor in which case and immediately upon such surrender the rents hereby reserved shall cease. Provided always and these presents are on this express condition that if and whenever there shall be a breach of any of the covenant and agreements by the lessee herein contained the lessor may re-enter upon any part of the said premises in the name of the whole and thereupon the said term of nine hundred and ninety-nine years shall absolutely determine without prejudice nevertheless to the recovery of any rent or money then payable or to the liability of the lessee to perform and to the right of the lessor to enforce the performance and observance of every or any covenant or stipulation herein contained and which ought to be performed or observed after the expiration of the said term in case the same had expired by effluxion of time. And the lessor doth hereby covenant with the lessee that the lessee paying the rents hereinbefore reserved in manner aforesaid and performing and observing all the covenants and agreements by the lessee herein contained may quietly hold and enjoy all the lands, rights and premises hereinbefore demised and granted during the said term and also free of rent so much of the said lands as shall then be required for any machinery or plant for two years after the expiration or determination of the said term without any interruption or disturbance by the lessor or any person claiming through or in trust for the lessor and that if the lessee shall be desirous of taking a renewed lease of the said premises for the further term of the nine hundred and ninety-nine years from the expiration of the term hereby granted and of such desire shall prior to the expiration of the said last mentioned term give

to the lessor six calendar months previous notice in writing signed by any Secretary to the Government of Madras and shall pay the rents hereby reserved and perform and observe the several covenants and agreements herein contained and on the part of the lessee to be observed and performed up to the expiration of the said term hereby granted the lessor will upon the request and at the expense of the lessee forthwith execute and deliver to the lessee a renewed lease of the said premises for the further term of nine hundred and ninety-nine years at the same yearly and acreage rents and under and subject to the same covenants provisions, and agreements including this present covenant as are herein contained if and whenever any dispute or question shall arise between the lessor and lessee touching these presents or anything herein contained or the construction hereof or the rights, duties or liabilities of either party in relation to the premises the matter in difference shall be referred to two arbitrators or their umpire pursuant to and so as with regard to the mode and consequence of the reference and in all other respects to conform to the provisions in that behalf of the Code of Civil Procedure 1882 of the Legislative Council of India or any then subsisting statutory modification thereof. In witness whereof Vembaukum Ramiengar, Esq., C. S. I., Dewan of His Highness the Maharaja of Travancore by order and direction of the Government of His Highness the said Maharaja and John Child Hannyngton, Esq., Resident of Travancore and Cochin by order and direction of the Right Honorable the Governor in Council of Fort St. George acting for and on behalf of the Right Honorable the Secretary of State for India in Council have hereunto set their respective hands and seals the day and year first above written.

Signed, sealed and delivered by }
the above named Vembaukum } (Sd.) V. RAMIENGAR.
Ramiengar in the presence of }

(Sd.) K.K. Kuruvila, Maramath Secretary, Travancore Sircar.

(Sd.) I. H. Prince, Acting Head Sirkar Vakil, Travancore Government.

Signed, sealed and delivered by }
the above named John Child } (Sd.) J. C. HANNYNGTON.
Hannington in the presence of }

(Sd.) K. K. Kuruvila, Maramath Secretary, Travancore Sirkar.

(Sd.) I. H. Prince, Acting Head Sirkar Vakil, Travancore Government.

Soon after the work was begun the necessity of increased capacity was pressed upon the Government of Travancore by the officers of the Madras Government through the Resident. "To save delay", said the British engineer, "I have sanctioned the estimate in anticipation of the permission of the Travancore Government.....". This Government asked for time to consider the matter after consultation with their officers. The Dewan wrote to the Resident: "I have had no time to consult our responsible professional officers in the usual course of business as to whether the proposed raising of the bund of the reservoir and the widening of the road will affect the interests of this State". But as the urgency of the decision was reiterated the Dewan was obliged to say:—

"As however an immediate reply is asked for, I have the honour to convey to you the sanction of His Highness the Maharaja to the proposed works being carried out on the understanding *first* that in increasing the containing capacity of the reservoir by raising the bund, no larger volume of water will be diverted from Travancore than was contemplated in the agreement of the 29th October 1886 with Her Majesty's Secretary of State for India."

Regarding the road he observed:

"By widening the road at the expense of the British Government they will acquire no right or claim on the road or any part thereof, which will continue to be the exclusive

property of the Travancore State and available without let or hindrance to all the uses to which it has hitherto been put for purposes of public traffic."*

The engineers of the British Government soon opened other avenues. They asked for more land pointing out that as the land occupied by officers and coolies was only 5 acres in extent the balance of 95 acres out of the 100 provided for in the agreement should be handed over. The Dewan asked for a rent of Rs. 5 per acre. To this the British Government did not agree. Ultimately the Dewan wrote that if in the absence of any express stipulation to the contrary the Resident thought that the transfer of the 100 acres of land in question should have no separate consideration either in the shape of a lump value or of land tax, His Highness' Government would gladly accept his advice and withdraw the claim. The Resident gave a quietus to the dispute by saying that his Government considered that the yearly rent of Rs. 40,000 covered all such parts of the 100 acres outside the contour line as might be required by the Government for the execution and preservation of the irrigation works. The work of construction went on. In April 1898 it was discovered that the area in the possession of the British authorities comprised 9,278·63 acres which should yield an acreage rent of Rs. 6,393-2-4 over and above Rs. 40,000 tentatively stipulated for pending ascertainment of the actual area by survey on completion of the irrigation works. A joint verification of the survey measurements was therefore sanctioned and it was found that the land in possession of the British authorities exceeded the stipulated area by 591·31 acres. The mistake was then rectified and the disputed tract included within the allotted area.

But new questions soon arose. The Resident wrote to the Dewan that the forests and grass land in the Travancore territory comprising the catchment area of the

* Letter from the Dewan of Travancore dated 15th September 1890.

Periyār lake above its water-spread were not cared for as much as was necessary in the interests of the water supply in the lake. The necessity of protecting the forests from fire and denudation was emphasised. Investigations were made by Mr. J. S. Sealy, District Magistrate and Superintendent of Cardamom revenue. He showed that in 1905 the denudation complained against was caused by the British P. W. D. authorities cutting timber for their own use. It was true that some grass had been burned but that was being done from time immemorial by hillmen in order to get grazing for cattle coming from British India and in order also to enable the hillmen to move about the country with ease. Mr. V. P. Madhava Rao, the Dewan, made further enquiries. Mr. Sealy raised another important question. After making a careful enquiry he reported that the catchment area of Periyār lake was not included within the area specified in the lease of 1886. The cardamom lands under cultivation within the catchment area were only 237·50 acres and that if Government were to abandon the cultivation of cardamom the ryots would have to be compensated.

These views were endorsed by the Dewan who accordingly sent a communication to the Resident on those lines. But the decision had to be soon modified. This Government, however, promised to arrange for the forest conservancy within the catchment area by providing for additional staff in the interests of the State and protect the forests from fire and denudation in the interests of the water supply of the Periyār lake. The Resident proposed that the British Government should be permitted to take on themselves the cost of forest conservancy in the catchment area and send a British officer to inspect the land and suggest a proper scheme in association with Travancore officers. It was pointed out that any scheme which might be suggested should contain the condition that the tract would be placed under the supervision of a forest officer sent by the British Government for the

purpose. Mr. I. H. Prince, the law officer of the Travancore Government who was consulted, said that the adoption of such a course would in course of time mean the cession of territory.

Correspondence on the subject continued. In 1908 Dewan P. Rajagopalachari narrowed the question and wrote to the Resident that the cost of the conservancy operations should be borne by the British Government for whose benefit they were undertaken. "When your Government agree," said he, "to pay for the conservation, the Darbar will of course gladly recognise their right to be consulted in regard to any scheme for the management of the forests concerned prepared by the Travancore Forest Department." The Resident took advantage of this concession. A good deal of correspondence ensued which, while disregarding the main questions, hinged on the cost of survey and other operations. Meanwhile applications for the assignment of cardamom lands were being presented to the Government from time to time by bonafide Travancoreans. Mr. S. C. H. Robinson, the district revenue officer, recommended the assignment of certain areas after enquiry on the spot. But V. Subramonya Iyer, a British officer who was lent to Travancore to be appointed as Conservator of Forests in the State, opposed the assignment on the ground that the conservation of the area was necessary to prevent denudation and to ensure supply of water to the Periyār lake.* The Government accepted his recommendation and the applications for assignment were rejected. This fact was intimated to the British Resident in reply to the enquiry made by him.

There were other matters besides. From the very commencement of the work the British officers sought exemption from the Travancore customs and forest laws. The customs station was therefore shifted to a place far

* Letter dated 3rd June 1914.

into the interior at their request. Following up that success they moved the Resident to secure the shifting of a forest station which had been established to prevent smuggling of timber. It was not on the ground of any inconvenience that they pressed the point but it was because they would not "submit to have our carts examined by the officials of the Forest or any other Department under the Travancore Government." They continued:—"We are employed on behalf of the British Government and though the ground on which we are working is nominally the property of Travancore, we cannot accept any subjection to the laws of that State or submit to any exercise of authority on the part of its officials."¹ This was in contravention of the agreement. In his letter dated 13th August 1885 Mr. Hannington, the British Resident, had distinctly stated that "it is stipulated and agreed that all sovereign rights and all rights to minerals and precious stones within the said area are reserved and belong to the Travancore State."

The Indenture speaks of the 'rent' payable by the Secretary of State for India in Council to the Travancore Government. A person who pays rent is only in the position of a lessee and can never contend that he has sovereign rights over the lessor, especially when the sovereign rights are admitted and declared as resting in the party who is the lessor. The expression "nominally the property of Travancore" used by the British engineer was therefore unwarranted. The Madras Government who were moved by the Engineering Department refused to demand any cession of jurisdiction. The proceedings of that Government dated 13th November 1889 is clear on that matter: "The suggestion that the camps should be declared to be British territory would not without the assent of His Highness the Maharaja be feasible; and, having regard to the special provisions which have been devised for safe-guarding the interests of

¹ Letter from Pennyquick dated 4th April 1889.

British subjects residing in Travancore, His Excellency the Governor in Council would not be prepared to ask such a concession. So long as the powers of the specially appointed European magistrates of Travancore are confined to petty cases, and even then are under the control of the British Resident from first to last their jurisdiction will, the Government does not doubt, be cheerfully accepted by the officers and subordinates who have been called on to reside within the Travancore State in performance of their duties."

But notwithstanding this clear expression of opinion and the unambiguous direction from the seat of authority, Mr. Hannington, the Resident, addressed another letter to the Dewan of Travancore in the course of which he said that "there cannot be the slightest doubt of the great convenience which would result from the placing of all the camps and residents on the locality under British Magistrates and British Police *as a temporary measure* during the progress of the works." The Resident entered a caution at the close of his letter. He said that "the temporary transfer of jurisdiction which can be effected under Act XXI of 1879 is considered by Government to be of the highest expediency and I shall be obliged by your laying the matter at a very early date before His Highness the Maharaja in order to ascertain whether he would view the proposition in a favourable light if laid before him in a more official form." "I am strongly of opinion," said he, "that in granting the concession the State would lose nothing and would get rid of a very serious and troublesome responsibility."¹

This letter produced the desired effect and the Dewan replied that in this, as in the matter of the Periyār lease itself, His Highness was willing to offer every facility for the prosecution of a great work intended to benefit our neighbours—the people of Madura. The letter however closed with an enquiry whether the object in view would

¹ Letter dated 5th April 1890.

not be fully met by His Highness' Government employing as a temporary arrangement within the limits of the lease an efficient body of police and a first class Magistrate of their own, the latter to be a European British subject if necessary.¹ This brought the following rejoinder from the Resident who expressed the hope that "you will see your way to reconsider the question and that His Highness will not further oppose accession so obviously expedient." The Mahārāja thereupon sanctioned the transfer asked for and issued an Act in 1066 M.E. It said: "Our Police and Criminal Courts of every grade are hereby divested of the powers and jurisdiction they have hitherto exercised under the Acts and Proclamations noted in the second schedule hereto appended, and such powers and jurisdiction with the reservations hereinafter provided, are hereby ceded to the British Government to be exercised by them through their courts and officers and under their laws, during the period of time and within the extent of territory defined in the preceding section.

"Nothing in the above section is to be understood as affecting in any way the powers and jurisdiction of our Police Courts, Revenue and other officers in matters affecting Sirkar's revenue and other matters whether they relate to opium, spirit, customs, tobacco, cardamoms, ivory, timber and forest produce, stamp, postal dues, registration and the like and whether they fall under the general penal code or police regulation or are governed by special enactments, proclamation, notification, or circular order or by common or customary law.

"In respect of all such matters Our courts, Revenue and other officers and police will continue to issue their processes, have them served on complainants, offenders and witnesses, arrest suspected persons, or prisoners, search houses, attach or confiscate property and do all and every

1 Letter dated 15th April 1890.

other act within the limits of the cession which by law or usage they would have been entitled to do if the limited jurisdiction were not ceded.

“Our police and other officers shall further be at liberty to enter into the limits of the cession and re-arrest prisoners escaping from lawful custody and persons committing any offence outside the limits of the cession and seeking refuge within the tracts, without the formality of an application for extradition and exactly as if the Travancore jurisdiction were not partially ceded, whether such persons be British or Travancore subjects and resident within or without the tract in which the jurisdiction has been partially ceded.

“Provided that if the person arrested, be actually employed on the works connected with Periyar Project, our officer shall immediately on arrest, intimate the fact of arrest to the officer of the British Government in charge of the said works; and if so required by such British Officer, shall not take the arrested person out of the tracts mentioned in the first schedule until he is relieved from the work on hand.”

In pursuance of this Act the Governor General in Council issued a notification declaring the Indian Penal Code, the India Code of Criminal Procedure and the Indian Police Act to be in force in the Periyār and Thēkkaḍi camps. In July 1896 the State's jurisdiction was resumed with the permission of the Madras Government.

The details set forth above demonstrate the manner in which the reservations in the agreement were modified from time to time at the desire of the British Resident who was then the Agent of the Madras Government as well as the representative of the Paramount Power. The Travancore Government was always prepared to render the facilities sought for. The agreement being one between two parties, one of which was the Madras Government

representing the Paramount Power, the province of the lessee's rights was extended and amplified from time to time as a result of the peremptory advice offered by the British Resident on behalf of his Government. The circumstances which led to the agreement and the unambiguous undertakings were disregarded. In the course of the preliminary negotiation the officers of the British Government stated that "the lake itself will form a means of communication and it is probable that the attraction to settlers which it will form will increase the value of the surrounding land to an extent far exceeding the present value of the land submerged." But when applications were made for assignment of land within the area the British officers opposed the registry on the ground that it would be prejudicial to the Periyār work. On a question being asked in the Travancore Legislative Council enquiring why the land within the Periyār catchment area was not registered for the benefit of cultivation the Chief Secretary to Government said that the engineers of the British Government were opposed to the proposal.

In 1932 the Madras Government proposed the generation of electric power within the British limits with the aid of the waters which issued from the Periyār lake. Travancore intimated to them that the Periyār lease agreement did not contemplate the generation of electric power and that any scheme for generation of electric power could be undertaken only by special agreement with this Government. The contentions of the parties may be briefly set forth. Travancore claims that the Periyār waters cannot be used for the generation of electricity in British India without acquiring the right to construct the work by special contract; for this Sircar maintains that the lessee has under the contract only such rights as have been expressly conferred. The Government of Madras claims the unfettered use of the waters issuing from the Periyār lake for any purpose they may think fit. They admit that the Indenture

does not refer to the use of the water for generating electricity. But they contend that the moment the waters issue from the reservoir they are at the absolute and unfettered disposal of the Government of Madras. The Travancore Government rejoins by maintaining that the limits of the right, the boundaries of the obligation, are carefully delimited in the document and cannot be varied without a renovated contract. The State has, for a particular purpose, handed over by way of demise or lease certain lands, the use of certain waters and certain other rights incidental or appertinent thereto. The purpose specifically stated is the factor which governs the situation. "From first to last the negotiations were proceeded with on the basis of the paying character of the scheme, upon what was the object or the purpose of the scheme, upon irrigation being the object and purpose of the scheme, upon what is payable to Travancore, and upon the return of the outlay. The object was not the getting of so many cubic feet of water and using it for any purpose they liked, but it was the utilisation of a portion of the superabundant rainfall on the western slope of the Ghats for irrigation in the District of Madura where the rainfall was comparatively scanty." If the Madras Government try to use this water for developing hydro-electric power it cannot be done without a breach of the conditions and the covenants of the lease.

The Indenture provides that any dispute or question which shall arise between the lessor and the lessee touching their respective rights and obligations or the construction of the provisions, shall be referred to two arbitrators or their umpire. From 1886, the year of the lease, until 1923 the claims advanced by the Madras Government were settled without any attempt at arbitration. They were settled by the intervention of their political representative, the British Resident. In 1923, however, the State passed into direct relationship with the Government of India. Public works and irrigation are

provincial subjects. The Agent to the Governor-General has therefore to assume a character different from the one adopted by his predecessors. For the first time in the course of a long series of transactions the parties decided to submit to an arbitration. Sir David Devadas, a retired Judge of His Majesty's High Court of Judicature of Madras, and Dewan Bahadur V. S. Subrahmanya Aiyar, a retired Dewan of Travancore, were appointed arbitrators. The case for Travancore was argued by Sir C. P. Ramaswamy Aiyar, while the Government of Madras was represented by the Advocate General, Sir Alladi Krishnaswamy Aiyar. The arbitrators differed in their opinions and passed different awards one for the Government of Madras and the other for the Government of Travancore. Under the agreement the matter is to go before an Umpire.

ii

*ADOPTION SUNNUD granted to the RAJAH of TRAVANCORE,—1862.

Her Majesty being desirous that the Governments of the several Princes and Chiefs of India, who now govern their own territories, should be perpetuated, and that the representation and dignity of their Houses should be continued ; I hereby, in fulfilment of this desire, convey to you the assurance that, on failure of natural heirs, the adoption by yourself and future rulers of your State of a successor, according to the Hindoo law and to the customs of your race, will be recognised and confirmed.

Be assured that nothing shall disturb the engagement thus made to you, so long as your House is loyal to the Crown and faithful to the conditions of the Treaties, Grants or Engagements which record its obligations to the British Government.

11th March 1862.

CANNING.

iii

ARRANGEMENTS made between the BRITISH GOVERNMENT and the STATES of TRAVANCORE and COCHIN for the removal of fiscal restrictions on trade between BRITISH INDIA and those STATES,—1865.

* See Aitchison's *Treaties, Engagements and Sunnuds*—Vol. X,

NOTIFICATION.

It is hereby notified for general information, that the following arrangements have been made between the British Government and the Native States of Cochin and Travancore, for the removal of fiscal restrictions on trade between British India and these States, and that effect has been given to the same under the sanction of the Government of India.

2. No duties will hereafter be levied, whether by the British Government, or the Travancore or Cochin States, on goods, being the produce or manufacture of British India, on their import, whether by sea or by land, into the Cochin and Travancore territories, excepting Tobacco, Salt, Opium, and Spirits.

3. No duty will hereafter be levied by the British Government on goods the produce or manufacture of the Cochin and Travancore States, on their import into British Indian territory, whether by sea or by land, excepting Salt, Opium, and Spirits.

4. Free import will be allowed by the Cochin State into its territories of Travancore produce and manufactures and *vice versa*, on the same terms and with the same exceptions as those arranged with the British Government.

5. The Cochin and Travancore States will adopt the British Indian Tariff and rates of import duty on all *foreign* goods imported into them, Tobacco being excepted on import into Travancore.

6. Foreign goods which have already paid duty on import to British India, or to either the Cochin or Travancore

State, will be allowed to pass free on further transport to any of these territories.

7. The Cochin State will adopt the British Indian rates of export duty on articles exported to foreign countries, Pepper being excepted and charged at 15 Rupees a Candy.

8. The Travancore State will continue for the present to levy export duties, not less than those obtaining in British India but not more than 5 Rupees per cent. on all ordinary exports, Rupees 10 per cent. on Timber, and 15 Rupees a Candy on Pepper and Betel-nut *ad valorem*.

9. The export duty at the Travancore inland Chowkies, *viz.* those not situated on the backwater, will be confined to principal goods only, which will be notified from time to time.

10. British Indian goods passing from Coimbatore through Travancore to the Cochin territories or British Cochin will be exempt from export duty in Travancore. The same exemption will extend to Tinnevely cloths passing through Travancore.

11. Goods passing from one part of the Cochin State through Travancore territory to any other part of the former, will be exempt from export duty in Travancore.

12. The Travancore and Cochin States will adopt the British Indian Tariff valuations for exports as well as imports.

13. The Cochin and Travancore States will adopt the British Indian selling price of Salt, the rates at Inland Depots, being raised so as to place the Salt of Cochin, Travancore, and British India on the same footing in the market.

14. The Cochin and Travancore States will import British Indian Salt on the same terms on which it is imported into British Indian Ports.

15. The Travancore State will levy import duty on Tobacco at rates not exceeding the following :—

	Rupees a Candy.
On Coimbatore Tobacco	40
Tinnevelly	85
Ditto (Kalamany).	120
Jaffna	120

*Resident's Office, Trevandrum,
11th May 1865.*

H. NEWILL,
Officiating Resident.

List of Sea-Ports appertaining to the Travancore State.

Manacoody.	Villinjum.	Quilon.	Allepey.
Colechel.	Poonthoray.	Kayencoolom.	Katoor.
Puttanum.	Anjengo.	Mangalamarattapula.	Manakodom.
Pooar.	Paravoor.	Poracaud.	Palliport.

Sea-Ports appertaining to the Cochin State.

Narrakal. Maliapoorom. Cranganore.

H. NEWILL,
Officiating Resident.

iv

SUNNUD to the MAHARAJAH of TRAVANCORE,—1866.

In recognition of your Highness's excellent administration of the Travancore State, I have directed that your Highness shall be addressed by the title of Maharajah in all communications from the British Government.

Dated Simla, the 6th August 1866.

JOHN LAWRENCE.

v

AGREEMENT entered into by the MAHARAJAH of TRAVANCORE, regarding the cession of jurisdiction on the TRAVANCORE portion of the SHORANUR-COCHIN RAILWAY,—1899.

I, Rama Varma, Maharajah of Travancore, hereby cede to the British Government full and exclusive power and jurisdiction of every kind over the lands in the said State which are, or may hereafter be, occupied by the Shoranur-Cochin railway (including all lands occupied for stations, for out-buildings, and for other railway purposes), and over all persons and things whatsoever within the said lands.

Trivandrum,
17th October 1899.

RAMA VARMA,
Maharajah of Travancore.

vi

AGREEMENT entered into by the MAHARAJAH of TRAVANCORE regarding the cession of jurisdiction on the Travancore portion of the TINNEVELLY-QUILON RAILWAY,—1899.

I, Rama Varma, Maharajah of Travancore, hereby cede to the British Government full and exclusive power and jurisdiction of every kind over the lands in the said State which are, or may hereafter be, occupied by the Tinnevelly-Quilon railway (including all lands occupied for stations, for out-buildings, and for other railway purposes), and over all persons and things whatsoever within the said lands.

Palace, Trivandrum,
21st November 1899.

RAMA VARMA,
Maharajah of Travancore.

vii

LETTER from the GOVERNMENT of INDIA, FINANCE and COMMERCE DEPARTMENT, to the SECRETARY to the GOVERNMENT of MADRAS REVENUE DEPARTMENT, dated 6th May 1901, No. 2400—
S. R.

I am directed to acknowledge the receipt of your letter No. 277 (Revenue), dated the 3rd April 1901, requesting sanction to a proposal to export annually 4,000 maunds of salt, free of duty, from the factories at Tuticorin to West Yellopetti, in the Travancore State, under the following conditions:—

(i) that the salt shall be carried in sealed bags and weighed on arrival;

(ii) that double duty shall be levied on short deliveries, an allowance of one and a half per cent. being made for wastage; and

(iii) that this duty shall be credited to the British Government.

2. I am to say that the Governor-General in Council sanctions the proposal.

viii

LEASE by the TRAVANCORE DARBAR to the BRITISH GOVERNMENT of the TRIVANDRUM RESIDENCY,
—1910.

This indenture made the fifth day of July one thousand nine hundred and ten between the State of Travancore (hereinafter called the lessor) of the one part and the Right

Honourable the Secretary of State for India in Council (hereinafter called the lessee which expression where the context so admits shall include his successors in office) of the other part witnesseth that in consideration of the rent hereinafter reserved and of the covenants by the lessee hereinafter contained the lessor doth hereby demise and lease unto the lessee all those seven pieces or parcels of land more particularly described in the schedule hereunder written and delineated in the map or plan hereto annexed and thereon surrounded by green lines together with all buildings and erections thereon and all rights easements and appurtenances to the said several pieces or parcels of land respectively belonging or reputed to belong or usually held or enjoyed therewith to have and to hold all the premises hereinbefore expressed to be hereby demised and leased unto the lessee in perpetuity from the first day of Malayalam Era one thousand and eighty-five corresponding to the sixteenth day of August one thousand nine hundred and nine free from payment of all rates and taxes yielding and paying therefor during the said demise the yearly rent of seven thousand and two hundred rupees payable in four equal instalments on or before the fifteenth day of January the fifteenth day of April the fifteenth day of July and the fifteenth day of October in each year into the Darbar's Huzur Treasury at Trivandrum the first of such instalments to be paid on or before the fifteenth day of January one thousand nine hundred and ten and the proportionate rent for the period from the sixteenth day of August one thousand nine hundred and nine to thirtieth September one thousand nine hundred and nine inclusive to be paid at the said Treasury on or before the fifteenth day of October one thousand nine hundred and nine and each of the said payments to be made clear of all deductions and yielding and paying in like manner at the times aforesaid the additional yearly rent of four rupees for every one hundred rupees (and so in proportion for any less sum) which during the currency of

these presents shall be expended by the lessor at the request of the lessee in adding to or altering any of the buildings on the premises hereby demised the said additional rent to commence and be computed from such one of the said quarterly days of payments as shall immediately succeed the period at which such additions or alterations shall have been completed and the first payment thereof to be made on the next succeeding quarterly day of payment and the lessee doth hereby covenant with the lessor that the lessee will during the said demise pay the said rents hereinbefore reserved at the times and place and in the manner hereinbefore appointed for payment thereof clear of all deductions and will at the lessee's own expense during the said demise as often as need shall be and without being thereunto required maintain and keep in good and substantial repair and condition the buildings and erections including any additional buildings, which may be erected by the lessor under the covenant on that behalf hereinafter contained on the said demised premises the said repairs being carried out by the local Public Works Department of the lessor and will not assign underlet or part with the possession of the said demised premises or any portion thereof during the said demise and the lessor doth hereby covenant with the lessee that the lessee paying the said rent hereby reserved and observing and performing the covenant by the lessee herein contained may peacefully hold and enjoy the said demised premises during the said demise without any interruption by the lessor or any person or persons lawfully or equitably claiming from or under the lessor and that the lessor will whenever thereunto required by notice in writing by the lessee forthwith at his own expense erect construct and carry out all such additional buildings and alterations of the buildings (including any additional buildings to be erected under this covenant) on the demised premises as shall be specified in such notice, and further that it shall be lawful for the lessee at his own expense at any time

during the currency of these presents to erect any additional buildings upon the premises hereby demised and if the lessee shall think fit to pull down and remove the same.

In witness whereof Perungavur Rajagopalachariar the Dewan of Travancore acting for and on behalf of the lessor and Sir William Stevenson Meyer K. C. I. E. Chief Secretary to the Government of Madras by order and direction of the Governor in Council of Fort Saint George acting for and on behalf of the lessee have hereunto set their respective hands and seals the day and year first above written.

The Schedule above referred to—

Place.	Survey numbers comprising them.	Area as found on careful computation.	BOUNDARIES.			
			North.	East.	South.	West.
1. Residency bungalow and office.	880	Acs. 20·87	925, road	878, road	879 road	881 road
2. Assistant Resident's bungalow.	1,196	5·57	879, 885, road	1,197 1,198 1,208	1,195 1,194 1,176	1,176 1,175 1,174
3. Residency Manager's quarters.	953	0·60	997	952, road	959, road	955 954
4. Residency Superintendent's quarters.		0·39				
		0·99				
5. Residency hospital.	998	1 4	998	952, road	997	998
6. Hospital Assistant's quarters.						
7. Syce's quarters.	994	·17	943	945, road	925	944

Signed, sealed and delivered by the above named
Perungavur Rajagopalachariar in the presence of—

P. RAJAGOPALACHARIAR.

A. J. VIEYRA,

Chief Secretary to Travancore Government.

K. NARAYANA PANDALAY.

Assistant Secretary to the Travancore Government.

Signed, sealed and delivered by the above named Sir
William Stevenson Meyer in the presence of—

W. S. MEYER.

A. G. CARDEW,

*Secretary to Government,
Revenue Department.*

L. M. WYNCH,

*Acting Secretary to Government,
Local and Municipal Department.*

ix

INDENTURE concluded between the TRAVANCORE STATE
and the SECRETARY of STATE for INDIA in
COUNCIL for the LEASE of land in KORANDAKAD
on the HIGH RANGE for a RESIDENCY,—1913.

This Indenture made the nineteenth day of December one thousand nine hundred and thirteen between the State of Travancore hereinafter called “the Lessor” of the one part and the Right Honourable the Secretary of State for India in Council hereinafter called “the Lessee” (which expression where the context admits shall include his successors and assigns) of the other part witnesseth that in consideration of the rent hereinafter reserved and of the covenants by the lessee hereinafter contained the lessor doth hereby demise and lease unto the lessee all that piece

or parcel of land bearing survey Number 23/4 situate in Korandakad on the High Range in the State of Travancore and more particularly described in the schedule hereunder written and delineated on the plan hereto annexed and thereon surrounded by a green line and all rights easements and appurtenance to the demised premises appertaining or with the same held to have and to hold the premises hereby demised and leased unto the lessee in perpetuity from the first day of Chingam of Malayalam Era 1089 corresponding to the sixteenth day of August one thousand nine hundred and thirteen free from payment of all rates and taxes Yielding and Paying therefor during the said demise the yearly rent of six rupees and seven annas into the Darbar's Huzur Treasury at Trivandrum the first of such payments to be made on or before the fifteenth day of October one thousand nine hundred and fourteen and each subsequent yearly payment to be made on or before the fifteenth day of October in each year such payments to be made clear of all deductions and the lessee hereby covenants with the lessor.

(1) That the lessee will pay to the lessor the said rent hereby reserved on the days and in manner hereinbefore appointed for payment thereof clear of all deductions.

(2) That the lessee shall not assign or underlet or part with the possession of the demised premises or any part thereof during the said demise.

And the lessor hereby covenants with the lessee that the lessee paying the rent hereby reserved and performing and observing the covenants on the lessee's part herein contained may peaceably hold and enjoy the demised premises during the said demise without any interruption or disturbance by the lessor or any person or persons lawfully claiming from or under the lessor and that it shall be lawful for the lessee at his own expense at any time during the said demise to erect any buildings upon the demised premises and if the lessee shall think fit to pull down and

remove the same and all buildings already erected thereon by the lessee.

In witness whereof Dewan Bahadur P. Rajagopalachari, C. I. E., the Dewan of Travancore acting on behalf of the lessor and the Honourable Mr. William Ogilvie Horne, C. S. I., Acting Chief Secretary to the Government of Madras by order and direction of the Governor in Council of Fort Saint George acting for and on behalf of the lessee have hereunto set their respective hands and seals the day and year first above written.

The Schedule above referred to.

All that piece or parcel of land bearing Survey No. 23/4 situate in Korandakad on the High Range within the Kannan Devan Hills Produce Company's concession and bounded on the north by Survey No. 23/5 grass land occupied by the Kannan Devan Hills Produce Company, Limited, on the east by Survey Nos. 23/5 and 23/3 grass land occupied by the Kannan Devan Hills Produce Company, Limited, on the south by Survey Nos. 23/3 grass land occupied by the Kannan Devan Hills Produce Company, Limited, and on the west by Survey No. 23/5 grass land occupied by the Kannan Devan Hills Produce Company, Limited, and containing by admeasurement 6.44 acres.

Signed, sealed and delivered by the above named P. Rajagopalachari in the presence of—

P. RAJAGOPALACHARI.

M. RAJARAJA VARMA,

Under Secretary to Travancore Government.

R. KRISHNA PILLAI,

Under Secretary to Travancore Government.

Signed, sealed and delivered by the above named William Ogilvie Horne in the presence of—

W. O. HORNE.

T. TASKER,

Under Secretary to Government of Madras.

V. SEKHARA MENON,

Superintendent, Chief Secretariat, Madras.

X

TERMS agreed to between the TRAVANCORE DARBAR and the SECRETARY OF STATE FOR INDIA regarding the CONSTRUCTION and WORKING of the Quilon-Trivandrum Extension of the Tinnevely-Quilon Railway,—1914.

1. The Extension of the Railway from Quilon to Trivandrum shall be constructed by the South Indian Railway Company on behalf of the Secretary of State at cost price. Every effort shall be made to expedite the construction of the line; but the Secretary of State shall not be bound to complete it within any specified period.

2. Each section of the Extension as completed will form an integral part of the Travancore Branch.

3. The Darbar shall find the entire capital, present and future, for this Extension, including the cost on the survey of the line which has been paid. The amount shall be remitted to the Company, on behalf of the Secretary of State, on application made from time to time as funds are required.

4. The land required shall be acquired by the Darbar and handed over to the Company, on behalf of the Secretary of State, and after closure of operations, a statement of the land acquisition charges will be furnished to the Company on behalf of the Secretary of State for inclusion in the capital account.

5. Additional rolling stock to the value of rupees four lakhs which will be added to the capital account, shall be

provided for the Extension. The rolling stock to be provided shall be wholly new, no portion of the existing rolling stock on the line being transferred to the Travancore Section at a valuation. The use of this rolling stock shall, as far as may be found practicable under actual working conditions, be confined to the Travancore Branch.

6. The cost or charge incurred in the maintenance of the Extension even after opening the line for the first two years shall also be added to and from part of the capital.

7. If any material alterations in the Project plans and estimates are necessary, the Darbar shall be informed of the same and its sanction taken to the changes, if any, proposed.

8. The South Indian Railway Company on behalf of the Secretary of State shall as far as possible purchase wooden sleepers required for the Extension from the Darbar.

9. The Darbar agrees to allow to the British Indian Government for supervision and control over the Extension, a sum of Rupees forty per mile per half year.

10. The "Net Revenue Receipts" of the Travancore Branch shall be deemed to include the net revenue receipts, if any, of the Extension.

11. No interest shall be paid on the capital of the Extension, unless and until the net revenue receipts of the Travancore Branch are sufficient to cover the interest charges payable on the capital of the original line, and thereafter only to such extent but subject to a limit of 4 per cent. on the capital of the Extension, as such net revenue receipts may exceed the interest on the capital of the original line.

12. The Net Revenue Receipts of the Travancore Branch shall, in the first place, be devoted to paying the interest charges due on the original line, and, should such Net Revenue Receipts not suffice to pay the full interest

due on the capital of the original line, the deficit shall be made good by the Travancore Darbar and the Secretary of State in accordance with the arrangement come to between the Secretary of State and the Darbar in 1899.

13. Any surplus of Net Revenue Receipts over and above the sum required to pay interest charges on the capital of the original line, shall, in the next place, be utilised in paying interest on the capital of the Extension up to, but not exceeding a sum equal to 4 per cent. on the capital of the Extension.

14. Any residue of Net Revenue Receipts, after paying the interest charges as above, shall be divided between the Travancore Darbar and the Secretary of State in accordance with the arrangement come to between the Secretary of State and the Darbar in 1899.

15. The Darbar shall cede to the British Indian Government full jurisdiction over the lands to be occupied by the Quilon-Trivandrum Extension of the line.

The 21st March 1914.

XI

DEED executed by HIS HIGHNESS THE MAHARAJA of TRAVANCORE ceding full and exclusive POWER and JURISDICTION to the BRITISH GOVERNMENT over the lands occupied by the QUILON-TRIVANDRUM EXTENSION of the TINNEVELLY-QUILON Railway,—1914.

I, Rama Varma, Maharaja of Travancore, hereby cede to the British Government full and exclusive power and jurisdiction of every kind over the lands in the said State which are, or may hereafter be, occupied by the Quilon-

Trivandrum Extension of the Tinnevely-Quilon (Travancore) Railway (including all lands occupied for stations, for out-buildings and for other railway purposes) and over all persons and things whatsoever within the said lands.

The Palace,
Trivandrum, 1st April 1914.

RAMA VARMA,
Maharaja of Travancore.

xii

AGREEMENT between HIS HIGHNESS THE MAHARAJA OF TRAVANCORE and the SECRETARY OF STATE FOR INDIA in regard to the revenue administration of LIQUOR, OPIUM, SALT, CUSTOMS and FERRIES in the British enclaves of ANJENGO and TANGASSERI,—1918.

This indenture made with effect from the first day of July one thousand nine hundred and eighteen between the Right Honourable the Secretary of State for India in Council (hereinafter referred to as the lessor) of the one part and His Highness the Maharaja of Travancore (hereinafter called the lessee) of the other part.

Witnesseth as follows (that is to say):—

In consideration of the rents and covenants hereinafter reserved and contained the lessor hereby demises into the lessee—

1. the exclusive privilege of importation, manufacture and sale of all kinds of liquor in the District of Anjengo, comprising the two settlements of Anjengo and Tangasseri;
2. the exclusive privilege of importing and selling opium in the said settlements;
3. the exclusive privilege of manufacturing and supplying salt in the said settlements.

4. the privilege of collecting the customs, if any, leviable under the British law in the said settlements; and
5. the exclusive privilege of collecting the revenue from the "Mirankadavu and Chempavu ferries" in the settlement of Anjengo.

To hold the same unto the lessee for the term of one year from the 1st day of July 1918 to the 30th day of June 1919 paying therefor the sum of Rs. 10,000 (hereinafter referred to as the rent) on or before the 1st day of December 1918 into the Resident's Treasury.

II. The lessee hereby covenants with the lessor:—

1. that he will pay to the lessor the said rent of Rs. 10,000 without any deductions within the period and at the place aforesaid;

2. that the lessee will exercise the privileges under clauses (1) and (2) of paragraph 1 of this lease in accordance with the provisions of all law and regulations of the Government of India for the time being in force in the said settlement;

3. that neither the lessee nor his agents shall at any time during the said term exercise any rights or privileges other than those expressly demised by these presents;

4. that the lessee will at the end or sooner determination of the said term cease to exercise all and every of the said rights and privileges.

III. The lessor hereby covenants with the lessee:—

1. that the lessor and his officers will aid and support the lessee so far as he or they is or are authorised by law so to do in the exercise of the rights and privileges conferred under this lease;

2. that the lessee paying the said rent and observing the covenants hereinbefore reserved and expressed shall peaceably and quietly enjoy the said rights and privileges

and shall not be disturbed by any lawful act of the lessor or by any person claiming under the lessor.

IV. It is hereby agreed that if the lessee commits any breach of the covenants on his part hereinbefore contained or if the said rent hereinbefore reserved or any part thereof shall remain unpaid after the 1st day of December 1918 it shall be lawful for the lessor to give to the lessee notice in writing determining the term hereby granted and thereupon to resume possession of the whole of the demised privileges provided always that such determination shall not in any way release from payment of any part of the said sum of Rs. 10,000 hereinbefore referred to.

In witness whereof H. L. Braidwood Esquire, I.C.S., the Resident in Travancore and Cochin, acting for and on behalf of the Governor of Fort St. George in Council acting for and on behalf of the Secretary of State for India in Council and M. R. Ry., Dewan Bahadur M. Krishnan Nair Avargal, Dewan, acting for and on behalf of the Government of His Highness the Maharaja of Travancore have hereunto set their respective hands and seals the sixth day of July One thousand nine hundred and eighteen.

Signed, sealed and delivered by the said—

H. L. BRAIDWOOD.

In the presence of—

G. R. F. TOTTENHAM.

Signed, sealed and delivered by the said—

M. KRISHNAN NAIR.

In the presence of—

R. RAMALINGA AYYAR,

Assistant Secretary.

xiii

SUPPLEMENT to the INDENTURE made between the TRAVANCORE STATE and the SECRETARY of STATE FOR INDIA in respect of the LEASE of the RESIDENCY BUNGALOW and PREMISES, the ASSISTANT RESIDENT'S BUNGALOW and PREMISES, etc. at TRIVANDRUM,—1919.

Whereas the above written Indenture provides that the lessee shall pay an additional yearly rent of four rupees for every hundred rupees expended by the lessor at the request of the lessee in adding to or altering any of the buildings on the premises thereby demised.

And whereas the lessor at the request of the lessee demolished the old syce's quarters being item seven in the schedule above written and spent One thousand one hundred and fourteen rupees towards the cost of the construction of quarters thereon for the Junior Sub-Assistant Surgeon of the Residency Hospital at Trivandrum.

Now the lessee hereby covenants and agrees to pay to the lessor the yearly additional rent of forty-four rupees being at the rate of four per cent. on the sum of One thousand one hundred and fourteen rupees from the seventeenth day of August One thousand nine hundred and fifteen at the time and place and in manner in the above written Indenture provided.

It is understood and agreed that the following works constructed originally out of maintenance funds were constructed at the request and expense of the lessee.

	Rs.	A.	P.
(1) Providing latrine for the Superintendent and the Manager's Quarters.	173	12	0

	RS.	A.	P.
(2) Tiling the portico in the Assistant Resident's Bungalow	841	0	0
(3) Constructing a small portico in the Sub-Assistant Surgeon's Quarters, Residency Hospital.	90	0	0
Total.	1,104	12	0

Dated this thirteenth day of March One thousand nine hundred and nineteen.

Signed, sealed and delivered by Dewan Bahadur
M. Krishnan Nair, Dewan of Travancore, in the presence
of—

M. KRISHNAN NAIR.

R. MAHADEVA AIYAR,
Chief Secretary, Travancore Government.

S. PARAMESWARA AIYAR,
Assistant Secretary, Travancore Government.

Signed, sealed and delivered by Charles George
Todhunter, in the presence of—

C. G. TODHUNTER.

C. V. RANGACHARI,
Superintendent, Political Department.

C. R. SRINIVASA RAO,
Superintendent, Financial Department.

DEED executed by the TRAVANCORE DAREAR ceding
to the BRITISH GOVERNMENT full POWER and
JURISDICTION over the lands in the State occu-
pied by the TRIVANDRUM TOWN EXTENSION of
the QUILON-TRIVANDRUM RAILWAY,—1927.

I, Sethu Lakshmi Baye, Maharani Regent of Travancore, hereby cede to the British Government full and exclusive power and jurisdiction of every kind over the lands in the said State which are, or may hereafter be, occupied by the Trivandrum Town Extension of the Quilon-Trivandrum Railway (including all lands occupied for stations, for out-buildings and for other railway purposes) and over all persons and things, whatsoever within the said lands.

The Palace ;

Trivandrum,

4th December 1927.

SETHU LAKSHMI BAYE,

Maharani Regent of Travancore.

xv

BRITISH POSSESSIONS IN TRAVANCORE.

Anjengo is an enclave in the State of Travancore on a sandy coast strip about 20 miles north of Trivandrum. Its area is 251 acres. In 1684 the English East India Company was permitted to erect a factory and in 1695 a fort in Anjengo. The Company was paying annual presents to the Rāṇi of Āttingal, the Senior female member of the ruling family. On certain occasions, the Company had to take ratification deeds from the ruling Mahārāja for dispositions made by the Rāṇis. During the first half of the eighteenth century Anjengo was an important place of trade notwithstanding its natural disadvantages, the bad anchorage and the rocky and the unfavourable surface. During the wars in the Carnatic it was an important depot for military stores. By the end of the century the factory declined. In 1809 during the political disturbances in Travancore its roadstead was completely blockaded. The old fort exists but is in ruins. A Commercial Resident was appointed in place of the factors to look after the interests

of the place. In 1010 it was placed under the political Resident in Travancore. All items of revenue except the land tax are leased out to Travancore for an annual sum of Rs. 7,000.

The gardens of Palathadi and Kottadili were granted to the Company by the Mahārāja of Travancore and the Rāni of Āttingal acting together. Along with the revenue the right of cutting trees and all other privileges were given to the Company and their heirs. The Company, however, was to allow free passage. The terms of the lease of the Kottadilli farm to Travancore are as follow :

That "all rents and taxes with revenue arising from the sale of tobacco, salt and spirits, as well as all other profits and produce whatever accruing from the said rented premises are hereby declared to become the sole property of His Highness the Maharaja's Government.

"That the inhabitants of the farm of Kottadily of all caste and description whatsoever shall continue to be under the protection of the British Government and amenable to its authorities in all cases of a police or civil nature and that the British Resident is empowered by the second para of the Minutes of consultation of the Government of Fort St. George, No. 90, under the date the 25th February 1847, to interfere summarily in all complaints made by the ryots against the Sirkar officers.

"The police establishment of Anjengo shall afford every aid and support to the Sirkar servants in the detection of funds, or attempts to introduce into the Kottadily farm any of the articles under Sirkar monopoly and in the collection of the revenue of the village."

Thankaśśeri is a small street on a promontory abutting into the sea near Quilon. Its area is 99·59 acres. A factory was erected there by the Portuguese in 1503. In 1519 a fort was erected notwithstanding the opposition of the people. In 1662 the Dutch obtained it, and

from them it passed to the English in 1795. For some time it was under the Resident in Travancore. In 1822, however, Thankasseri was leased to Travancore for 22 years. The lease was revised in 1903.

The British possessions in Travancore were formerly under the British Resident in Travancore and Cochin. At present they are included in the British district of Tinnevely for all administrative purposes.

XVI

THE COCHIN HARBOUR AGREEMENT.

The development of the Cochin harbour into a major port was engaging the attention of the Government of Madras from very early times; but the first definite step was taken by them in July 1919 when they invited the views of the Travancore Government on a scheme of development which was experimental in character. Though the correspondence, in its early stages, was confined to the extent to which the interests of Travancore would be affected by the proposed works of development, the suggestion was made by the Madras Government of a partnership between the three Governments of Travancore, Cochin and Madras for meeting the financial outlay and sharing the customs receipts at the port. After six years of negotiations, an agreement was signed between the three Governments in 1925 which ran as follows:

1. The parties concerned are the Government of India, the Government of Madras, the Cochin Darbar, the Travancore Darbar and the Harbour Authority.

2. The scheme will be divided into four stages. The first stage includes the work already done and paid for by the Government of Madras in connection with investigation and protective works.

The second stage includes the work done in connection with the experiment in cutting the bar.

The third stage will include all works subsequent to the first and second stages which the Harbour Authority is able to finance out of its revenues, and will, it is hoped, extend to the point at which it becomes a regular practice for ocean-going steamers to enter the bar and discharge at moorings inside the backwater.

The fourth stage will include all further works that may be found necessary for the conversion of the harbour into a really important port.

3. The Madras Government have spent a sum of Rs. 2,29,994 upon the first stage, which has been entered in the accounts as a grant to the Harbour Authority. It is agreed that the Travancore and Cochin Darbars should each reimburse to the Government of Madras one-third of this amount if the experiment is declared to be a success.

4. The second stage has been completed at a cost of about Rs. 8,96,199, towards which the Government of Madras and the Cochin and Travancore Darbars have each paid Rs. 3 lakhs. The excess of Rs. 3,801 will be retained by the Harbour Authority to meet any further claims that may arise in connection with the work. If and when the port is declared a major port, the Government of India will reimburse to the Government of Madras the principal amount of the expenditure incurred by them on the second stage but will not pay interest on this amount.

5. The third stage will include the expenditure already undertaken by the Harbour Authority upon the making of a dry dock for the dredgers and such further expenditure as the Harbour Authority may find itself able to finance out of dues on goods entering and leaving the harbour. To assist in the financing of this stage the

Government of Madras will advance money to the Harbour Authority at a rate slightly above the rate current for Government of India loans and subject to payment of interest half-yearly from the date of advance. If and when the port is declared a major port, the Government of India will reimburse to the Government of Madras the outstanding principal of the loan advanced by the Government of Madras to finance the third stage.

6. The fourth stage must probably be financed in the first instance by money provided by the Government of Madras and the two Darbars. If and when the port is declared a major port, the Government of India will reimburse to the Government of Madras the principal amount of the loan advanced by the Government of Madras to finance the fourth stage. The Government of India, however, reserve for future consideration the question whether they will also reimburse to the Government of Madras any interest paid by the Government of Madras on any such loan.

7. If the experiment in opening the bar does not result in showing that it is possible to bring vessels into the harbour where they can discharge at moorings, the amount spent upon it will be written-off by the parties concerned.

8. On the other hand, should the experiment prove a success, with effect from the 1st April next following the dates when it becomes the regular practice for ocean-going steamers to enter the bar and discharge at moorings inside the backwater, the division of the net customs revenue, which is at present made between the Cochin Darbar and the Government of India, will be changed into a division into three equal parts between the Government of India, the Cochin Darbar and the Travancore Darbar. This division will apply to all import and export duties collected at the British port of Cochin and in any port in Cochin territory and to all the import duties collected at any port on the

backwaters in Travancore territory, that is, from Quilon to Munambam, both inclusive. For the purpose of this division, the two Darbars will adopt whatever rates of duty may be imposed in British India, and the net collections at those rates will, after deducting cost of collection, be divided into three equal parts between the British Government and the two Darbars. But all export duties at the ports and land customs stations of Travancore will, as at present, be collected and retained by the Travancore Darbar. Also the arrangement for the division of the export duty on tea between the Travancore Darbar and the British Government will continue as at present.

NOTE.—By net customs revenue is meant the gross customs revenue after deducting refunds, drawbacks, the cost of the customs establishment (including contingencies, supplies and services and leave and pension contributions), interest on the capital cost of the customs buildings, including repairs, and a share of the controlling establishment.

9. With effect from the 1st April following the year in which the total aggregate sea-borne trade of the port, import or export, foreign or coast, shall have arisen on an average for three years to a figure of 15 crores of rupees per annum, the port will be declared to be a major port and pass under the control of the Government of India.

10. The Harbour Authority shall pay rent assessed at 5 per cent. on their capital value for all lands, buildings or material assets handed over to it by the Government of Madras or the two Darbars for the use of harbour works or otherwise. It will be open to the Government of Madras or the two Darbars to take back at their option lands, buildings or material assets so rented if they are required for State purposes provided such resumption does not interfere with the working of the port.

11. The above provision will be applied with certain modifications to the case of the land to be reclaimed adjacent to the Venduruthi Island. This land will be reclaimed by the Harbour Authority, but the cost of the reclamation will be paid by the Cochin Darbar, provided that the total extent of the area reclaimed shall not, unless the Darbar so desire, exceed by more than 150 acres the area reclaimed for harbour purposes. The Harbour Authority will be entitled to use for harbour purposes any of the reclaimed lands which are required for such purposes on payment to the Cochin Darbar of interest at the rate of 5 per cent. per annum on the cost of reclamation of the area so used. The management of any land reclaimed in excess of the area required for harbour purposes will be entrusted by the Cochin Darbar to the Harbour Authority subject to the following conditions:—

- (a) The Harbour Authority will be entitled to use free of charge any area of these lands not exceeding 5 per cent. of the whole for roads and similar administrative purposes. The roads will be constructed by the Cochin Darbar and the cost of their construction accounted for as part of the cost of reclamation. The cost of their maintenance, unless it is taken over by another local authority, will be part of the cost of management of the lands.
- (b) The Harbour Authority will guarantee to the Cochin Darbar interest at the rate of 5 per cent. per annum on the cost of the reclamation of the area in question, excluding the portion of the area utilized for roads and other administrative purposes, but including the cost of making the roads.
- (c) If the total net return from the lands (after deducting the cost of maintenance of the roads,

if that is borne by the Harbour Authority) exceeds the 5 per cent. guaranteed to the Darbar under clause (b) above, the excess shall be distributed as follows: *viz.*, 3 per cent. to the Harbour Authority for cost of collection and 5 per cent. as bonus, and the remainder to the Cochin Darbar.

Nothing in this paragraph shall prevent the Cochin Darbar from reclaiming lands adjacent to any portion of the Venduruthi Island against which no reclamation by the Harbour Authority has been made or is proposed, provided that such reclamation in no way affects the harbour channels or other works.

In the event of any dispute as to the sufficiency of the return obtained from the lands dealt with in this paragraph, the Cochin Darbar will have a right of appeal to the Government of India.

12. If at any time a difference of opinion arises as to the interpretation of any term or clause of this agreement, the question in issue shall be referred for settlement to the Government of India, whose decision shall be final.

J. A. THORNE,
Collector and President,
Cochin Port Conservancy Board.

P. F. C. JOURDAIN,
Vice-Chairman,
Cochin Port Conservancy Board.

RAMA VARMAH,
Maharaja of Cochin.

SETHU LAKSHMI BAYE,
Maharani Regent of Travancore.

C. W. E. COTTON,
Agent to the Governor-General,
Madras States.

GOSCHEN,
Governor of Madras.

Approved and confirmed by the Government of India.

D. T. CHADWICK,

Secretary to the Government of India

in the Commerce Department.

The 23rd July 1925.

The expenditure of about Rs. 11½ lakhs required for the first and second stages was met equally by the three Governments. The third stage works were executed at a cost of approximately Rs. 29 lakhs the whole of which was advanced to the Harbour Authority by the Madras Government.

By the end of December 1930 the third stage works were completed and regular ocean-going steamers were entering the bar and discharging at moorings inside the backwaters. The re-distribution of customs revenue as provided for in the agreement of 1925 was therefore to commence forthwith, but the Cochin Government raised several objections regarding the sharing of the customs revenue by the other parties to the agreement. The main ground urged by the Cochin Government was that the Harbour Scheme cannot be regarded as having been a success until after the completion of the fourth stage works and that until then the Cochin Government was entitled to retain the entire customs receipts. The question was eventually referred to the Government of India for decision. Representatives of the three Governments met at a conference held by the Government of India at Simla early in May 1932 when the respective points of view were fully discussed. Sir C. P. Ramaswami Aiyar represented Travancore while Sir Setalvad and Mr. M. R. Jayakar appeared for Cochin. The Government of India decided that it was in the twelve months preceding the 1st April 1931 that it became the regular practice for ocean-going steamers to enter the bar and discharge at moorings inside the backwaters and that consequently the distribution of

customs revenue as provided for in the agreement of 1925 must take effect from the 1st April 1931. A controversy soon developed as to whether the import revenue of the Travancore ports to be pooled for tripartite division with the Cochin harbour receipts should include the duty realised by Travancore on tobacco imported at its ports from Quilon to Munambam. It was contended on behalf of Travancore that the agreement of 1925 did not contemplate such an arrangement. The Government of India, however, held that the duty on tobacco should also be pooled for division. The question was not allowed to rest there and the earliest decision was later reviewed and the conventions of Travancore were upheld.

In August 1932 a conference was held in Madras to discuss the terms and conditions subject to which the fourth stage works might be undertaken. At the conference it was understood that the Governments of Madras, Travancore and Cochin would share equally the estimated expenditure and also the customs receipts on the basis already settled under the agreement of 1925. But the one problem which was found to be difficult of solution or adjustment between Cochin and the Madras Government related to the exercise of civil and criminal jurisdiction over the harbour area. Both Cochin and the Madras Government desired to have for themselves exclusive powers of civil and criminal jurisdiction over this area, and as the Government of India were not prepared to sanction the fourth stage works unless a settlement was reached on this question of jurisdiction it seemed for a time that the further development of the harbour was to be postponed indefinitely.

Meanwhile, the revenues of the harbour recorded remarkable improvement. Increased facilities to accommodate ocean-going vessels and the conversion of the Cochin-Shornur Railway into broad gauge resulted in a steady rise in the volume and value of trade at this port. The

Government of India held the view that the development of the trade and the increased customs receipts at the Cochin port would affect materially the receipts at other British Indian ports. They were therefore reluctant to accord sanction to the fourth stage works without reviewing the whole position both as regards the contribution to be made for the expenditure on account of the fourth stage works as well as the distribution of the customs receipts. Protracted correspondences and negotiations followed and after several conferences with the parties concerned, the agreement of 1925 was modified as indicated below.

The rights of the Madras Government over the harbour were purchased by the Cochin Government who thereby agreed to contribute two-thirds of the expenditure required for the prosecution of the fourth stage works. The remaining one-third was to be contributed by Travancore. One-half of the expenditure which Cochin had to incur on this account as also a sum of about Rs. 32 lakhs due for repayment by them to the Madras Government on account of the second and third stage works were advanced as loan by the Government of India. Cochin had already spent about Rs. 80 lakhs towards the conversion of the Cochin-Shornur Railway into broad guage and Rs. 37½ lakhs towards the cost of reclamation. The financial commitment of Travancore stood at one-third share of the expenditure for the fourth stage works to be advanced as loan besides the sum of over Rs. 3 lakhs advanced on account of the first and second stage works.

In regard to the sharing of customs revenue, the following revised formula was accepted:—

(a) in respect of any year in which the net customs revenue does not exceed Rs. 49½ lakhs, the Governments of Travancore and Cochin and the Government of India will each receive one-third share;

(b) in respect of any year in which the net customs revenue exceeds Rs. 49½ lakhs but does not exceed Rs. 63 lakhs, the Travancore Government will receive Rs. 16½ lakhs, the Cochin Government will receive one-third of the net customs revenue, and the Government of India will receive the remainder;

(c) in respect of any year in which the net customs revenue exceeds Rs. 63 lakhs, the Travancore Government will receive Rs. 16½ lakhs plus six per cent. of the excess over Rs. 63 lakhs, the Cochin Government will receive Rs. 21 lakhs plus ten per cent. of the excess over Rs. 63 lakhs, and the Government of India will receive the remainder.

The net import revenue collected at the ports from Quilon to Munambam was agreed to be pooled with the net collections at Cochin for purposes of the annual sharing. As already stated, the previous decision in regard to the pooling of the revenue realised on imports of tobacco at Travancore ports from Quilon to Munambam was reviewed in favour of Travancore and the total amount which Cochin and the British Government will have appropriated on this account was agreed to be refunded to Travancore.

The Government of Cochin undertook to carry out certain legislative and subsidiary measures for bringing their laws in line with similar Indian enactments. They also undertook that the standards of qualification and status of judicial officers appointed to exercise jurisdiction over the harbour area lying within the Cochin State would as far as possible be approximate to the standards obtaining in British India in respect of the corresponding class of judicial officers.

In regard to the administration of the port the following clause was agreed to:

"As soon as possible after the declaration of Cochin as a Major Port, there shall be introduced into the Central

Indian Legislature a Port Trust Bill to provide for the administration of the Harbour, and when this Bill is enacted, an identical Act, *mutatis mutandis* shall be passed by the Government of Cochin. These measures shall provide for the setting up of a Port Trust invested with the necessary authority for the administration of the Harbour and, whatever the detailed composition of the Trust may be, the personnel of the Trust set up under each of these Acts shall be identical. In cases where, under the provisions of the two identical Acts, the Port Trust is required to obtain the sanction of Government, the Trust shall be under an obligation to obtain the sanction of both the Government of India and the Government of Cochin. In the event of a difference of opinion between the two Governments, a decision will be given by the Governor General in his discretion, which will be binding upon the two Governments and the Harbour Authority; provided that in any case in which the Federal Court has jurisdiction under the Government of India Act, 1935, nothing in this Agreement shall preclude either party from seeking a decision from the Federal Court in lieu of from the Governor-General."

The following was agreed to be the constitution of the Port Trust consisting of eleven members:

- 1 chairman appointed by the Government of India after consultation with the Governments of Cochin and Travancore.
- 1 member elected by the Chamber of Commerce, British Cochin.
- 1 member elected by the Indian Chamber of Commerce, Maṭṭanchēri.
- 1 member elected by the municipality of British Cochin.
- 1 member elected by the municipalities of Maṭṭanchēri and Ernakulam, acting together.

- 2 members nominated by the Government of India.
- 2 members nominated by the Government of Cochin.
- 2 members nominated by the Government of Travancore.

Pending the constitution of the Port Trust, an Advisory Committee has been set up, constituted on the lines of the future Port Trust, and this Advisory Committee is functioning at present.

The major outstanding questions having been thus settled satisfactorily the fourth stage works were taken in hand immediately. The works are at present nearing completion, and already the port has become the second major port on the West Coast.

An important aspect of the question which the Travancore Government have steadily kept in view during all the negotiations is the unqualified freedom which the State now enjoys in the improvement of its own ports in order to keep them at the maximum efficiency.

xvii

MUNRO ISLAND.

The tract of land known as the Munro Island is situated in the East Kallaḍa Pakuthi of the Quilon taluk. It was granted to the Church Missionary Society, Kōṭṭayam, by Rāṇi Pārvathi Bayi in 994 M. E.¹ to be held and enjoyed as anubhōgam. Several disputes had arisen between the Sircar and the Society regarding the boundary of the lands and connected matters so much so that in 1909

¹ The text of this nīṭṭu is given in the Travancore Land Revenue Manual, Vol. II, pp. 711—716.

an agreement was made to settle the claims. The text of the agreement is given below :—

“Articles of agreement entered into this day of one thousand nine hundred and nine between the Reverend F. N. Askwith M. A., Managing Trustee, Munro Island, for and on behalf of the Church Missionary Society, Kottayam (hereinafter referred to as the “Grantees”) of the one part and Dewan Bahadur P. Rajagopalachariar Esquire, M. A., B. L., C. I. E., Dewan of Travancore, for and on behalf of the Government of His Highness the Maha Rajah of Travancore (hereinafter referred to as the ‘Sirkar’) of the other part.

Whereas the tract known as ‘Munro Island’ situated in East Kallada Proverti, Quilon taluk, was granted to the Church Missionary Society, Kottayam, by Ranee Parvathi Bai on Anubhogam tenure in 994 M. E. by a Royal Neet dated 5th Thye 994 M. E.¹

And whereas during the survey operations of the Quilon taluk disputes having arisen between the Grantees and the Sirkar in regard to the boundaries of the lands comprised in the aforesaid grant and in regard to certain properties especially with reference to

1. the north-eastern boundary in the vicinity of Bharanikavu Kunnu,
2. the bit of dry cultivation south of Idivukunnu,
3. the Kayal between Chalapurathu Vayal on the north and Kuravakuzhi Vayal on the south,
4. Pallathu Vayal and Kakattu Charivu Vayal,
5. Attuveppu and land bordering east bank of river down to Manakadavu Moola,
6. site of Manakadavu Moola,
7. Neetunthuruthu, Pattamthuruthu, and Peringalathu Kayal,

¹ The nīttu is omitted.

8. Peringalathu Kunnu,
9. Koivila Kayal and Arinelloore Kunnu, and
10. northern boundary (Pazhayar),

the then Superintendent of Travancore Survey was deputed by the Sirkar to make a personal inspection of the locality and enquire into the claims urged by the Church Missionary Society and submit a report;

And whereas on receipt of the Survey Superintendent's report, dated the 21st May 1886, the Sirkar directed the then Quilon Dewan Peishkar to conduct further enquiries into the matter in the light of the Survey Superintendent's report;

And whereas the Dewan Peishkar in his memo, dated 22nd July 1886 disallowed the claims of the Grantees and reported that the boundaries as pointed out by them were inaccurate and not in accordance with those specified in the aforesaid Neet;

And whereas the Sirkar approved of the views of the Peishkar as being correct so far as the facts and information at their disposal then disclosed;

And whereas the Mission having contended that their claims were well founded it was resolved by the Sirkar to refer the matter in dispute to arbitration;

And whereas owing to the Mission not having come to any agreement on the point no further action was taken till the settlement operations commenced in the Island in 1076 M. E;

And whereas then it having been brought to the notice of the Sirkar by the then Settlement Dewan Peishkar that before any settlement work was proceeded with it was desirable to have the boundaries of the lands comprised within the grant fixed, the Sirkar directed the Assistant

Settlement Peishkar in charge of the No. III Party to have the said boundaries fixed in consultation with Mr. Poonnoos, the agent of the Mission, nominated by the Venerable Archdeacon Caley acting on behalf of the Grantees, and with the help of a competent Survey officer;

And whereas in pursuance of the above direction, the said Assistant Settlement Peishkar after due investigation and enquiry into the claims of the Grantees on the spot prepared and submitted to the Sirkar through the Settlement Dewan Peishkar a sketch fixing the boundaries in dispute which was signed by the said Mission agent and the Survey officer who conducted the survey;

And whereas the Sirkar confirmed the boundaries of the grant as fixed by the above said sketch and as agreed to by the Mission agent deputed on their behalf by the Venerable Archdeacon Caley and decided (1) that lands within the red line marked in the said sketch should be treated as included in the grant of 994 M. E. subject only to the payment of Fanams (250) two hundred and fifty per annum as Thirumulkalcha and (2) that lands outside the said boundary line and in the possession of the Mission should be treated as ordinary pandarapattom lands;

And whereas the further settlement operations being carried out on the basis of the above said sketch and in conformity with the decision of the Sirkar immediately hereinbefore recited were completed in 1081 M. E;

And whereas in a memorial dated 20th March 1907 submitted on behalf of the Mission by the Reverend F. N. Askwith, M. A., Principal of the College at Kottayam and Managing Trustee of Munro Island, to His Highness the Maha Rajah, the Grantees took objection to the decision of the Sirkar hereinbefore referred to and raised contentions chiefly with regard to certain plots of land

1. on the south-western boundary called Poringalam,
2. on the north-western boundary called Ekkapuram,

3. on the eastern boundary called Kakkattu Vayal, and
4. on the south-eastern boundary called Manakadavu Moola,

and the memorial was forwarded by the Sirkar to the Settlement Dewan Peishkar for a full report from the Assistant Settlement Peishkar who had the sketch prepared with his remarks thereon;

And whereas on receipt of the said report by the Sirkar the Settlement Dewan Peishkar was directed by the Sirkar to make an inspection of the disputed tracts in company with the Reverend Mr. Askwith and submit a report;

And whereas at the joint inspection made on the 6th March 1908 contentions were also raised on behalf of the Mission in respect of

1. the boundary near Bharanikavu Kunnu,
2. certain Nos. in Pallathukattu Vayal, (7,061, 7,062 and 7,063),
3. Idathuruthu in east new river, and
4. reclamations in Idachal, Peruman Kayal and Peringalathu Kayal, over and above those set forth in the memorial;

And whereas then the tracts in dispute pointed out by the Grantees at the time of inspection were agreed to be taken in as within the boundaries of the original grant and the plan submitted by the Assistant Settlement Peishkar in charge of No. III Party and hereinbefore referred to was modified to this extent and a revised plan was prepared which plan was sent by the Settlement Dewan Peishkar to the Reverend Mr. Askwith on 21st March 1908 for counter-signature on behalf of the Mission but which was returned unsigned together with a further statement of objections;

And whereas the Island was thereupon inspected by the Dewan in company with the Settlement Dewan Peishkar,

the Deputy Peishkar in charge of Quilon Division and the Reverend Mr. Askwith on behalf of the Mission and thereafter a conference was held in which the points in dispute were discussed in detail as the result of which the following terms were mutually agreed to *viz.*, that the Grantees waived all claims in respect of

1. lands in Bharanikavu Kunnu consisting of the following Survey Nos. 6,561 to 6,563, 6,565 B, 6,566 to 6,570, and 6,573 to 6,576 ;
2. lands east of the new river including Pallathukattu Vayal, Kuravakuzhi Vayal and Kakattu Vayal ;
3. Idathuruthu in east new river ; and
4. New Ekkapuram (Survey Nos. 8,771 and 8,774 to 8,788) ;

and the Sirkar allowed the following concessions :—

1. that the lands lying within the lines drawn by the Dewan outside the red line in the plan submitted by the Assistant Settlement Peishkar in charge of No. III Party and hereinbefore referred to and registered in the names of ryots, being Survey Nos. 8,056/2, 3, 4, & 9, 8,058/1 to 5, 8,060/1 to 9, 16, 17 & 20 and 8,102/1, 5, 29 & 33, be transferred to the Grantees on pandarapattom ;
2. that Peringalathu Kunnu and the adjoining low land (Chundakadu) be included within the limits of the grant as Anubhogam as also Survey Nos. 7,654/A, B & C in Manakadavu Moola ;
3. that the registered lands in New Ekkapuram Nos. 8,774 to 8,776 be transferred to the Grantees as pandarapattom and the unregistered lands Nos. 8,771 and 8,777 to 8,788 be registered in the name of the Grantees on the above tenure ; and

4. that all accretions and reclamations on both sides of the Puthanar where it flows between Mission lands shall belong to the Grantees, provided a waterway of 150 feet in breadth is always left intact ;

And whereas in accordance with the above agreement a sketch was prepared and forwarded to the Reverend Mr. Askwith for countersignature on behalf of the Mission ;

And whereas Mr. Askwith again returned the sketch unsigned together with a memo of objections to the revised plan laying claim to

1. two strips of land (7,079/D. E.) in east new river newly marked in the sketch as encroachments,
2. two strips of land in Manakadavu Moola consisting of three pieces 7,079/F, 8,056/10 A and one piece in Perinad pakuthi, Quilon Taluk, included in Survey No. 4,735/A newly marked in the sketch as encroachments,
3. the reclamations down the Neetunthuruthu and in Idachal (Nos. 8,056/2, 3, 4, & 9, 8,058/1 to 5, and 8,060/1 to 9, 16, 17, & 20),
4. two pieces of land on the eastern (8,102/1 & 5) and one newly marked as encroachment on the western (No. 8,772/5 A) side of Peringalam,
5. a bit of land on the north-east of Ekkapuram No. 8,654/ 1) newly marked as encroachment,
6. accretions in Pazhayar forming part of Kunnathur taluk,
7. Devaswom lands,
- (a) S. No. 8,667 in Ekkapuram recorded in the settlement register as Arinalloore Bhagavathi-vaka thanathu,

- (b) a small piece (S. No. 7,974) in Arupura Vayal recorded as Chittumala Devaswomvaka thanathu, and
- (c) S. No. 7,362 in Nenmeni Vayal recorded as (b), and
- 8. future accretions and reclamations in lakes and rivers attached to the Island;

And whereas for the settlement of the points in dispute another joint inspection being arranged to be made on the 9th January 1909 on which date a conference was held in Munro Island between the Dewan, the Senior Dewan Peishkar, Revenue Settlement, the Acting Dewan Peishkar, Quilon, and the Reverend Mr. Askwith on behalf of the Mission, when the objections of Mr. Askwith and the observations thereon of the Senior Dewan Peiskar, Revenue Settlement, set forth in a statement prepared by the latter were fully discussed and a final settlement was arrived at in respect of all outstanding disputes between the Sirkar and the Grantees which was mutually agreed to and the Dewan on behalf of the Sirkar made certain alterations in the sketch or plan relating to the grand hereto annexed and also passed orders on the several questions raised by the Reverend Mr. Askwith on behalf of the Mission, and it was also mutually agreed to, to have an agreement drawn up in terms of the orders then passed and triplicate copies of the altered sketch annexed hereto prepared and signed by the Dewan, the Senior Dewan Peishkar, Revenue Settlement, and the Reverend Mr. Askwith on behalf of the Mission whereof one copy was to be kept in the Huzur Office, one in the Quilon Taluk Cutcherry, and the third with the Grantees;

Now it is hereby mutually agreed to as follows:—

- i. That as the east new river was opened after the grant and in Mission lands the Sirkar cannot claim accretions at the places where the river flows through Mission lands, but that a waterway of 100 feet in breadth shall

always be left intact by the Grantees and that accordingly Survey Nos. 7,079/D & E be included within the limits of the Anubhogam grant.

ii. That the strips of land (Survey Nos. 7,079/F, 8,056/9 & 10-A) in Manakadavu Moola, the two bits (Survey Nos. 8,102/5) on the eastern side and strip (Survey No. 8,772/5 A) on the western side, of Peringalam and the piece of land (Survey No. 8,654/1) north-east of Ekkapuram shall be recognised as within the Anubhogam grant, as also Peringalathu Kunnu and the adjoining lowland, namely, Survey Nos. 8,773, 8,789 to 8,793, 8,880 to 8,973, and Survey Nos. 7,654/A, B & C in Manakadavu Moola, but that the Grantees shall not claim any lands on the eastern side of the east new river as within the Anubhogam grant except the following Survey Nos. in Arukuzhi Vayal, Bharanikavu and Chalapurathu Vayal:—

Arukuzhi Vayal and Bharanikavu—6,565/A, 6,583 to 6,627, 6,629 to 6,650 and 6,652, 6,720.

Chalapurathu Vayal—6,733 to 6,760, 6,762 to 6,807, 6,817 & 6,818.

iii. That the reclamations and accretions in the Peruman and Peringalathu Kayals, Survey Nos. 8,056/2, 3, 4; 8,058/1 to 5; 8,060/1 to 9, 16, 17 & 20; and 8,102/29 & 33; and 8,774 to 8,776 in new Ekkapuram and registered in the names of ryots shall be transferred to the Grantees on pandarapattam tenure and that survey Nos. 8,771 and 8,777 to 8,788 be registered in the name of the Grantees also on pandarapattam tenure.

iv. That as the accretions claimed by the Grantees in the Pazhayar *viz*, Survey Nos. 1/5, 1/6, 1/7, 1/8, 1/9, 1/10, 1/12, and 1/13, and the piece of land in Perinad south-west of Manakadavu Moola included in Survey No. 4,735/A lie in Western Kallada pakuthi of Kunnathur taluk and in Perinad pakuthi of Quilon taluk respectively, though attached to the Island, cannot be included within the

boundaries of the grant, but shall be given to the Grantees on pandarapattam tenure;

v. That all accretions and reclamations on both sides of the Puthanar where it flows between Mission lands shall belong to the Grantees, but that a waterway of 150 feet in breadth in Puthanar shall always be left unencroached by the Grantees.

vi. That the Reverend Mr. Askwith on behalf of the Mission having at the conference hereinbefore referred to and in his petition dated 26-5-1884 addressed to the Quilon-Dewan Peishkar laid claim as Mission property to Survey No. 8,727 recorded in the settlement register as Arinalloore Devaswom thanathu and also having orally admitted at the said conference that Survey No. 7,695 in Panakattu Vayal entered in the settlement register as Mission land did not belong to the Mission but was the property of Chittumala Devaswom and having also already claimed as Mission land Survey Nos. 8,667, 7,974 and 7,362 registered as Devaswom thanathu, the disputes relating to all the above said Survey Nos. were referred for enquiry and report, subject to confirmation by the Sirkar, to the Acting Dewan Peishkar, Quilon Division, as mutually agreed to at the conference, which report having now found that the entry of Survey Nos. 8,667, 8,727 and 7,974 in the settlement register as Devaswom thanathu is correct that Survey No. 7,362 in Nenmeni Vayal belonged to the Mission as being part of their Anubhogam holding and that Survey No. 7,695 as admitted by the Reverend Mr. Askwith, was the property of Chittumala Devaswom and the Sirkar having now confirmed the finding of the Peishkar, it is now agreed to that Survey Nos. 8,667 and 8,727 in Ekkapuram be now entered in the map in accordance with settlement registry as Arinalloore Devaswom thanathu, that Survey No. 7,974 in Arupurah Vayal be similarly entered in the map as Chittumala Devaswom thanathu, that Survey No. 7,695 in Panakattu Vayal be transferred to Chittumala Devaswom

in the Register and entered as such in the map and that Survey No. 7,362 in Nenmeni Vayal be entered in the map as part of the Anubhogam holding of the Grantees and the necessary corrections, if any, made in the settlement register subject to the right hereby reserved to the Grantees and Chittumala Devaswom to settle their claims, if any, by a civil suit.

vii. That the Grantees shall have preferential right to reclaim from Peruman, Peringalathu and Koivila Kayals adjoining their Anubhogam holdings and have the reclaimed lands registered in their names as pandarapattom within the limits marked as follows in the map or plan hereto annexed, A-A.

viii. That other future accretions and reclamations adjoining the Island shall be given on pandarapattom to the Grantees provided (1) it is open to the Sirkar to say whether any accretion or reclamation should be allowed to stand at all, and (2) if the Grantees be not agreeable to take pattah for such properties it shall be lawful for the Sirkar to dispose of same in manner that commends itself to the Sirkar.

ix. That the Grantees shall bear all costs of replacing missing boundary stones and the stones to be planted in localities decided at present to be included within the Anubhogam grant.

x. That the red line in the accompanying plan signed by the Dewan, the Senior Dewan Peishkar, Revenue Settlement, and the Reverend Mr. Askwith on behalf of the Mission shall represent the boundaries of the Anubhogam grant as agreed to by the Grantees and the Sirkar and as now finally settled and neither party shall hereafter have the right or liberty to question the validity or correctness of either the sketch or of any thing marked or written therein except as otherwise provided for in clause vi hereof.

In witness whereof the said parties hereto have hereunto set their respective hands and seals the day and the year first above mentioned.

Signed, sealed and delivered by the Revd. Francis Nowell Askwith, M. A.

Sd./ F. N. Askwith.

Principal of the College at Kottayam and Managing Trustee, Munro Island, for and on behalf of the Church Missionary Society in the presence of (1) Krishna Iyer, Head Clerk, Munsiff's Court, Kottayam,

Sd./ V. Krishna Iyer.

(2) C. Koshi John, Writer, The College, Kottayam.

Sd./ Koshi John.

I certify that this agreement was signed and sealed by the Rev. F. N. Askwith before me this 29th March 1910.

Sd./ K. Jacob,
District Munsiff of
Kottayam.

Signed, sealed and delivered by the above mentioned Dewan Bahadur P. Rajagopalachariar, M. A., B. L., C. I. E., for and on behalf of the Government of His Highness the Maharaja of Travancore in the presence of

Sd./ P. Rajagopalachariar
16—4—10.

1. (Sd.) R. Mahadeva Iyer,
Acting Chief Secretary to Government.
2. (Sd.) M. Raja Raja Varma,
Under Secretary to Government,

Although the rights of the Society were thus secure there arose fresh troubles. Constant disputes occurred between the Society and the tenants in the matter of collecting revenues. It was realised that the interests of the Society would be secure only if the Government undertook to realise the revenues for the Society. The Island was therefore reconveyed to the Travancore Government by the Society in 1105 M.E. in return for an annual grant of Rs. 5000 in perpetuity. A Royal Proclamation was issued declaring the tenure of the lands into one of *Panḍārappāṭṭam* and recognising the lessees of the Society as registered holders with all the rights and liabilities of the holders of *Panḍārappāṭṭam* lands. The rents payable by the lessees to the Society before the surrender were treated as assessment on the lands as public revenue. The arrangement has been beneficial to all parties. The Proclamation is as follows:—

“Her Highness Sri Padmanabha Sevini Vanchi Dharma Vardhini Raja Rajeswari Maha Rani Sethu Lakshmi Bai, Member of the Imperial Order of the Crown of India, Maha Rani Regent of Travancore, issued under date the 13th April 1930 corresponding to the 1st Medam 1105.

“Whereas, in pursuance of a Royal Neet dated the 5th Thye 994 M.E., certain lands in the tract known as Munro Island in the north-western portion of the East Kallada Pakuthy, Quilon Taluk, are held by the Church Missionary Society for certain purposes, and certain other lands also have otherwise been acquired, or are held, by them in connection therewith; and,

“Whereas the Church Missionary Society have requested Our Government to accept a surrender of all those lands, which are described in the Schedule to this Proclamation and are hereinafter referred to as the Schedule lands, and have for that and other purposes executed a deed registered on the 19th Meenam 1105 as Document

No. 2,490 in Book No. 1 of the year 1105 in the office of the Sub-Registrar of Kottayam. We are pleased to command as follows :—

1. The rights of the Church Missionary Society in respect of the Schedule lands are hereby terminated save and except to the extent indicated in Section 5, Clause (b), below, and the Schedule lands shall be treated and dealt with as commanded hereinunder.

2. From and after this day the Schedule lands shall, in all cases, be deemed to be *Pandaravakappattam* lands for all purposes, and wherever they are not already classed as such lands they shall, as soon as may be, be converted as such in the Revenue Accounts of Our Government.

3. The rent, if any, already fixed in respect of the Schedule lands by the Church Missionary Society shall be deemed to be the assessment charged on the land payable to Our Government and shall be deemed public revenue due on land.

4. The amount of the assessment referred to above shall not be liable to variation until a general revenue settlement of the lands in Our State is ordered.

5. (a) Such of the lands as have been demised on *pattam* by the Church Missionary Society shall be deemed to be *Pandaravakappattam* holdings registered under Our Government and the persons now holding under the Church Missionary Society as lessees shall, so far as Our Government are concerned, be deemed to be the present registered holders and *pattadars* under Our Government and shall have all the rights and liabilities of registered holders of *Pandaravakappattam* lands.

(b) Lands Survey Nos. 7,184 and 7,189 of the East Kallada Pakuthy in the Schedule which are in the occupation of the Church Missionary Society in *thanathu* shall also be deemed to be *Pandaravakappattam* holdings under Our Government, the Church Missionary Society being

considered the present registered holder with all the rights and liabilities of registered holders of *Pandaravakappattam* holdings.

(c) Schedule lands other than those provided for by Clauses (a) and (b) shall be deemed to be the property of Our Government for all purposes.

6. It shall be lawful for Our Government to order any arrears of rent or other amounts already due in respect of all or any of the Schedule lands to be recovered as arrears of public revenue due to Our Government.

7. This Proclamation may be cited as "The Munro Island Proclamation, 1105," and shall come into force at once.

SIGN MANUAL.

xviii

The Kannan Devan Hills Concession.

The beginnings of the Kannan Devan Hills Concession lie in the agreement between John Daniel Munro, a coffee planter, and Kerala Varma Valiya Raja of Panjār dated 11th July 1877 (29th Mithunam 1052). The Chief conveyed to Munro all the hills and jungles within specified boundaries in Konjār Pravarthi, Minachil taluk, with the exception of such parts as were used by the tenants for agriculture, public utility, water supply and other purposes, for a consideration of Rs. 5,000. The area was to be cultivated with coffee. The yearly rent was fixed at B. Rs. 3,000. The ivory, cardamoms, wax, frankincense and other forest articles were to be delivered to the rent collector of the Eḍavaka. It was stipulated that the lands might be abandoned at the choice of the grantee in which case the Rs. 5,000 paid was to be forfeited. They

were to be surrendered if the annual rent of Rs. 3,000 was not paid.

Before the conveyance was effected an application was made by his attorney to the Government of Travancore for sanction. This was rendered necessary by the prevailing law, viz., that Europeans could be permitted to hold land only with such sanction. On the 28th November 1878 the Dewan of Travancore affixed his signature and seal to the deed of ratification and delivered it to the applicants. It was directed that the Company should in addition to the rents or other payments made to the Panjār Chief pay the Government a tax of As. 8 on every acre of land granted except grass lands. The latter class of lands might be occupied for homesteads, farmsteads, and cultivation "now or hereafter". The tax payable on such land taken up was fixed at as. 2 ps. 8 for every acre. The rate was not to be modified till the next settlement. The grantee might appropriate to his own use within the said limits all timber except royal trees which however could be felled and used on payment of the prescribed seignorage. The rights of the Sirkar over certain kinds of royalties such as elephants, cardamoms, and ivory were reserved. The discovery of mines and treasure troves was to be communicated to the Government and the grantee was to abide by their decision. Rights of way were emphasised. The grantee should have the right of making roads throughout the tracts. No exclusive right of water beyond what was necessary for use of the plantation should be considered to be conveyed by the grant. Compensation was to be made for any portion of the land which the Sirkar deemed necessary to take up for roads, canals, and other public works. The grantee was to use his best exertions always to prevent the produce of the grant from being exported except on the payment of customs duties. Criminals were not to be given protection within the estate. The whole tract was to be held in

perpetuity as heritable and transferable property. Notice was however to be given to the Sirkar of all transfers in order to enable them to apportion the tax. Cultivation was not to be done in such manner as would hamper the growth of cardamoms whether the crop was cultivated by Government or private individuals. The Government retained the right to impose general or local taxes on the area. The survey charges were to be paid by the grantee.

In 1879 Munro transferred his interest to the North Travancore Land and Agricultural Society Ltd. The transfer was recognised. Soon after this the Company pressed the Government for certain modifications to be made in the terms of the grant, modifications which redoubled to their own benefit, to the detriment of the revenue of the State. In 1884 the Company wrote to the Government to make some arrangements with the Fūnjār Rāja so as to take from him the land leased to the Society; for it would be much more satisfactory to the Society to recognise the Government of His Highness the Mahārāja only instead of the Punjar Chief. The Government replied that the matter would receive consideration. The Resident in his letter of the 23rd May 1885 made a proposal to the effect that His Highness' Government should take over the land from the Fūnjār Rāja and pay him his rent of Rs. 3,000 a year and that the Society would pay the Sirkar Rs. 2,500 a year irrespective of cultivation and relinquish in their favour a great portion of the land estimated to be between 70,000 and 100,000 acres, forest and grass lands included.

Mr. Munro on behalf of the Society subsequently came down to Trivandrum and there was a conference at which the Resident, the Dewan and Munro discussed the questions raised. The conclusions arrived at in the conference were

(a) that the demand on account of the tax of as. 8 should be confined to land opened i. e., that no land not

actually brought under cultivation should pay the tax. The land already opened during the last six years will become liable to the tax from the seventh year, and all additional land opened from the seventh year from the date of cultivation,

(b) that the Society is to be responsible to Government for the payment and not individual holders,

(c) that the Society be bound to furnish at once a correct account of the extent already cultivated and liable to the tax and to furnish accounts of future cultivation as it is made,

(d) that the Government is at liberty to make at any time any arrangements they consider necessary to ascertain the correct extent of land cultivated and liable to the tax, and the expenses of any such arrangements shall be borne by the Society, and

(e) that all grass land to be assessed at two annas and eight pies from the date of occupation as stipulated in the original agreement.

Immediately after the conference the Dewan wrote that as the matter was "so repeatedly urged in different forms on the consideration of His Highness' Government notwithstanding that disinclination was strongly expressed to re-open the terms of ratification that His Highness' Government yield so far as to collect the tax on opened portions only". The Pānjār Rāja refused to make any modification in the original agreement and the Government of Travancore declined to mediate.

Differences of opinion arose between the Company and the Government regarding encroachments made by the former in the reserved forests of the State, the cutting of timber and firewood in an unauthorised manner, the fees for grazing cattle, the payment of survey charges and the tax on lands situated within the concession area which were

not actually taken up for cultivation. Mr. Rees, the British Resident, expressed the desire that the right to lands held by the Company under a bonafide belief should not be disturbed. Mr. Nicholson also stated that with regard to the portion claimed, occupied and partly cultivated by the Company, the Sirkar should not disturb the existing arrangement, and that the Sirkar had no wish to disturb it. The Government concurred in that view and the boundary question was dropped. This meant that the Company was benefited by an addition to their lands. Soon other questions arose. The Company began to levy a tax on cattle which grazed within the concession area at the rate of four annas per head whether cow, calf or bull. The Government imposed grazing fees but the Company raised its strong objections. The Superintendent and Magistrate, cardamom hills, wrote to the Chief Secretary to Government on 12th July 1907: "With regard to the right of keeping cattle at Munnar which the Company's Superintendent imagines is a prerogative of the Company, I have my doubts. Possibly if they have taken over an area of grass land for the purposes of grazing and are paying assessment for the same and having demarcated it the Company under the grant may be entitled to charge grazing fees, but Munnar being a town under the Police regulation is not under the Company's control. It is also desirable to define the Company's rights and privileges under the deed over the unopened lands; whether they are entitled to take wood out of such forests within the concession which they are not paying assessment on and whether on the other hand Government can exploit any timber from these unassessed forests. The Company at present can isolate any one by taking up a strip of grass or forest land all round and though they have not as yet done so their sub-tenants have been asserting some of these rights. There is another question which requires immediate settlement and that is their actual boundaries; of these the only portion in dispute at present

is the North-Eastern boundary which is claimed by the Company to be on the extreme ridge at Devicolam whereas it does not appear so from the deed".

The question of boundaries formed the subject of a protracted controversy. The Government was obliged to alter certain parts of the concession boundary excluding certain lands from the reserve. In these transactions the British Resident took an important part. He was present at the meeting of the Survey Superintendent, the General Manager of the Company and the Cardamom Superintendent at Munnar, when they discussed the details. The following extract from a letter of the Superintendent of Travancore Surveys sets forth some of the important topics of controversy.

"By the deed of ratification of 1878 tax had to be paid on the whole area of forest and grass land included within the Concession after 24 years whether brought into cultivation or not. This was changed favourably to the grantees in the agreement of 1886 and the grantees have now to pay tax only on opened and occupied lands. Government have to wait indefinitely for all the cultivable lands being opened by the Company and becoming liable to tax. Whatever may be the right of the Company and Government in the matter of letting the unoccupied lands for other cultivation, rights have been reserved by clause 15 of the Agreement regarding the production of cardamoms "Whether the culture of that spice be conducted on the part of the said Government of Travancore or by private individuals." It seems therefore to be a matter for consideration whether the unoccupied lands in Kannan Devan Hills may not be thrown open by Government for cardamom cultivation. Cardamom grows in Pallivasal Estate, just outside the Concession and there was till recently cardamom garden in Surianalle Estate, also just outside the Concession boundary and only a little below the level of the Kannan Devan Hills. I saw within the Concession also (but at a

comparatively lower elevation) cardamoms growing on both sides of the Kothamangalam-Munnar bridle path, a few miles east of Mankulam Estate. Cardamoms appear to grow in the adjoining Anamalais of Coimbatore District and may therefore grow in Kannan Devan Hills also. There seems to be also a great demand now for lands for cardamom cultivation, as witnessed by the large number of applications received now from cardamom ryots for lands in the Cardamom Hills.

“According to clause 17 of the Agreement the Society has to preserve the forest trees growing on the banks of the principal streams to the extent of 50 yards in breadth on each side of the stream, and similarly the forest trees about the crest of hills have to be preserved to the extent of a quarter mile on each side of the hills. I cannot say that the condition has been strictly observed in the opening of all the estates. The trees have been left uncut in certain places, but there are also other places where the rule has not been observed. The attention of the Company may therefore be drawn to this clause for guidance in future clearings.

“The right of regulating the keeping of cattle at Munnar (whether the Company’s Superintendent at Munnar has any right in it) appears to have come under question and been referred to Government (Vide Cardamom Superintendent’s letter No. 744 dated 12th July 1907). The boundaries of the Police Town of Munnar have become important in this connection; and the Police Town appears to comprise parts of Munnar and Chockanad Estates and Munnar grass land near Club Bungalow. I request the orders of Government whether a map of the Police Town of Munnar according to the boundaries notified should be prepared.

“Within the Kannan Devan Hills there are some communities of hillmen (Muduvans). I know three of them

near Yellapatti, Vagavurrai, and Mankulam Estates. Some clearings of forests that are seen here and there within the Concession are said to have been made by hillmen; and I saw fresh clearings this year by the hillmen near Muduvan-sola Truck station. Certain rules have been passed by Government for the management of hillmen in Forest Reserves on date 23rd September 1903/17th Kanni 1079. According to these rules, the numbers of the hillmen should be registered in the forest division concerned (Rule 1) and they are permitted to cultivate land free of tax to the extent of 5/8 acre per head provided that before clearing new land the headman of the Kani shall obtain permission of the Division Forest Officer to occupy the land to be cleared (Rule 2). The registry and control to the hillmen within Kannan Devan Hills will devolve on the Cardamom Superintendent, who has charge of the Forests also within his jurisdiction. I am not certain whether the registry and control are exercised over the hillmen in the Kannan Devan Hills or they are exempted as being within the Kannan Devan Hills Concession. If it be the latter, it is a matter for consideration whether the right of clearing forest land free of tax granted to the hillmen within Reserve Forest, should be extended to them or whether tax as per Agreement should be realised on their clearings also.”¹

The Government always evinced their solicitude to help the Company. Roads built at Government cost were handed over to them. Compensation was paid to the Company whenever any land within the concession area had to be taken for public purposes. In 1913 the Resident wrote to the Dewan to ascertain whether Mr. Vernede, the Chief Forest Officer of Travancore, might be permitted to accept service for the Kannan Devan Hills Produce Company in regard to the recruitment of labour to which the Dewan replied that the Darbar had no objection. The

1 Letter from the Superintendent of Travancore Survey to the Chief Secretary—No. 735 dated 15th Oct. 1908.

European Commissioner for Devikulam observed in 1090 (1915) that:—

“There is no penalty clause for violations of the terms of the deed of Ratification, and violations are continually going on similar to the one which occurred recently at Chockanad referred to in my letter No. 18 of 90/3937 dated 11-9-90. I beg to suggest therefore that the Company may be asked to execute a new deed containing a penalty clause, or that in the event of their refusal to do so the present deed may be cancelled through a civil court as being violated by the Company. If the Government find that the latter course has to be resorted to, I will specify in detail the various occasions in the past where they have violated the terms of the deed.”

The sympathetic treatment invariably given to the Company by the Government appears from the following extract:

“The present contention of the Company is that Government can claim only the actual area covered by the road and not any area beyond it. It appears that the Company has planted tea within the limits of the road and has also put up buildings which encroach on the road limits, as fixed by the D. P. W. Though it is not possible to know the exact width of the land surrendered by the Company to Government for the purpose of the road, the limits of the estates have been fixed in the survey and survey stones have been planted at the limits. The land lying outside the surveyed limits of the estates should be treated as Government poramboke and the company cannot have any claim to it. As however, the company has planted tea outside the limits of the estates and touching the road under a *bonafide* mistake, and as no objection seems to have been raised by the officers of the Government at the time of planting, it will be hard to compel the company to remove the plants now. The company will continue to be in possession of the tea plants, but whenever it is necessary to widen

and improve the road at any particular spot, the company will remove the plants without any protest. This arrangement has been accepted by Mr. Pinches. As for the buildings which encroach on the road limits, it is stated that the buildings referred to are in the Kannimala estate and they were put up some years ago. These buildings will stand as they are. So also, a platform constructed by them on the roadside at the Lekkam estate will be allowed to stand. Mr. Pinches has promised on behalf of the company that no further buildings will be erected beyond the surveyed limits of their estates. In this connection it is also stated that there are similar tea plants within the limits of the road from Munnar to Devicolam. The land required for this road was acquired from the company on payment of compensation and so it stands on a different footing. As it is not necessary to remove the tea plants standing on the road limits, immediately, they will be leased out to the company on Kathagapattom fixing a nominal rent, on condition that the company would remove the plants whenever the Government require them to do so. This arrangement has also been accepted by Mr. Pinches.”¹

The following extract is also instructive:

“Mr. Pinches said that the Pallivasal and Periacanal estates were granted to the company under the rules dated 24th April 1865. The estates consist of different bits held under different title deeds. Under clause 5 of the title deeds relating to these bits, the grantee can appropriate to his own use within the limits of the grant all timber, except royal trees, and should he carry timber without the limits of the grant it will be subject to Kutticanam or customs duty, or both as the case may be, in the same way as timber ordinarily felled. Mr. Pinches says that though the estates above referred to consisted of different bits, held under different title deeds, the bits

¹ Extract from the Dewan's Inspection Notes dated 12.3.1917.

of each estate lie contiguously and each estate is now treated and managed by the company as one. According to the strict interpretation of the above clause in the title deeds, the company cannot fell and remove the trees standing on one bit to another as these bits are held under different title deeds, though they now form parts of one whole estate. He says that this works hardship and requests the issue of a single revised title deed for each of the estates. I do not see any objection to the issue of a single title deed for the different bits of the same estate.”¹

Disputes, however, continued to arise between the Government and the Company as regards the felling of the trees and similar matters. The Company tried to arrogate to themselves as much land as possible and the Government, though liberal, was obliged to be very vigilant in enforcing the conditions of the agreement. In a letter addressed to the Conservator of Forests dated 23rd January 1930 the Chief Secretary to Government said :

“ In regard to this point, I am to state that, in view of Clause 17 of the Ratification Deed, which lays down that the Company should protect the tree-growths on the banks of the principal streams to the extent of 50 yards in breadth on each side of the stream, the Government should respect this condition even though they have the legal right to cut down such trees, as the object of the reservation is to safeguard the water courses by preventing denudation of the river banks. I am to inform you that you may impress upon your officers and subordinates concerned that this object should not be frustrated by any action of theirs.” Subsequently in 1932 however, when a question arose as regards the seignorage from timber cut down from the concession area it was decided in favour of the Company.”

1 Dewan's Inspection Notes dated 12.3.1917.

2 Letter to the Land Revenue Commissioner from the Huzur Cutcherry dated 21.5.'32.

In 1937 the question of dealing with unoccupied and unassessed grass lands within the Kannan Devan Hills Concession was finally decided by Government after a good deal of negotiation between the Government and the Company. Government sanctioned the following arrangements which were accepted by the Company :—

“(1) The Company will make an annual payment of B. Rs. (8000) eight thousand to Government over and above the tax on grass lands occupied up to the end of 1111 M. E., thus agreeing to the area of unassessed land being fixed at 48000 acres as stipulated by Government, representing tax at 2 annas 8 pies per acre.

“(2) The Company will besides place at the disposal of Government free of all compensation an area of 500 acres of land on the understanding that 100 acres out of it would be for the possible erection of a Palace for His Highness the Mahārāja.

“(3) The Government will enter into a supplemental agreement with the Company ratifying all the remaining grass lands within the Concession area.

“(4) Copy of D. O. No. 2918 dated the 1st December 1936 from Mr. Ramachandra Rao, Commissioner, Devicolum on the question of surrender of the 500 acres referred to above by the Company is enclosed for your information. I request that you will be so good as to arrange for the 100 acres of occupied area agreed upon for the Palace site with the approach thereto being surveyed by the Survey Party as soon as they go to the High Range this year for survey work. Regarding the balance area of 400 acres, Government accept Mr. Ramachandra Rao's opinion that the same may be located at a later date as necessity for lands arises for Government for such purposes like the proposed sanatorium, Pallivasal Hydro Electric Project or other similar Governmental purposes.¹

1 G. O. R. O. C. No 4544/35/Rev. dated the 4th January 1937 from the Chief Secretary to Government to the Land Revenue and Income Tax Commissioner.

It is true that by the grant of the Kannan Devan Hills Concession the Government permanently alienated a very large tract of the country (215 sq. miles). The ambit of these concessions has become larger and larger with the efflux of time. But the Company has by their labours converted the vast area in the far interior into a well-cultivated region studded with well-managed estates. Munnar and Devikulam have become places of importance with facilities for comfortable life.

XIX

PATHANĀPURAM CONCESSION.

'A tract of land in Pathanāpuram and Shencotta comprising an area of ten square miles was originally taken up and cultivated by one Mr. Huxam under permission granted by the Sirkar in 1834 (1005 M. E.)

An agreement was entered into between the Dewan of Travancore and Mr. William Huxam on 9th July 1849 (27th Mithunam 1024).

In 1852 Mr. Huxam transferred the land to the firm of Messrs. Binny and Co., Madras, with the sanction of the Sirkar.

An agreement was entered into between the Sirkar and Messrs. Binny & Co., in 1852 (1027 M.E.) whereby the Sirkar granted the Company a lease of the land for 30 years with a condition that the lease shall be renewable at the option of the then holder for the period of 30 years on the same terms and conditions, and again for a further period of 30 years at the option of the holders, thus extending the term to 90 years. A condition was also inserted in the

1 Vide Land Revenue Manual—Vol. III. Revised Edition Part I, pp. 9-11.

agreement that, if the lease were not renewed at the expiration of either the first or the second term, the whole of the land with all the trees and plants thereon shall revert to the possession of the Sirkar. Messrs. Binny & Co. transferred the land to Mr. G. M. McLauchlan in 1876 with the permission of the Sirkar. Subsequently, Mr. McLauchlan with two partners (Mr. P. W. Keir and Mr. George Anderson) forming the 'Travancore Plantation Company' applied for and obtained a renewal of the lease in the name of the Company. This agreement was executed on 17th April 1877 (6th Medam 1052). This deed granted a lease of the land to the Company for 35 years from 13th January 1877, with a condition that the lease shall be renewable for a further period of 30 years upon the same terms and conditions *viz.*, an annual rent of Rs. 100 for every English square mile of land cultivated, exemption from payment of rent for 3 years from the date of clearing and obligation to obtain the sanction of the Government for any alienation of the land or the rights thereof. It was also stipulated that, at the expiration of the period of sixty-five years provided for in the agreement, or if the lease were not renewed at the expiration of the first term, the whole of the land with all the trees and plants thereon shall revert to the possession of the Sirkar. In 1905, Messrs. Keir and McLauchlan requested the Government either to give them the assurance that the lease would be renewed on the expiry of the existing term or convert the lease-hold into free-hold at the expiry of the lease, for which they were prepared to pay 3 annas instead of $2\frac{1}{2}$ annas per acre for the land brought under cultivation. They made these proposals as they wanted to open the lands remaining uncultivated for rubber. The matter was discussed between the Dewan and the applicants and others who had acquired portions of the land from the lessees, and as the result of these discussions, the Government issued G. O. No. 5020/R. 1994, dated 28th March 1906, in which it was stated that Government were prepared to

convert the lease-hold into freehold on the following conditions:

- (i) Payment of acreage value of Re. 1 per acre on the 10 sq. miles.
- (ii) Assessment for lands under coffee, tea and other products, at the rates which may prevail at the time.
- (iii) Assessment for lands which may not have been cleared and which may remain as jungle at 8 as. per acre.
- (iv) Assessment for lands brought under rubber cultivation at Rs. 2 per acre.

It was also laid down in the G. O. that all transfers should be reported to Government and that the other terms of the grant shall be the same as those that apply to waste lands granted under the coffee land rules, dated 7th July 1898. When the tax on lands granted for coffee and tea cultivation was raised from 12 annas to one British rupee per acre, with effect from 17th August 1910, by Royal Proclamation dated 12-8-09, that fact was communicated to the holders of this grant, with the intimation that when the lease-hold was converted into freehold under the above G. O. the grantees and their alienees should pay assessment at the increased rate of Bh. Re. 1 per acre on the whole area cultivated, from 12th January 1912.

The area covered by this special grant consists of the following 10 estates situated in the taluks of Paṭhanāpuram and Shenkotta :

<i>Name</i>	<i>Area</i>	<i>Taluk</i>
Venture	407.25 acres	Shencotta
(A) and (B) Block	711.01 „	Do.
Ridgeband	127.80 „	Do.
New Swarnagiri	208.87 „	Do.
Upper Florence II Bit	39.29 „	Do.

Koravanthāvaḷam	1,230·20 acres	Paṭhanāpuram.
Midlothian	437·24 „	Do.
Nāgamala	1,376·53 „	Do.
Isfield	567·78 „	Do.
New Arundal	1,310·13 „	Do.

xx

THE KĀKKŪR ESTATE AND OTHER EXTRA TERRITORIAL LANDS.

Kākkūr is a *Dharmadāyam* or choultry Inām village, in the Rāmnāḍ Zamindari, Madura district, held tax-free by Travancore for the support of certain charities in Thirupullāni. It was purchased in 945 M. E. by Mahārāja Rāma Varma from Muṭhu Rāmalinga Sēthupathi of Rāmnāḍ for Br. Rs. 14,000. The revenue of the village is collected by officers appointed by the Travancore Government.

Two distinct interests are recognised in the lands of the village, viz., *mēlvāram* and *kuṭivāram*. The rents are paid in money and kind. The Government while appreciating the advantage of fixed money rents in the case of *puncha* lands still adhere to the old system. Ūḷiyam services have to be performed by certain classes of tenants. The bulk of the lands are *kuḍikrshi*. The home-farm lands are called Pannai, the cultivators of which pay a small swāmibhōgam to Government in addition to the usual tax. The Government are taking deep interest in the welfare of the tenants. There was once a proposal to restrict the action of tenants

in cultivating Nancha lands with crops other than paddy, but the Government preferred to leave the choice to the tenants. In 1909 Government sanctioned an estimate for Rs. 31,650 for repairing irrigation tanks. By this means they hoped that Puncha cultivation on Nancha lands would disappear. On cotton lands the usual taxes and *thaṭṭu-vari* are imposed. Among the trees taxed are the margosa trees. The paddy collected is stored in a Government granary at Kākkūr. The road and railway cesses payable by the village to the Madura District Board are paid by the Government of Travancore.

There are seven Hindu temples and one mosque in Kākkūr. The temples belong to the Sirkar. It makes certain grants to the temples in the interests of the institutions concerned.

For the performance of certain services in Thirupullāni temple small salaries are allowed to some of the servants of the Zamindar. In 1909 an increased recurring amount was sanctioned for the feeding of Brahmans in the temple.

The charities at Rāmēśwaram performed by Travancore Government are connected with the possession of the Kākkūr village. They are supported by a fixed money grant remitted to the Dēvasthānam authorities from the Huzur treasury. In regard to the expenses of the Thirupullāni charity the understanding is that the whole expenditure should be met from the revenue from Kākkūr. If the collections are more than sufficient to meet the expenses the balance may be diverted to the ceremonies to be performed in the Rāmēśwaram temple. Surplus if any should be periodically remitted to the Huzur treasury in a personal deposit account.

The Sirkar owns certain other lands also outside the State administered either by the officers of the Land Revenue

auspicious day, the ceremony of *Jāthakāvarōdham*, consecration of the horoscope, is performed in the presence of a large concourse of Nampūri Brahmans, local magnates and others, by the Ālvānchēri Valiya Tamprākkaḷ, who is recognised to be the highest and the most sacred Hindu religious dignitary on the West Coast.

This done, some of the Yōgakkār proceed to Travancore to fetch the nominee to Irinjālakkuḍa. After the formal appointment of the Thachuḍaya Kaimaḷ by His Highness the Mahārāja of Travancore, he is escorted in great state to the Irinjālakkuḍa temple. There, he is ordained as a Sanyāsi and is formally installed in the *Sthānam* with solemn religious ceremonies. By virtue of his consecration and installation, the Kaimaḷ attains the status of a spiritual superior. Special honours on a par with those prescribed for a Rāja are paid to him. His office is looked upon as one of great religious sanctity and spiritual eminence. According to tradition, even His Highness the Mahārāja of Cochin has to touch the Kaimaḷ's palanquin when the latter is taken in procession round the temple on his installation. The procession is conducted to the accompaniment of the blowing of the sacred conch and lighted lamp both in front and back. He is entitled to dine with the Nampūri Brahmans in the same hall and in sight of one another. He assumes the name of the deity. He is called Māṇikkan Kēraḷan.

The Kaimaḷ conducts the management of the Dēvaswam and its endowments under the name so assumed. The properties belonging to the Dēvaswam are leased, mortgaged and otherwise demised by the Kaimaḷ. When he dies, purificatory ceremonies are performed in the temple. The cremation ceremony is performed by Brahmans and the *srāddham* for the dead man is performed within the temple. The idea is that, as the result of his consecration and installation, the Kaimaḷ becomes in a special sense the representative of the presiding deity.

When the penultimate Kaimaḷ died disputes arose as to the right of the Mahārāja of Travancore to appoint a new Kaimaḷ in the place of the deceased and as to the right of the Kaimaḷ so appointed to manage the temple. Travancore contended that she had the right to appoint Kaimaḷs in succession, one as soon as another died, and that the Kaimaḷ had full power of management of the Pagoda. Cochin argued that that was not the case, that the appointment of the Kaimaḷ could be made only when the temple or a portion of it was to be rebuilt, and that the Kaimaḷ had no right to manage the affairs of the temple after it had been rebuilt. Cochin also contended that the temple did not then stand in need of reconstruction, and that there was therefore no necessity to appoint a successor to the deceased Kaimaḷ. Both the States agreed that the question at issue should be decided in accordance with the treaties between the two States. The matter was eventually referred to an Arbitrator appointed by the Madras Government in 1880. The Arbitrator was Mr. J. C. Hannington, then a District and Sessions Judge in the Madras Presidency. After due enquiry, he held that Cochin's contentions were untenable.

The decision was passed on the 19th March 1881. Cochin appealed against the decision to the Madras Government. But the latter rejected the appeal and confirmed the decision of Mr. Hannington on the 25th November 1881.

Supported by the decision Travancore took the necessary steps for the ordination of the Kaimaḷ in pursuance of the *Thiṭṭūram* received from Cochin. The Dewan of Travancore wrote to the Dewan of Cochin requesting that H. H. the Mahārāja of Cochin might, if convenient, be present at the Kūṭalmāṇikkam temple on the occasion of the *Jāthakāvarōdham* ceremony, which, he said,

should be conducted according to past usage. This invitation was declined. The ceremony went on, the functionaries taking part in its performance under the personal supervision of the Dewan Peishkar of Kōṭṭayam who was deputed by the Government of Travancore. This, however, led to certain unfortunate results. The Tharaṇanallur Nampūripād, one of the Yōgakkārs, and the high priest of H. H. the Mahārāja, was "severely wounded" in a fray. Those who participated in the ceremony were driven out by violence. Many were obliged to save themselves by flight in the course of which they sustained serious injuries. The Dewan of Travancore, V. Ramienagar, complained about it to the Resident in his letter dated 16th January 1882, explaining the events, and asserting the right of Travancore for protection.

"After the open and violent opposition shown by Cochin to the carrying out of the final decision of the Madras Government, and considering the views which His Highness' Government perceive you to hold—views which have precluded your interfering, even to the extent of notifying that decision beforehand to the people concerned—this Government have no alternative but to appeal to the assistance of the Madras Government, and they would beg you to consider for a moment whether or not they have a right to such assistance.

"Now if the British Government did not exist, the disputes between the Travancore and Cochin States would be unquestionably settled by an appeal to the sword. But they are now two feudatory States in subsidiary alliance with a superior, and, in this position, their appeal necessarily and very properly lies to that superior power. The proposal to refer the disputes between the two Governments to arbitration emanated from the late political Resident Mr. MacGregor. It was approved by the Madras Government. The Arbitrator was a British Officer and his appointment was made by them. Travancore, in deference to the

advice of the British Resident, consented by a formal agreement to abide by the decision of the Arbitrator. The first case taken up by that officer happened to be decided by him in favour of Travancore, and his decision was on appeal formally confirmed by the Madras Government. This decision by the Paramount Power, Cochin, I presume, was bound to carry out, and it did go through the formality of sending the necessary requisition or Teettooram for the Kaimal's appointment.

"Travancore, when agreeing to submit to arbitration, did not suppose for a moment that the interference of the British Government would cease with pronouncing a decision. It is difficult to conceive which refused to carry out its own decrees, and I cannot imagine that the Madras Government ever intended or could intend in interposing between the two States that their judgments should be suffered to be reduced to a nullity by the passive or active opposition of one of the two contending parties, or by their representatives standing aloof on the ground that the award of the Arbitrator confirmed by the Government had no reference to the performance of religious ceremonies which are incidental to and inseparable from the carrying out of that award."

Disputes arose as to the rights and status of the Kaimal in relation to the Kūṭalmāṇikkam Dēvaswam *vis a vis* the Mahārāja of Cochin and the Yōgakkār. The Cochin Courts were originally not prepared to concede the supremacy of the Kaimal in regard to the affairs of the Dēvaswam and they held that the Kaimal was only an agent or a manager. The whole question relating to the rights, powers and status of the Kaimal, was referred to the Madras Government for their orders. The disputes between Travancore and Cochin with respect to the Dēvaswam were finally settled by the Madras Government in their G. O. No. 540 dated 17th November 1909. It runs as follows :

1. That the status of the Kaimal is a political question arising out of the treaties between Travancore and Cochin of 1761, 1765 and 1805 ;

2. That it was not settled in Mr. Hannyngton's award as arbitrator in 1881 ; and

3. That the Cochin Darbar is under treaty obligation to allow the Devaswam affairs to be managed as heretofore and that for this reason the finding even of the Supreme Court of the Cochin State cannot be accepted as final. If the final decision of the Cochin courts is contrary to the usage which under treaty the Darbar is bound to maintain, the Darbar is bound by the treaties to correct by legislation the decision of the courts.

4. His Excellency-in-council further finds that the Kaimal had, when the treaties were made, full power of managing the paroda and its endowments.

On appeal by the Cochin State, the Secretary of State confirmed the conclusions arrived at by the Madras Government.

After the decision of the Madras Government referred to above a Full Bench of the Cochin Chief Court upheld the rights and status of the Kaimal in the manner contended for by Travancore and reversed the earlier decisions to the contrary passed by the Cochin Courts. The relevant portions of the Judgment are quoted below as they present a clear exposition of all the important points.

* "Kootal Manikkam Devaswam is a very ancient and richly endowed institution situated in Irinjalakuda in this State. It owns extensive landed properties in this State as well as in Travancore and British Malabar. From the records we find that this temple has a tradition of its own.

* In the Chief Court of Cochin, Monday the 10th Kanni 1086, corresponding to 26th September 1910.

It is said that many centuries ago certain Namboori Brahmins observing an extraordinary refulgence on the presiding idol obtained either from the Travancore Sovereign or from one of the Sovereigns who were subsequently conquered and subdued by Travancore, an uncommonly bright ruby or manikkam for the purpose of comparing its lustre with that of the refulgence noticed as emanating from the idol. This ruby was lent to the Namboories on the express understanding that the same should be returned to its owner. When this ruby was brought near the idol by the Tantri it was suddenly absorbed by the same with the result that it became impossible to redeem the undertaking to return the precious stone to its original owner. It is on account of this incident that the presiding deity came to be called Kootal Manikkam i. e., united with a ruby. In order to compensate the owner for this very great loss he was given the right to nominate a person from time to time to the sacred stanom or office known as Thachudaya Kaimal. The expression "Thachudaya Kaimal" means literally "the lord who owns the building." Whether on account of the Travancore Sovereign having been the owner of the absorbed ruby or of his having subdued and conquered its original owner the right of nomination has come to be exercised by the Travancore Maharaja.....

"In paragraph 1 of his decision the Arbitrator observes that "in the Irinjalakuda Pagoda there is a sacred stanom or office designated Thachudaya Kaimal." The status of an individual who is an agent or a Manager, in the ordinary sense of those terms, is never referred to as a "sacred stanom or office". In para 6 the Arbitrator observes that in the treaty of 941 M. E. between Travancore and Cochin "it is set forth that Irinjalakuda Thachudaya stanom belongs to Travancore and is to be conducted according to past usage." Since the stanom is said to *belong* to Travancore it is clear that the person appointed to the stanom

cannot be said to exercise his authority as the representative of the Yogam whose sole function in connection with his nomination is to request the Maharaja of Travancore through the Maharaja of Cochin to appoint a suitable individual to the office.....

"In para 15 the Arbitrator observes that it is evident that between 983 and 1026 "the Travancore nominee had entire management and control of the whole of the temple concerns and endowments and was no more subject to Cochin in regard to that management and control than any *jenmi* (*proprietor*) subject of the State." (The italics are not in the original). In para 16 the Arbitrator observes as follows:—"I assert that there is no evidence showing that during his tenure of office Cochin (or Travancore either) exercised one single act showing proprietary rights over the Devaswam property.....

"Another document on which considerable reliance is placed is exhibit 11, a judgment of the Anjikaimal District Court. That was a suit instituted by the Yogakars against the present plaintiff to compel him to read the accounts of the Devaswam according to usage. In that case the District Judge held that the Thachudaya Kaimal was bound to submit his accounts and decreed the suit as prayed for. From the mere fact that a body of persons have the right to have the accounts of a religious institution read to them—it is not said that they have the right to anything more than that—it does not follow that the person who causes the accounts to be read occupies a status less than that of the trustee or representative of the Devaswam itself or that he is only a manager who simply represents the persons who have by custom the right to hear the accounts read.....

"But the said judgment contains a further observation to the effect that the Yogakars are the proprietors of the Kootal Manikkam Devaswam and that the Kaimal is the manager thereof appointed at their instance. This finding

was not at all necessary for the purpose of that litigation. The Judge having found that it was the custom for the Thachudaya Kaimal to get the accounts read to the Yogakars assembled in meeting, there was no necessity to make any investigation as to who was the proprietor of the Devaswam. It is difficult to understand how a body of persons whose rights so far as they have been proved in these litigations, consist only in submitting a request for the nomination of the Thachudaya Kaimal, and who has the further right to get the accounts of the Devaswam read to them, but who are not shown to have any right even to recommend any person for the office, or to remove him from office or to refuse to accept him or even to interfere with his management, can be regarded as the proprietor of the Devaswam.....

"In this case there is abundant evidence to show that the ceremonies and circumstances connected with the installation of the Kaimal are very peculiar, and it is not contended even by the Respondents that similar ceremonies are performed in the case of ordinary managers in other temples.....

"It becomes necessary at this stage to refer briefly to the formalities and religious ceremonies that have to be gone through in connection with the selection, consecration and installation of the Thachudaya Kaimal. As observed in para 6 above the initiative must come from the Yogakars who, after performing a particular kind of worship for a period of forty days, must meet in a hall attached to the temple and resolve that an appointment should be made to the stanom of Thachudaya Kaimal and communicate their resolution to the Maharaja of Cochin who is the head of the Yogam. His Highness then sends a Theettooram to the Travancore Maharaja requesting His Highness to make a nomination to the office. There is evidence in this case to show that the person to be selected as the Thachudaya Kaimal should ordinarily belong to a particular family,

(Plaintiff's 13th witness). After some formalities a person belonging to that family is selected by His Highness the Maharaja of Travancore. The horoscope of the selected person is handed over to the messengers deputed by His Highness the Raja of Cochin. The horoscope is brought to the Irinjalakuda temple. There on a particular day the ceremony of *Jatakavarodham* is performed in the presence of a large concourse of Namboori Brahmins, local chieftains and others by the Azhuvancherry Valia Tamprakkal who is the most sacred Hindu religious dignitary on the West Coast. This done, some of the Yogakkars proceed to Trivandrum to fetch the nominee to Irinjalakuda. The selected person who belongs to a family in Chirayinkil Taluk is taken to the palace at Trivandrum. There he receives from His Highness a command informing him of his appointment and directing him to look after and manage the temple affairs. Instantly almost royal honours are paid to the nominee and he is then escorted to Irinjalakuda in great state either on the back of an elephant or in a palanquin. There would be music, blowing of the conch, a guard of honour and lighted lamps both in front and behind the nominee.....

“It has already been observed that the Thachudaya Kaimal becomes a sort of a Sanyasi as the result of his consecration. He is entirely cut off from the family of his birth. Exhibits A M and A N show that in consideration of depriving his family of his services a decent pension is allowed to that family by the Travancore Sirkar. Though a Malayāla Sudra by birth he suddenly becomes entitled to take his bath in the Theertham inside the temple precincts, of going up the Sopanam and ringing the bell before worshipping the deity and of receiving prasadam directly from the hands of the Thanthri. He and the Namboori Brahmins are at liberty to take their meals in the same hall and in sight of each other though not in the same row. These are

all privileges which are denied to the members of the nominee's former caste. Almost royal honours are paid to the Thachudaya Kaïmal and he is addressed in language which is appropriate only in addressing members of aristocratic families. He is irremovable from office (Plaintiff's 27th and 33rd witnesses). He vacates it only on his death. He need not recognise any superior in temple affairs. (Vide exhibit BH, deposition of the late Azhuvancherry Thampurakkal). When a Thachudaya Kaïmal dies Punyaham or purification ceremony is performed in the temple. Brahmins perform the cremation ceremony. Sradhams are performed in the temple on the anniversary of the death of previous Kaïmals. The ceremony of Enna Atalis performed every month on the days of Punartham, Thiruvonam, Ayilliam and Visakham. Punartham denotes the star which gives the name to the day of the consecration of the temple. Thiruvonam is the star of the birthday of the presiding deity, Ayilliam and Visakham represent the birthday stars of the late and the present Kaïmals respectively. On no other occasion is this ceremony performed. (Vide Plaintiff's 4th and other witnesses). The ceremony of giving Koora and Pavithram (cloth and ring) with which the annual Ootsavam is to be inaugurated is performed by the Thachudaya Kaïmal. In ordinary Ooraima temples it is the Oorallars or proprietors who do this business. The properties belonging to the endowments are leased, mortgaged and granted on Kanam and other demises by the Kaïmal. He assuming a title which implies that he is the "lord of the temple building" drops his own name and assumes that of the presiding deity. From what has been set forth above at length it is quite clear that the idea is that, as the result of his consecration, the Thachudaya Kaïmal becomes in a special sense the visible representative of the presiding deity.

"It is not denied that the usages of the Kootalmanikkam Temple as set forth above are quite unique. There is nothing like this in connection with the appointment of a

manager in any other Devaswam. It is therefore quite unsafe to assume that the status of the Thachudaya Kaimal is only that of a Samudayam of an ordinary Malabar Devaswam.....

“A number of the Oorallars and Yogakkars of this very Devaswam have been examined in this case, (Plaintiff’s 6th, 7th, 8th, 13th, 14th, 21st, 22nd, 23rd, 25th, 27th, 28th, 29th, 30th, and 33rd witnesses). One and all of them swear that the Kaimal and he alone has been dealing with Devaswam properties, collecting rents and doing everything in connection with the endowment and that the Yogakkars have done nothing whatever in that direction. Reference has already been made to the deposition (Exhibit BH) of the Azhuvan-cherry Thampurakkal, who occupies a foremost rank among the Namboori Brahmins of Malabar, that the Kaimal has no superior in Devaswam affairs. Even the Yogakkars examined on the defendant’s side do not say that in the past they have ever done anything beyond taking the initiative in the matter of appointing a new Kaimal and listening to the Devaswam accounts read to them by the Thachudaya Kaimal of the day once every year.....

“In this connection the following extract from Vol. IV, Ward and Conner’s Geographical and Statistical Memoir of the Survey of the Travancore and Cochin States may be referred to with advantage:—“This is one of the most distinguished temples celebrated in the ancient annals of Malayalam; it still retains a share of its former reputation” (page 55). “The chief of this temple is a Sanniasy, who, (in right of some ancient privilege) is nominated, (being chosen from certain families), by the Prince of Travancore. He enjoys considerable immunities, is preceded by the Lamp and Sword, in fact all the ensigns of Chief Authority. He acknowledges no superior, declines rising even in the presence of the Prince, an implacability of punctilio he has not often occasion to show. His character is by no means scrupulous in the observance of those austerities the term

would imply; indeed he has no leisure for the practice of such mortifications, the whole business of the temple, sacred and profane, being administered by him. In the temporal capacity he watches over the expenditure and collects the revenue, drawn as has been chiefly from lands, the property of the Pagoda. (Page 37—Selections from the Records of the Madras Government, printed in 1893.) The above extract will show that even in the beginning of the 19th century the Thachudaya Kaimal was regarded as a chief exercising the fullest authority and control over the spiritual as well as the temporal affairs of the Devaswam. There is nothing in the above passage that lends any support to the theory that the Thachudaya Kaimal is only the agent or representative of the Yogakkars or any other individual."

It was, however, considered expedient that in the management by the Kaimal of the properties and income of the Dēvaswam, some measure of control or supervision should be exercised in the interests of the Dēvaswam itself. A Proclamation was issued by the Mahārāja of Cochin* in accordance with the terms agreed to between Travancore and Cochin for the management of the properties and income of the Dēvaswam. Along with the Proclamation was issued a scheme of management which included a schedule enumerating some of the rights, privileges and duties pertaining to the sthānam of Thachudaya Kaimal.

"Whereas it is necessary to make provision with regard to the better management of the Koodalmanickom Devaswam in Irinjalakuda, and a scheme for such management has been drawn up under the approval of the Government of Madras, We are pleased to enact as follows :

"1. This Proclamation shall be called the Koodalmanickom Devaswam Proclamation and shall come into force at once.

* Proclamation by H. H. Rama Varma Raja of Cochin issued under date the 15th Vrischikam 1093 corresponding to the 30th November 1917.

“2. The Cochin Hindu Religious Institutions Regulation I of 1081 shall not apply to the Koodalmanickom Devaswam.

“3. In this Proclamation—

(a) the term ‘Kaimal’ shall mean the person appointed to be Thatchudaya Kaimal of the Koodalmanickom Devaswam in accordance with the scheme of management.

(b) the term ‘controlling authority’ shall mean the authority declared to be the controlling authority in the scheme.

“4. Subject to the provisions of Sections 5 and 6 below the Kaimal shall have full powers of control and management of the incomes and properties of the temple and he shall be the person to sue and be sued on behalf of the Devaswam.

“5. The Kaimal shall manage the properties and income of the Devaswam in accordance with the scheme of management and shall maintain correct and intelligible accounts of all the receipts and expenditure of the Devaswam. These accounts shall be audited once a year by an auditor nominated by the controlling authority and the expenses of such audit shall be a charge on the funds of the Devaswam.

“6. If the Kaimal is declared guilty of gross misconduct as provided in the scheme of management, the controlling authority may deprive him of the management and control of the properties and income and appoint a Manager.

“7. The Kaimal shall deliver to the Manager so appointed all the temporal properties of the Devaswam including all title-deeds and accounts, and on failure to do so shall be liable to be sued personally by the Manager for the delivery of such properties or documents. All costs incurred

by the Manager in any such suit shall be a charge on the funds of the Devaswam.

"8. While the properties of the Devaswam are under the control of a Manager, the Manager shall have power to institute or defend suits on behalf of the Kaimal as the representative of the Devaswam, and it shall be incumbent on all courts to give due intimation to the Manager of all plaints, petitions and complaints filed against the Kaimal in his representative capacity.

"9. A Manager appointed under section 6 shall be paid from the Devaswam funds such emoluments as the controlling authority shall decide and may be removed by the controlling authority. His appointment and powers shall cease on the appointment of a new Kaimal.

"10. Nothing done or intended to be done under this Proclamation shall be questioned in any civil or criminal proceedings."

Scheme of management.

"1. The Thatchudaya Kaimal in the Koodalmanickom Devaswam shall be appointed by His Highness the Maharaja of Travancore in accordance with accepted custom.

"2. The management of the Devaswam and of its endowments shall be in accordance with the scheme here laid down but shall vest entirely in the Kaimal unless in accordance with Article 7 below, he is deprived of management.

"3. The Kaimal shall be entitled to an honorarium of Rs. 3,800 and 2,024 paras of paddy per annum while managing the affairs of the Devaswam. He shall have his residence in the building provided for the purpose in the neighbourhood of the temple and shall be entitled to all the customary rights and privileges pertaining to his Sthanam as the Thatchudaya Kaimal as particularised in Schedule A.

"4. The pathivu or scale of expenditure prescribed for the temple under the several heads, including the honorarium of the Kaimal, is particularised in Schedule B. This pathivu shall under no circumstances be exceeded by the Kaimal except with the approval and sanction of the controlling authority named in Article 9 below.

"5. The Kaimal shall keep correct and intelligible accounts of all the receipts and expenditure of the Devaswam and after the close of every Malabar year shall prepare and submit abstract statements of those accounts to the Dewans of Travancore and Cochin and to the controlling authority named in Article 9 below.

"6. The accounts of the Devaswam shall be audited every year by an auditor appointed by the controlling authority and the results of the audit shall be communicated to the controlling authority and to the Dewans of Travancore and Cochin. The audit shall include a stock taking of the jewels and other valuables belonging to the Devaswam and of all title-deeds and other securities held by or on behalf of the Devaswam. The expenses of the audit and stock taking shall be debited to the Devaswam.

"7. If the Kaimal persistently disregards the provisions of this scheme or refuses to submit the accounts, valuables and documents of the Devaswam to inspection by the auditor or if it is alleged, that he is mismanaging or wasting the properties of the Devaswam or that his character and conduct are such as to render his further continuance in control of the temple undesirable, the controlling authority may institute an enquiry, and if he considers it necessary in the interests of the Devaswam, may declare the Kaimal guilty of gross misconduct and proceed under the Cochin Koodalmanickom Devaswam Proclamation to deprive him the management and control of the Devaswam properties and incomes and appoint a manager. He will also decide what allowance is to be given to the Kaimal after he has been deprived of control.

“8. Before passing any decision affecting the Kaimal, the controlling authority shall hear any representation which the Kaimal may wish to make with regard to the allegations against him and shall permit him to adduce evidence in support of his representation.

“9. The controlling authority shall be the British Resident in Travancore and Cochin.”

Schedule A.

Rights, privileges and duties pertaining to the Sthanam of Thachudaya Kaimal.

“1. When the Kaimal goes to the temple for worship he is entitled to take an akampadi or escort with a sword, to blow conch and to take lights.

“2. Unlike Sudras, and Ambalavasis, he can ring the temple bells and worship the Deity from the sopanam steps and receive Theertham and Prasadom from the mesanthy direct. He can take his bath in the Theertham tank like Brahmins and Ambalavasis.

“3. He is the person to present Koora and Pavithrom to the Thantries before the commencement of the Utsavam festival annually.

“4. It is incumbent on the Kaimal to accompany the Deity when taken out for Pallivetta and Arat processions during Utsavam. He is supposed to be always with the deity and should not leave the Sanketham premises unless it be with the deity.

“5. He is the chief religious authority to clear all doubts in connection with the internal management of the temple.

“6. When a Kaimal dies, punyabam or purification ceremony should be performed in the temple and the

cremation ceremony is to be performed by Brahmins. A Kalabham ceremony should also be performed in the temple on the anniversary of the death of a Kaimal.

“7. The ceremony of Enna Adal is to be performed only on the days of Punartham, Thiruvonam, Ayilliam and Visakham in a month and on no other occasion.

“8. It is obligatory on the part of the Kaimal to see that the annual accounts of the Devaswam are read out from the temple to the Yogakkars on the Thrikketta day of every year.”

After this proclamation the vacant Kaimaḷsthānam was filled by the present Thaḍhudaḍaya Kaimaḷ appointed as such by His Highness the Mahārāja of Travancore in 1918 A. D. He was duly installed with all customary honours. While the Thaḍhudaḍaya Kaimaḷ was in full control and management of the temporal and spiritual affairs of the Devaswam certain charges were levelled against him by Cochin, which were eventually referred by the British Resident as controlling authority for arbitration to two commissioners nominated for the purpose by Travancore and Cochin respectively. The commissioners so appointed were Mr. Venkatarama Dikshithar, Devaswam Commissioner of Travancore, and Mr. Sahasranama Aiyar, a Judge of the Cochin Chief Court who retired as Chief Judge of that Court. After a definite enquiry the commissioners held that the charges against the Kaimaḷ had not been made out so as to justify any action being taken under the provisions of the scheme of management. They, however, found that the Kaimaḷ was admittedly leading a married life, but they said that they were not prepared to hold that non-celebrate life amounted to misconduct, as the evidence was insufficient to hold that the Kaimaḷ was bound to lead a celibate life.

Nevertheless, the controlling authority in consultation with the Governments of Travancore and Cochin

held that non-celibate life on the part of the Kaimaḷ amounted to misconduct within the meaning of the term in clause 7 of the scheme of management; and consequently, action was taken under that clause to remove the Kaimaḷ from the management of "the properties and income of the Devaswam." The controlling authority passed proceedings to this effect on the 1st July 1938, and a Manager was appointed to manage and control the income and properties of the Devaswam.

In passing the proceedings the controlling authority definitely stated in his D. O. to the Dewan of Travancore, No. S. 2306/29, dated the 5th June 1938, that the proceedings passed by him did not, and was not intended to, affect in any manner "the spiritual and sacerdotal rights, privileges and duties of the Kaimaḷ." The rights and powers of the Kaimaḷ were thus affected only to the extent that he had been removed from the management of the properties and income of the Devaswam. In every other respect he retained the status, rights, and dignities attached to the office of the Kaimaḷ.

Since the removal of the Kaimaḷ from temporal management certain disputes arose between Travancore and Cochin as regards the right of the Kaimaḷ to participate in the spiritual functions attached to his office, such as the presentation of Kūra and Pavithram, which used to be sent according to ancient usage by H. H. the Mahārāja of Travancore before the commencement of the annual uthsavam at Kuṭalmāṇikkam temple. Although the British Resident, who was the controlling authority, definitely held that the proceedings removing the Kaimaḷ from temporal management did in no manner affect the Kaimaḷ's spiritual status or the rights attached to his sthānam with respect to the presentation of Kūra and Pavithram or the participation in the Vēṭṭa and Ārāṭ ceremonies, the Cochin

State authorities threw obstacles in the way of the Kaimaḷ attending to his spiritual duties in the temple. Certain orders were passed by the Cochin courts against the Kaimaḷ. It was contended by Travancore that the rights and status of the Thaḥḥuḍaya Kaimaḷ were governed by treaties between Travancore and Cochin and that as the question was political in character, the Cochin courts had no jurisdiction to interfere in the matter. The orders of the Cochin courts against the Kaimaḷ were said to be null and void, so far as they related to his rights, powers and status.

As a measure of compromise, however, the Thaḥḥuḍaya Kaimaḷ gave an undertaking that he would lead a celibate life. As the removal of the Kaimaḷ from temporal management rested merely on the ground that he was leading a non-celibate life, and as this ground of disqualification was removed by the undertaking given by the Kaimaḷ, the British Resident passed fresh proceedings cancelling his previous order of removal of the Kaimaḷ from temporal management, and the Kaimaḷ was restored to the full management of the properties and income of the Dēvaswam. This order was passed in July 1940. At the same time the Mahārāja of Cochin issued a Proclamation cancelling the orders of the Cochin courts against the Kaimaḷ and removing all obstacles in the exercise of his spiritual functions by the Kaimaḷ. Thus the Kaimaḷ is today exercising his full rights of management and control of the spiritual as well as the temporal affairs of Kuṭalmāṇikkam.

CHAPTER XLI.

I. THE ARTS OF TRAVANCORE.*

Art in general is the process of bringing into existence an object out of some particular basic material, like stone, or wood, or sound, according to special methods appropriate to the use of the material. For purposes of distinction a difference has been made between the production of objects for common use, and objects that may or may not be useful but that have some quality or qualities to which the term beauty has been given. The first are products of industrial, useful or utilitarian arts; the second of fine arts.

Curiously enough the fine arts are given a higher permanent value than the useful arts. "The swords of Caesars," and swords were once considered things of value, "are less than rust," according to the English poet, William Watson. But, he adds, "the poet doth remain," notwithstanding the fact that poetry is not regarded as being particularly useful in daily life. The cause of this apparent anomaly is that things that matter greatly in ordinary affairs serve the temporary needs of man and wear out and disappear. Objects whose value consists in being "up to date" soon go out of date. But things that satisfy the inner nature of humanity, and particularly the sense of beauty, live on, because their appeal is to a part of human nature where the weathering capacity of time is hardly felt.

It might, of course, be objected that many buildings, and buildings are useful things, have been preserved beyond many generations and accumulated a value incalculably beyond their first cost. But a consideration of any of them (the Parthenon and the Taj Mahal, for instance) will

* This Chapter should normally have found its place in Vol. I. It had to be postponed to this Volume for certain unavoidable circumstances.

show that such buildings have been preserved not as *buildings*, but because of an artistic quality outside their utility. Gothic cathedrals are not admired because they are cathedrals but because they are Gothic; that is, because to the *building* has been added a *style* that gives it an appeal beyond its specific use. This style is not, however, something only added on to the building. It is a distinctive characteristic that arises out of all its parts. There is a definite relationship between the point of an arch and the ground-space below it: the dome of the Taj Mahal has affinities in its supporting walls, that not merely hold it up, but help it to show out its dome-character. When this artistic element is greater than the purely useful element, building has passed into the category of fine arts and become architecture; and the grade of architectural distinction rises as the proportion of beauty to utility increases.

This is true of a piece of architecture as a whole. It is also true of details of an architectural unit. A roof, for

Architecture. example, is intended to shelter the inside of its building from the elements.

This is a purely utilitarian function. But the genius of eastern Asia transformed a mere roof into a suggestion of protecting wings by making beautiful curves where straight lines would have served. The genius of the Kēraḷa country did the same thing, but did it differently. It placed in its roofs what have come to be known as "dormers," that is, vertical windows in the roof for lighting and ventilating sleeping-rooms. These so-called "dormers" have now become perhaps the most distinctive feature of the architecture of Travancore, not necessarily as windows, but as artistic developments beyond utilitarian necessity; no longer windows of sleeping-rooms, or air-vents, but adornments in shape, and works of art in the tilting of the dormers out of the vertical, and the enclosing in them of beautiful designs in carved wood. The upper part of the

Golf Pavilion in Trivandrum feels almost like an extemporisation being played on the dormer theme.

The craft of buildings is the enclosing of a portion of universal space for some purpose requiring security, shelter, privacy, concentration, for insect, bird, beast or man. But humanity lives a double life, that of the individual unit and that of the social unit. The response to the social necessity shows itself in group similarities in the houses of villages and town streets. The individual sense asserts itself in adornments and etceteras that not only signal differences gratifying to self-importance but expansion towards a larger life in which the imagination and the sense of beauty find satisfaction. But there is a third aspect of human life which indicates man to be also what may be termed a cosmic unit, that is, a participant in the universal life with which he seeks friendly relations through the religions. This religious aspiration has shown itself in the setting up of special buildings for concentrated attention on the cosmic life, buildings that not only give shelter to the worshipping individual or congregation, but act as reminders and evokers of religious ideas and feelings. Sometimes this suggestiveness in buildings is part and parcel of the structure, like the suggestion of aspiration towards heaven in the Gothic arches and windows; sometimes it is not structural but additional, like the figures on the pillars and in the shrines of Hindu temples.

Here it would appear that beauty has both the lower utility of a bodily human purpose, and the higher utility of a spiritual purpose, as its rivals. It is true that worship is frequently associated with objects of little or no artistic merit; as if aspiration, while it needed objects for its purpose, had no need of beauty. But this apparent rivalry between art and religion is a misinterpretation. Deep down, or perhaps it is high up, in the nature of both there is a point at which they coincide. "Religion is man's effort to re-create

divinity in his own likeness, to draw heaven to earth: art is his effort to create images in the likeness of divinity, to lift earth to heaven. Where religion is not artistic in the details of its expression, it is to that extent irreligious: where art is not religious, in being without aspiration, it is to that extent inartistic.”*

It would take much space to demonstrate the logical truth of the foregoing apparently dogmatic statements. They are based on the fundamental fact of psychology that religion and art are the two aspects of human emotion, religion going inwards towards origins, art going outwards towards expression. They are reverse and obverse of one coin. Shelley, the occidental poet with the oriental imagination, saw the arts as the prophetic voices and shadows of what man would normally become in his progress towards perfection; and he regarded them as mediators between God and man, not only as aids of man's worship of the divine, but as means by which the divine may signal its secret to man.

The temple architecture of India responds in an extraordinary degree to this interaction of religion and art. In its enclosing of space for purposes of worship it makes the enclosed space a symbolical replica of the Great Space of the Universe and of the metaphysical space in man's imagination. Instead of shutting the worshipper in, it sets him and her free from local and immediate restrictions according to the measure of individual response to what the enclosed space means. In the *pradakshinas* (processions around the shrine) of Hindu architecture, the procession of the planets is identified with the spiritual progression of the worshipper.

Hindu art reinforces this religious process of relating the individual life to the Cosmic Life by sculptures and

* J. H. Cousins—A Study in Synthesis.

paintings that remind the worshippers of the various aspects in which the Cosmic Life expresses itself, and by setting apart consecrated images through which the devotee may both make special oblation to the Divine and receive a special impartation of the Universal Life that animates all forms but shows itself with special potency in some.

These characteristics of Indian temple architecture are found, with certain variations, in Travancore. The variations—not of religious fundamentals but in the architectural, sculptural and pictorial expression of religious ideas, events and personages—arise out of certain historical circumstances. One of these circumstances was the development on the coastal strip of south-west India, (known as Kēraḷa and including central and northern Travancore, Cochin State and British Malabar), of a special civilisation based on matriarchy in an environment noted for continuous high temperature and rich natural growth. The other circumstance was the influence of south Indian civilisation, known as Dravidian, on the civilisation of Travancore in the region most accessible to the former, that is, at the extreme south-western corner of India now known as south Travancore. Through these historical circumstances there are in Travancore State two major kinds of architecture, the Kēraḷa style, noted for its smallness and simplicity, and the Dravidian style, noted for its largeness and elaborateness. Certain exchanges between the two styles are also observable; but a consideration of these and how they came about would involve a historical digression outside the scope of this Chapter.

In this Chapter attention is devoted mainly to the temples of Travancore as objects of fine art. And, approaching them as works of architecture, that is (*ex hypothesi*), as building raised to the level of art through “some quality or qualities to which the term beauty has been given,” perhaps the feature that first engages the eye trained in seeing architecturally is the upper structure of each type;

that is, in the Kēṛāḷa type the gabled roofs, and in the Dravidian type the *gēṇṇurams*, commonly called spires, which they are not, as will be explained.

It may, indeed, be said that the difference between the two temple styles is only from the tops of their pillars upwards : from their capitals to the ground they are much the same ; but, partly perhaps under the influence of necessity to give quick drainage to heavy rainfall, heavier on the south-west coast than on the south-east, and partly under the influence of plentiful timbers and their encouragement to the carving instinct in humanity, the upper structures of the Kēṛāḷa type assumed their special character. The stronger influence was probably that of the available material. Things can be done by art in wood that cannot be done in stone, and *vice versa*. Both types of temple embody man's aspiration towards heaven, which the illusion of space and position insists shall be expressed as a vertical movement. But such a movement can only be expressed in stone by the piling of mass on mass ; while the lighter and more toolable stuff of wood can be knit into groupings and put into positions and relation to the law of gravitation impossible to stone. Hence, probably, it has come about that the Dravidian *gēṇṇurams* appear to *stretch* from earth towards heaven, while the Kēṛāḷa gabled roofs appear to *soar*.

It is interesting, in this connection, to note that the appearance and significance of the Dravidian *gēṇṇuram* was not at all what it is to us today. The following paragraphs from "A Study in Indo-Aryan Civilisation," by E. B. Havell, will make this clear.

"In the Ramayana the word gopuram is used in the sense of a town-gateway, and the meaning of it, 'cow-fort', or shelter, also gives a clue to its secular origin in the daily life of an Indian village. The mediaeval temple gopurams are not cattle-shelters ; but it is easy to imagine that in the

ancient Aryan village communities the gate through which the cattle went to their pastures would be called the 'cow-gate,' and that in case of a hostile raid they would be first driven to the 'cow-fort' for safety. And as the routine of daily life became recognised as the 'dharma' of Aryan religion, the forms and names of secular things sanctified by immemorial usage in the Aryan family were woven into the ritual of the pious Hindu.....the difficulty of enlarging the original sacred structure was overcome by the expedient of enclosing the first quadrangle with a larger one, the gopurams [of the latter being correspondingly greater in width and height...in every South Indian temple which was completed according to the intention of the original builders, the tower of the holy of holies always dominated the gopurams of the mantapam and those of the walls of the quadrangular enclosure...The expedient of making the outer gopurams the principal structural features was only adopted when some ancient and highly venerated shrine already existed on the site, and it might be considered desecration to touch it or disturb the meditations of its pious custodians...The successive enclosures are the record of the unbroken tradition of the Indo-Aryan building craft from remote antiquity to the present day."

With the enlargement of enclosed space thus indicated, there came an enlargement of symbolism and ceremonial. The gōpuṛams became the background of series of sculptures embodying the religious lore of Hindu India, and were given a correspondence to the Cosmos in the relating of them in position to the four points of space, and in their sculptures to the starry heavens.

Another special feature of temple architecture in Travancore which attracts the architecturally-seeing eye is the *maṇḍapam* (assembly hall) which can be contemplated almost in its completeness as a single object of art, not as an accumulated abstraction like the mental images formed

by large and multiform buildings of whose totality only a fraction can be seen at a time. Here the artistic distinction arises out of a combination of proportion in the enclosed space and the forms and carvings of the pillars.

An exquisite example of such a hall is that known as the *Navarāthri maṇḍapam* within the precincts of the Palace of Padmanābhapuram, thirty-three miles south of Trivandrum, and well within the area of East Coast influence. The palace was for some centuries the seat of State authority. But after the consolidation of Travancore in its present configuration, in the early eighteenth century, Mahārāja Mārthāṇḍa Varma moved his capital to Trivandrum, and Padmanābhapuram subsided into obscurity and consequent neglect and decline. With the revival of interest in the arts which has marked the opening years of the reign of Mahārāja Sir Bāla Rāma Varma, Padmanābhapuram Palace has received recognition as a splendid example of art history and accomplishment. Mainly it embodies the features of Kēraḷa architecture in its gabled roofs and carved wooden pillars. But here we are considering special features in temple building as a fine art, and the *Navarāthri maṇḍapam* at Padmanābhapuram affords a charming example of the artistic distinction referred to above. Although small in its enclosed space, as a family place of religious assembly and worship (the latter at a small shrine, unused for two centuries,—the *maṇḍapam* is so proportioned that it gives a feeling of largeness beyond its actual size (66' × 27'). This feeling is partly created by the vista of pillars on both sides of the open hall. These, with their drooped floral capitals and their numerous bas-reliefs of deific and heroic figures—the latter primarily religious in intention but being artistic in their placing—impart the sensation of hanging from the roof, like some textile material, rather than standing on the ground as heavy granite rock.

The recent recovery (1935) of this gem of south Indian architecture from the obscurity of two centuries of desertion, and from the thick coating of successive applications of whitewash by artistically insensitive guardians whose *chunam* (lime) method of cleanliness was not only 'next to godliness,' but superior to both godliness and art, is one of the major artistic events of the early reign of His Highness Śrī Chithra Thīrūnāl. Happily the recognition of the historical and artistic value of such a piece of architecture, as an example of past achievement and a model for future effort, has led to the restoration of the *maṇḍapaṃ*, and its preservation as an item in the recently authorised (January 1938) Archaeological Museum into which the Padmanābhapaṇam Palace is in the process of being transformed.

For large-scale *maṇḍapaṃs* we have to go to the Śrī Padmanābhaswāmi temple at Trivandrum—the temple of His Highness the Mahārāja as Śrī Padmanābhadaśa, follower of Viṣṇu, and the 'cathedral' of Travancore Hinduism, and to Śuchīndram temple. The temple of Trivandrum was known in very ancient times as a place of special sanctity. All trace of the original structure disappeared in various restorations. The present *gōpuraṃ* was begun in the late sixteenth century. The sculptured roof of the *kulaśēkhara maṇḍapaṃ* is supported by single ten-foot pillars of granite, elaborately carved, with slender outer pillars at the four corners of the main pillar enclosing deific figures of marked impressiveness; Siva and other deities sharing almost equal honours with Viṣṇu to whom the temple as a whole is dedicated—an indication of the religious broad-mindedness that has long been characteristic of Hindu thought in Travancore. Besides the deities in large and small sculptures, with accompanying monkeys, squirrels and parrots, purāṇic stories are strikingly carved on the stone beams of the *maṇḍapaṃ*. The entablature is supported by large carved blocks resting

on the heads of a series of "unicorns." The lotus is a prominent theme in the decorative sculpturing for which the *mandapam* is notable. There are other *mandapams* in the Śrī Padmanābhaswāmi temple enclosure but the *Kulasēkhara mandapam* exceeds them in artistic quality, and is an epitome of Hindu religious ideas expressed in masterly carving.

Illustrated brochures on the Śrī Padmanābhaswāmi temple and its compeer, if not its superior in architectural distinction, the superbly constructed and adorned temple of Śuchindram, would be highly valuable contributions to art history and appreciation.

Besides the Hindu temples there are many Christian churches and Muhammadan mosques in the State. But while these have their special appeal as places of worship, they do not present the aesthetical features that would bring them within the scope of this Chapter, and are dealt with elsewhere in the Manual. Certain of the churches have followed an indigenous simplicity; others have followed western models. The mosques present the familiar and always pleasing architectural forms of dome and minar.

Turning from religious to general architecture, it is noticeable that here the gabled roof remains throughout as the symbol of Kēraḷa, from Padmanābhapuram Palace, the oldest part of which was built in the year 1335 after Christ, to Kaudiār Palace, Trivandrum, entered by His Highness in 1934. In the former, despite a few intrusions from beyond Travancore, even beyond the Spanish clock-tower, indigenous influences prevail in gables and wood-work, which in their prime must have been remarkably fine, and in their decay (happily now being arrested and rectified) are exceedingly attractive. A small domestic edifice (*Nīrpuṛa*) in the Padmanābhapuram Palace compound, made entirely of wood, and covered with almost poignantly lovely carving

on walls, doors, pillars and ceilings, is still within possibility of an almost complete restoration, and will, it is earnestly to be hoped, share the attention now being none too soon bestowed on the rejuvenation of that once mighty centre of Travancore culture.

Kaudiār Palace, while adapted to necessities arising out of modern use of electricity and motor vehicles, retains in its superstructure, like the Kēraḷa-style temples, the gabled feature. This is carried to a point of remarkable distinctiveness in His Highness's Golf Pavilion near the Palace, built as part of a healthy reaction against the deterioration that follows the mere imitation of foreign patterns.

The most compendious view of Travancore palatial architecture is obtained, of course, in the Fort of Trivandrum, in which a succession of rulers built a series of palaces that reflect changes of taste in the passing of time and influences other than those of the country. The layout and decoration of the older palaces, such as those of Mahārājas Mārthāṇḍa Varma and Śrī Swāthi Thīrūnāl, carry on the Padmanābhapuram style: their carved pillars and ceilings are artistic delights. Later buildings conform more to western modes; but the gabled roof persists, and constitutes, as it were, the co-ordinating indigenous characteristic among a number of influences that had lost a common architectural will, yet retained a touch of bad conscience. The throwing open of the Rāga Vilāsam Palace in 1936 as a Museum of arts and crafts and a Gallery of State portraiture and general painting, accumulated during previous reigns, is an act of artistic wisdom and generosity for which His Highness Śrī Chithra Thīrūnāl will ever be held in grateful memory. The building itself is an attractive work of art, though its full character is obscured by the intimacy of a plain and disproportionate hall for dramatic performances. Other palaces, such as

those of Quilon, Krishnapuram and Iraniel, express in varying degree the Kēraḷa tradition.

Of general public buildings, the first place, architecturally speaking, though not historically, as it was built as recently as 1878, is easily taken by the State Museum at Trivandrum. Its position on an eminence, in the beautiful Public Gardens, where it can be viewed from all sides and angles, gives it an ideal location for the student, and right worthily it occupies it. It may be conceded to the critical that the colour-scheme both external and internal is hardly in the simple Kēraḷa tone; yet, for all its apparent gaudiness, it is essentially simple in design, keeping strictly to the austerity of right-angles, and not deviating into the soft sentiment of curves. On a first glance the external form of the Museum might appear to suggest a group of separate buildings instead of a determined architectural unit. But examination will show that the exterior faithfully discloses to the Great Space the disposition of the enclosed space within a large central hall off which corridors lead to wings. The Museum building brings together the main features of Kēraḷa architecture, excellently summarised in the first edition of this Manual:

“Under that style the solid portions of the structure were of laterite or brick. But the detached and salient parts, the columns, the deep caves, the high-pitched gables, the shady and protected verandahs, the overhanging balconies, were constructed of the splendid timber that the forests produced, and with all the skill and cunning inherited from birth and developed by practice.”

In addition to the foregoing features the architect of the Museum very admirably placed the impressive bay windows of Padmanābhapuram, balancing the narrow windows and broad doors of the central hall.

It might naturally be expected that the first place in architectural importance, after the palaces would be the administrative centre of government. But this distinction

remains for the future to accomplish. A quotation from the State Manual of 1906, following immediately that given above, states the position as it is even today, as the building referred to has not undergone any radical change in the years between then and now.

"Instead of following this well-understood style, (the Kerala) in the construction of the Public Offices and the Durbar Hall at Trivandrum, Lord Napier points out (in a lecture on the Fine Arts in India) that the Government of Travancore created a costly edifice of the familiar plaster, classic type, which looks as if it had been designed in some European art-academy in the second decade of the present century (19th), a result, according to him, of the irresistible despotism of foreign example."

The foregoing criticism, made in 1871, was, the Manual informs us, "happily followed by beneficial results. Many of the subsequent government buildings here follow as far as possible the indigenous model and the ancient wood work of the country." The Museum and the Golf Links *maṇḍapam*, to which reference has already been made, are mentioned in this connection; so also are the Mahārāja's College (of Science) and the High School for Girls. But the college externally manages to put on more of the Frenchified look than the true Kēraḷa countenance. The attempts at architectural distinction in other colleges and public buildings do not succeed in getting beyond the category of "nondescript." Happily, with the opening of the new reign, there has appeared a revival of interest in Kēraḷa culture; and it is most earnestly to be hoped that the inauguration of the new University will also inaugurate a new architectural era in which the distinctive features of the Kēraḷa style will take their proper place, and at the same time experience the development from within which is the sign of cultural life.

Such a revival would be expected to show itself not only in large public edifices, but in the humbler structures

of domestic dwellings and bazaars, both of which need a strong pull back from dull imitation or bald utility. It is true that cultural revival interacts with economic revival. But it is also true that it is just as cheap to put up an artistic building of any kind as an inartistic one—perhaps cheaper—since true taste does without showy inessentials. Differences in money-value in building lie more in materials than in forms and arrangement. The latter belongs to the mind; and when there is a sufficient weight to artistic example in more responsible buildings, urban and suburban emulation will show itself.

Leaving out of count the modernised “bungalows,” though thanking those of them that acknowledge the indigenous style in gabled roofs, the best example of Kēraḷa domestic architecture is the Nāyar and Nambūthīri house. In lay-out it might be called a walled family town, with an architecturally interesting entrance consisting of a tiled or thatched roof supported on well-moulded wooden pillars. This gives entrance to the compound with its garden, yard, bathing tank, snake grove, and other buildings, located in conformity with ancient custom based on experience, convenience and hygiene. Architecturally, that is, as regards form, the main Nāyar house follows the Kēraḷa simplicity, with dormers in the roofs which were formerly thatched but are now tiled, carrying attractive wood-carvings. But the finely shaped wooden pillars of the house, and the rich wood-carving of the walls and ceilings or rooms and verandahs, give a special decorative distinction to the building. The entrance to the family *pūjā*-house (place of worship) is very beautifully carved in some Nāyar homes. Indeed, as a model for the imagination of the people, nothing could be better than the Nāyar and Nambūthīri house.

The term sculpture, in its broadest usage, refers not only to the chiselling of images of deities, humans and

animals out of stone and wood in low and high relief, but includes also the arts of engraving and carving. Indeed, the word sculpture came into English through French from a Latin original meaning to carve, though the word carve is itself of north European origin. The term engrave comes from Greek roots meaning to scratch on a surface. We may therefore take it that sculpture means to *cut out of* substances, and that carving and engraving mean to *cut into* substances. Ivory Work stands between the two, since although it produces figures cut out of a substances. The cutting is nearer the method of the carver than of the sculptor. Where sculptured images are entirely or almost entirely in the round, that is, when they stand out independently, they are called statutory. Statues and images in metal are made by a different process, not chiselling or cutting, but modelling and casting, with engraving as a chasing or finishing touch.

Up till recently the oldest example of primitive Indian sculpture was a statue in Mathura Museum in North India which, from an inscription on it, is taken to have been made early in the seventh century B. C., and it is presumed by Dr. A. K. Coomaraswami (Introduction to Indian Art) to imply "a long anterior development in wood or other impermanent material." But the excavations at Mohenjodaro in Sind have produced sculptures and images dated back to the third millennium B. C. of such a character and expertness as to imply a similar long anterior development and subsequent excavations in the same district indicate a still more remote past Indian art. This early development was not only in craftsmanship but in "criticism." Some time before the Buddhist era opened (500 B. C.) a *śilpa śāsthra* (Sanskrit art-canon) known as the *Chithra lakshana* (art-requirements *Chithra* here including sculpture and painting) laid down the technique for the representation of Gods and Kings; and such a formulation was not done

by intuition, but as the result of long conjoint contemplation of the nature of deity and exalted humanity, and experience of the possibilities and limitations of plastic and pictorial art.

From these early beginnings came the subsequent marvellous record of Indian sculpture of the era which began two centuries before Christ and continued in northern India until the thirteenth century after Christ, and in Southern India, including Travancore, until the eighteenth; an era called *classical* not from any chronological relationship with European cultural history, but because, in sculpture, which we are here specially considering, "it indicates Indian artistic utterance in its fullness" (Dr. Stella Kramrisch in Indian Sculpture). Along with the sculpture that maintained the classical tradition, a movement arose in the ninth century and continued in Northern India until the thirteenth and in southern India until the eighteenth. This movement is referred to as mediaeval. In it the classical simplicity and substantiality are succeeded by elaborateness and decorativeness. The latter is not a new feature, for it was seen in the early stage of the classical era. As Dr. Kramrisch puts it: "Once more quantity is a quality of Indian sculpture." Both types, classical and mediaeval, are found in the sculpture of Travancore.

But before considering the sculpture of Travancore, it will be useful to summarise the latest findings of scholarship on sculptural influences that moved outwards from India, including the south, and put the Indian stamp on the plastic art of other areas of Asia. The continental movement of Buddhist religious and artistic influence, which began in the third century B. C., proceeded both westwards into Khotan and eastwards into China and Korea, and thence to the Japanese islands, and in the course of time set up communications between both sides of the map. The movement also reached south-eastern Asia (Burma,

Siam, Indo-China) and the great archipelago (now the Netherlands East Indies) both directly from India by sea and indirectly by land.

In reaching these areas by long and strenuous routes through intervening cultural areas some external modifications in the sculptures were inevitable; and when the art settled in a particular place, while the message of the Buddhist 'enlightenment' remained as the fixed fundamental, the 'artistic interpretation varied considerably in the various countries, depending on the creative faculty and philosophical knowledge of the respective people' (Oswald Siren in "Studies in Chinese Art and some Indian Influences"). The Chinese temperament did not engage itself to any large extent on Buddhist symbolism and religion, but threw itself heartily into the artistic aspect of the new idea, and produced representations of the Buddha far from the original Indian conception, as may be seen in the brasses and paintings in the Śrī Chithrālayam and Annexe in Trivandrum. No objects have been found that could be dated to the archaic period of Chinese sculpture (prior to the sixth century after Christ) confirming legends of early contacts with south India, though this absence does not cancel the legends. But there is a statement in the Annals of the Eastern Han Dynasty that the Emperor Hsien Ti (190-220 after Christ) had golden statues, presumably of the Buddha, put on temples that he ordered to be built, which indicates early contact with India.

The modifications set up *en route* diminished as travel became more familiar and expeditious in the following centuries. Influences from southern India then are taken for granted by scholars, though the identification of their sculptural reliques is yet a matter of conjecture: "Certain still existing sculptures (sixth and seventh centuries) may possibly be taken as indications of such direct or indirect influences from southern India. Obviously,

however, there is scope here for research, which may reach as far as Travancore and form a valuable contribution to our knowledge of this subject.

The mere fact that the influence of India on sculpture reached the countries of south-eastern Asia, also Korea and Japan, and farther to remote Pacific Islands like the Marquesas (see *Polynesian Religion* by Dr. E. S. C. Handy), and there became the inspiration to local transformations, is all that can here be stated.

But fuller reference is desirable to the influence of India on the sculpture of the Netherlands East Indies, as there is growing speculation that Travancore played a larger part than has heretofore been realised in the development of the plastic art of Java. Until recently it was, in fact, held by some scholars that an inscription found in an ancient site in Java indicated that the first Hindu temples in Java had as model a temple in India which was taken to be located on the frontier of Travancore. A paper read by Dr. W. F. Stutterheim, Director of Archaeology of the Netherlands East Indies at the Ninth All-India Oriental Conference, held in Trivandrum in December 1937, was generally accepted, however, as showing that the reading of the inscription was now open to doubt, though the doubt itself was not final. In any event, apart from architectural or sculptural technique, Travancore the legendary home of the Sage Agasthya, who is still worshipped by hill tribes as a living personage, gave a powerful stimulus to the Javanese imagination in the idea and figure of the Guru which is so prominent in the statuary gathered in the Batavia Museum and in ancient temples such as the central shrine at Prambanan. This figure specially roused the interest of Their Highnesses the Mahārāja of Travancore and Mahārāṇi Sethu Pārvathi Bāyi, during their tour of Java and Bali in the early summer of 1937, which they undertook in order to study the cultural influences of India abroad.

In Java, which has been a Muhammadan island of forty million people since the middle of the sixteenth century, Hindu figures have now a purely archaeological interest, though, curiously enough, the most precious family heirlooms of the Sultan of Djockdja, which are carried in processions, contain wooden carvings of the *hamsa* (swan) and *nāga* (serpent) that are familiar in Hindu iconography. In Bali, on the other hand, Hinduism has never ceased to be the religion of the people; and Hindu sculpture has never ceased to be a living art, for the simple reason that the extreme friability of the only available 'stone' gives buildings and sculptures a life of little more than a generation. There is consequently a continuous demand for new structures, decorations and figures; and those who have witnessed the rise and disappearance of buildings and structures in their life-time say that the remarkable thing about them, from the artistic point of view, is their faithfulness to tradition in general form, and their decorative modifications within traditional limits. The building of the Balinese Museum at Den Pasar struck the Travancore party as a beautiful old piece of architecture, and they congratulated the Curator on the good luck of getting it for the Museum. His disconcerting reply was that the building had been specially put up some twenty years previously for the Museum: in India it would have passed for a thousand years old! Wood-carvings also are regarded as old in a generation.

Travancore is fortunate in possessing in the collection of art-objects made by Their Highnesses on their tour of Java and Bali, and exhibited in the Museum Annexe in Trivandrum, excellent, in some cases unique, examples of both the Hindu and Buddhist sculptures of the islands. For the first time in India may be seen four perfect plaster casts, kindly sanctioned by the Government of the Netherlands East Indies, and made by experts, direct from immortal masterpieces of eleven and twelve centuries ago. Two of

them are from the world-famous eighth century Buddhist monument, the Borobudur, and two from the less renowned, but no less beautiful, sculptures of the ninth century Hindu shrines of Prambanan. Balinese sculpture is represented by a number of figures in wood.

The two chief centres of Travancore sculpture in stone are the great Dravidian temples of Śūchīndram and Trivandrum, to give them their chronological order, which students of the arts will probably also consider their artistic order. Reference has already been made to them in the section of this Chapter dealing with architecture; and further reference is made to them, in some detail, in the Chapter on Archaeology. In the Chapter now before us the art of sculpture will be considered from the artistic point of view; that is, less from the point of view of archaeological and historical information or of theological and psychological meanings, than from that of the particular ways in which the sculptors carried out their works as artists. This involves two factors: first, and most important, the attitude of the artist towards his work; second, his craft.

The Indian artist did not approach his work as an artist only. That fatal deprivation of responsibility to life is a non-Indian expedient to stifle artistic bad conscience. The Indian artist approached his work in the past, and largely does so today, as an offering of his creative faculty and expression back to the creative spirit of the universe. From the divine he received his gift: his thanks could only be expressed in the translation of the formless into significant forms, or in the investing of his representations of life and nature with hints of their divine origin. His eyes, therefore, were seldom on the surfaces of objects, but on their signalled inner realities; and his creative expression arose from somewhere within himself deeper than sense-perception. "Technical production," says Dr. Coomaraswami ('The Transformations of Nature in Art'), "is thus bound up with the psychological method known as *yoga*."

In other words, the artist does not resort to models, but uses a mental construction, and this condition sufficiently explains the cerebral character of the art..." That is, the significance of an object of art created in the classical Indian manner is never exhausted in æsthetic or technique, but ramifies into meaning. This meaning, however, is not an objective transcription of ideas or rules outside the artist's own consciousness. Until he had attained personal vision of the aspect of divinity that he desired to represent, he could not begin work. The vision attained, the artist-seer projected his vision from a point below his own surface to a point below the surface of his artistic material. It is because of this subjectivity in the Indian artist and his work that the classical art of India is so impressive to those who are able to assimilate their reactions to the creative conditions, and see the sculptures from a point behind their eyesight: they are impressive as not merely representing supermundane life but as embodying it.

The effect of this condition on the craft of the artist is two-fold, in, first, the modification of his expressional reaction to life, and, second, in the necessity of a code of convention in form as distinct from expedients of technical procedure. Let us make these two points plain.

First as to expression. A point almost always raised by those who look at Indian sculptures for the first time, and occasionally by those whose indigenous attitude has been tampered with by extraneous influences, is what they call the lack of expression in deific figures. This presumed lack is sometimes taken as indicating that the Indian artist was, and is, incapable of delineating expression. But this is not borne out in a wide study of Indian art. And when the matter is gone fully into, it is discovered that alleged expressionlessness is the interpretation in visual art of the conception that divinity, in the Indian sense, being inclusive, cannot take sides with human enthusiasm, or lean to

pleasant patronage or unpleasant animosity; hence a natural tendency to the poise of impersonality. The effect of this impersonality, or super-personality, is to give fuller expression than otherwise would be possible to the essential significance of the statue. The image of Śiva as the Lord of the Cosmic Dance (*Naṭarāja*) in the temple of Śrī Padmanābhaswāmi in Trivandrum does not depict a deity enjoying himself in dancing, but dance itself, so perfectly realised that Sir William Rothenstein, one of the most eminent English artists, has written that this particular figure, found not in Travancore only but of Dravidian origin, is one of India's three supreme gifts to sculptural art, being the perfect expression of motion. Yet in the face of the deity there is a delicate suggestion of celestial pleasure, the *ānanda* (bliss or supreme satisfaction) of creative activity. The other two achievements, it may be mentioned in deference to the query in the mind of the reader, are the Buddha, expressing repose, and a little bronze of Sundarāmūrtiśwāmi depicting the moment when repose moves into activity after a period of ecstasy.

Further as regards expression, it must be remembered that facial expression is but one way of expressing ideas and feelings. India has recognised it fully, and in Travancore it has been carried into a development and disciplining of facial expression in the dance drama *Kathakali*, which is animated sculpture. But beyond facial expression, Indian sculpture expresses fundamentals of thought and emotion in postures, gestures and symbolical ornaments, all familiar to the artist and known to the instructed student; and these spread the expressional significance over the whole image. The *chakram* and the *sankh* (wheel and conch) are not mere adornments of Viṣṇu, or the deer and the moon of Śiva, all of which details are beautifully wrought out in the temple sculptures of Travancore: they are integral parts of an expressional total. Their effect is to reduce emphasis on any particular feature, and to build significance on a

broader base. It is out of this spreading out of meaning that there arose the occasional presentation of human function, even depravity, which the artist noted and depicted with the detachment of an analytical psychologist, and with none of the sensul consciousness that outsiders mistakenly suppose.

Naturally such an art, with its symbolical intention of conveying essentials of life behind the accidents of form, had recourse to sculptural convention—that is, to a technique established by its originators and maintained by their successors. The canon of sculptural proportion became so ‘sacred’ in itself that the quality of ‘beauty’ was denied to any image not in conformity with it. “There are some to whom that which captivates their heart is lovely; but for those who know, that which falls short of canonical proportion is not beautiful”. (Sukracharya, translated by Dr. Coomaraswami in *The Transformation of Nature in Art*). Objects of nature used in connection with the image were also conventionalised, like the lotus which, in a number of variations of its distinctive form, is never a representation of the flower such as would have passed the naturalistic test of Leonardo da Vinci for inclusion in art, yet never fails to indicate the perfection intended by its use.

Such convention would appear to put an end to personal initiative. In a sense it did so in declining to permit a personal human exploitation of the impersonal divine. But in the raising of the consciousness of the artist to the level of the divine in himself it gave a much higher creative satisfaction than just having a personal artistic fling could ever give. But the important point in adjudicating on convention in Indian sculpture is, that such convention is intended to release the imagination from objective restrictions into the freedom of accepting a figure that is obviously more than human and may perchance be less than divine, or at least may be taken as a code spelling divinity. Below

the level of divinity the sculptor is free in the sense that he can present his ideas without regard to form-rules, restricted only by his own skill and attitude. For example, on the sides of one of the great pillars in the Śrī Padmanābhaswāmi temple, the capitals of which are highly conventional, there are two adjoining bas reliefs, both notably expressing a phase of human life, and each doing so in a distinctive manner. One depicts an old man moving cumbrously, obviously in fatigue, carrying a bundle on the end of a stick resting on his shoulder,...a sculptural anticipation of pictures expressing the dignity of labour by the French painter, Millet: the other depicts a *muni* (speechless seer) in an attitude of ecstasy anticipating the modern paintings of the ecstasy of Chaithanya, and indicating posturings that, seen in another environment, would be regarded as exceedingly modern in their angular peculiarity.

Carving in stone has not been confined to deific figures in the round or in relief. Rose-water sprinklers and the reed-holders (*kuḷals*) of the *nāgaswaram* (trumpet) are still being carved out of stone by traditional artificers in Chengannūr.

Wood-carving has from ancient times been what may correctly be called a popular art-craft in Travancore, that is, an art-craft commonly practised because of the easy availability of unrestricted quantities of various suitable timbers. In a State of 7,625 square miles, 2,500 square miles (nearly one-third of the total area) are under reserved forests which yield 600 varieties of trees for all kinds of purposes, particularly teak, ebony, blackwood, and other timbers on which the builder and craftsman can exercise their art to perfection. For many centuries outer necessity in building and inner necessity in artistic expression satisfied themselves in the mutual creation of edifices that combined utility and beauty within the special characteristics of the Kēraḷa genius. Knacky constructional

devices for meeting stresses and weights, and for hanging heavy wooden doors, were accompanied by carved ornamentation of pillars, ceilings and walls based on simple designs taken from ancient lore and natural environment, and producing by multiplication and variation a sense of extraordinary richness and elaborateness.

The finest examples of this combination of building and wood-carving are in the Karuvēlappuramālika Palace and others in Trivandrum Fort, and in the entrance to the *Nālukeṭṭu* of Padmanābhapuram Palace. The building at the *Nīrpuṛa* (bathing place) beside Padmanābhapuram Palace is a masterpiece of craft-delight and artistic loveliness that, with careful restoration and publicity should become a place of art-pilgrimage.

The same characteristics are preserved in Nāyar houses in various parts of the State. Unfortunately other influences have here intervened to the detriment of cultural tradition. Natural deterioration in wooden material is not always met by congruous renewal in wood and the original manner, and inconsistencies that have no place in true art are thus introduced and transmit lowered artistic taste to the younger generation through uncritical familiarity with them. Attached to certain of these homes are *pūja*-houses (places for family worship) some of which are of exquisite design and craftsmanship. Wood-carving fills the spaces in "dormers" and over the entrances to out-houses. It is prominent in ceremonial carriages and the *vāhanams* (means of conveyance) of deities; and it has a humble but admirable place on the visible side of the axle-beams of country bullock-carts.

Wood-carvings of notable distinctiveness are found in some of the minor temples of the State as exemplified in items happily preserved in the State Museum, Trivandrum, consisting of deific images in round and relief from the dismantled temple of Kulathūppuḷa, and a small wooden

mandāpam reconstructed from the materials of a ruined temple at Thirunandikkaṛa. But the culmination of wood-carving as an art in Travancore is the great *Āmāyana* "frieze," recently brought to light around the shrine of the *Āmaswāmi* Temple at Padmanābhapuram, 300 feet long and $1\frac{1}{2}$ feet high, every inch of which is carved with outstanding skill and vitality. This fine work in 45 panels is ascribed to the early eighteenth century, the golden age of Mahārāja Mārthāṇḍa Varma the Great.

Sandal-wood is extensively used in the making of articles for presentation and sale, some of which are very artistically carved with *paurāṇic* incidents and natural scenes.

Ivory-carving in Travancore is supposed to have behind it at least 3,000 years of history, if ancient Grecian and Hebrew references are correctly interpreted. The ancient technique and specimens of the art-craft are now matters of legend, though the art-craft itself remains. Recent methods of utilising ivory decoratively are mainly of two kinds—ordinary hand-carving in the round or in relief; and a method equivalent to etching on flat thin slices of ivory for ornamenting palanquins and other articles, the designs and figures (the latter usually *paurāṇic*) being coloured after the outline cut in a coat of wax has been bitten into the ivory by essence of lime-fruit. Travancore enjoys a special eminence in this craft, and the output of the workshops of Trivandrum is admired all over the world. The tendency, however, to cater to the tastes of visitors and the market abroad, on the supposition that they prefer ivory versions of familiar western subjects to distinctive Indian designs, has somewhat deflected the craft from originality and vitality, and brought it within the risk of the decadence that comes of mere mimicry and concession to extraneous influences. It is to be hoped that the new creative influence from the University of Travancore will arrest this tendency.

Among the memorable achievements of the ivory-carver's art are the ivory throne, fully carved and etched which Mahārāja Swāthi Thirunāl (1827-1847), the famous musical composer, had made as an outcome of his interest in the fostering of the art of the State, and which is jealously preserved in one of the palaces of Trivandrum Fort; and the jewelled ivory throne that Mahārāja Mārthāṇḍa Varma presented to Queen Victoria in 1841, which is an object of artistic and historical interest in Windsor Castle. The patronage of the art by these rulers led to an increasing demand for ivory articles. This demand was met by the creation of a Government aided department of ivory-carving which continues its work in the School of Arts, Trivandrum.

The material for ivory-carving in Travancore is not, as is sometimes thought abroad, obtained by the slaughter of elephants. It is taken from the tusks of elephants that have died from natural causes in the forests. The tusks are collected to the weight of about six hundred-weights annually, the proceeds of which by auction go to the Forest Department of Government.

Image-casting is not, in its technique, a strictly sculptural art-craft. But the affinity of its religious purpose with that of sculpture and engraving, and the similarity of its finished products to those of the other plastic arts, give it a legitimate place with them. The art-craft of image-casting has not been so extensively practised in Travancore as sculpture in stone and wood. Nevertheless it has to its credit a considerable achievement in bronze figures of deities and saints, the chief centre of these, and of terra-cotta images being Śūcīndram temple. A set of excellent bronzes is in the Rānga Viṁśam Palace Museum in Trivandrum Fort.

Behind these plastic arts, and indeed behind the graphic art to which we shall now turn, stand the ancient

craft-rules set out in the *Silpaśāsthras* (canons of technique) of all-India, but modified by the Kēraḷa genius and environment in such works as the *Silparathna*, the *Thanthrasamuchhaya*, and the *Manuṣhyālaya chandrika*, to which those interested in the study of the literature of art-crafts in Travancore are referred.

For the past sixty years the art of painting in Travancore has been almost exclusively associated with the name of Rāja Ravi Varma, grand father of Her Highness Mahārāṇi Sēthu Pārvathi Bayi, the mother of the present Mahārāja. Rājaravi Varma was born into the Kiḷimānūr family in 1848. He was taught oil-painting by his uncle Rāja Rāja Varma, who had learned the art from an Indian practitioner on a visit to Travancore. Later Ravi Varma took lessons from a visiting English painter, Theodore Jensen. From these preliminaries Ravi Varma proceeded, with characteristic initiative and energy, to the chosen career of an oil-painter, and by dint of confidence and assiduous work, attained a wide popularity in India through reproductions, and recognition in Europe and America through the exhibition of certain of his originals. His first success was in 1873, when at the age of twenty-five he won the Governor's gold medal in the Madras Fine Arts Exhibition. Though interested in nature and humanity, Rāja Ravi Varma's chief pre-occupation was the painting of incidents in the classical lore of India. His set of paintings on *Paurāṇic* themes in Mysore Palace which he accomplished in 1885 to 1887, have up till recently been the most extensive collection of his work.

But with the founding of the Śrī Chithrālayam (State Gallery of Indian and Far Eastern Paintings) at Trivandrum (1935), Rāja Ravi Varma's work was given what will probably remain as its largest and most representative presentation. This consists of fourteen of his large characteristic

paintings, five of which are on classical themes, eight portraits, and one a human group. Among the portraits, those of Mahārāṇī Lakshmi Bāyi C. I. elder sister of His late Highness Śrī Mūlam Thirunāl Mahārāja and her consort, Kēṛāḷa Varma Kōyil Thampuram, C. S. I., famous Malayāḷam poet and scholar, a preliminary study for the official portrait of the late Dadabhai Naoroji, and a striking study of the artist's uncle, C. Rājārāja Varma, are of special value as historical documents, besides being excellent examples of Ravi Varma's straightforward portraiture. Ten of his smaller oil-paintings are also preserved in the Śrī Chithrālayam. Two of these have a pathetic interest in being his last works, and unfinished. The subjects are taken from an elephant-capture in Mysore forests during a visit of His Majesty the late King George: one shows the capturing in process; the other shows the camp, with a now old-fashioned motor-car in which the King Emperor and the Mahārāja of Mysore can be identified, though the portraits are incomplete. There are also in the collection several examples of water-colours by Ravi Varma. His easel, at which he worked for some years in his home-studio at Kiḷimānūr, stands in the Chithrālayam bearing a pleasing portrait of the artist by his sister Mangalābāi Thampurāṭṭi.

The Śrī Chithrālayam also contains paintings and sketches by other members of the Kiḷimānūr family—the beginnings of the European phase of painting in Travancore a century ago by Rājārāja Varma; nineteen studies of figures, groups and nature by C. Rājārāja Varma; and, in addition to her portrait of Rāja Ravi Varma mentioned above, a figure-study by Mangalābāi Thampurāṭṭi.

The Kiḷimānūr tradition of western painting is continued by Ravi Varma's son, Rāma Varma, and his nephew, Ravi Varma.

Rāja Ravi Varma died in 1906. In 1905 an earthquake in Kangra Valley, in the northern Punjab, had

closed the history of the Rajput school of Indian painting. In 1907 the Indian Society of Oriental Art was formed in Calcutta by a group of Indians and Europeans to foster a movement that had recently sprung up for the revival of painting in the Indian manner. Whatever this juxtaposition of receding and reviving artistic life may have signified in the region behind external events, Travancore went on in the faith that India had produced one painter, Ravi Varma, and that it had no need of revivalist influences. But the influences came, all the same. The opening of the Śrī Chithra era, with the assumption of rulership by His Highness the Mahārāja Bāla Rāma Varma in 1931, opened doors both inwards and outwards in the life of the State.

A single event, the creation of the Śrī Chithrālayam in 1935, brought a rich offering of the fruition of the Bengal influence to Trivandrum in a choice collection of water-colour paintings which fell happily into three groups each in a separate but adjoining room,—(1) the seniors of the movement (Abanindranath and Gogonendranath Tagore, and some of their pupils); (2) the second and third generations of the Bengal school; (3) local schools (Lahore, Ahmedabad, Lucknow, Madras, Delhi, etc.,) that made distinctive variants of the back-to-India impulse in painting. The opening of the Chithrālayam also put Travancore on the art-map of the world, and restored to modern ken its own forgotten art-history, in presenting for the first time a series of copies, mainly in line, but some in colour, of mural paintings from temples and palaces in the State.

For several centuries prior to the removal of the seat of Government from Padmanābhapuram to Trivandrum in the middle of the eighteenth century, the palace at the former place had grown into a centre not only of rule but of Kēraḷa culture. Reference has already been made to its architectural and sculptural features. Curiously enough its pictorial wealth was unnoticed until 1934, though, when

disclosed to public view, the murals in the upper room of the central pagoda caused a world-travelled connoisseur to exclaim: "Why! this is the most precious thing in your State! This is your Ajanta!"

The comparison did not apply as regards quantity, seeing that Ajanta has many caves much larger in size and of much greater age than the eighteenth century Mahārāja's bedroom at Padmanābhapuram; but it had in it a true reference to the artistic and historical value of a room whose walls from floor to ceiling bear paintings of a most distinctive kind which both add to knowledge of the development of Indian painting in general, and testify in particular to the intimate association of Travancore with the cultural life of India, and to the imaginative power and technical equipment of the painters of the State two centuries and more ago. But to understand the place of Travancore mural painting in the history of that art, it is necessary to refer, however summarily, to that history.

A few years ago it was customary to speak of the beginnings of Indian painting as dating in the first century before Christ in the caves of Ajanta. The discovery a few years ago of painted statues in Mohenjodaro, in Upper Sind, removed the probable origin to at nearest 3000 B. C. The later discovery of cave-painting at Horshangabad in Central India pushed the date-line of Indian painting beyond the edge of history. All the same, the largest and best-conditioned gallery of early Indian murals is that of Ajanta, which was created in well-marked eras over the eight centuries between the first before Christ and the seventh after Christ. A much smaller but similar collection was found at Bagh in Gwalior State. This indicated that the influence of Ajanta, as might be expected from an art so completely triumphant in character and technique, had moved beyond its own remote valley. It also showed the

capacity for variation without freakishness or distortion that is inherent in true art-creation, for to the objectivised idealism of Buddhist religious aspiration, as portrayed in Ajanta, in the incidents from the previous lives of the Buddha, it added the realistic delineation of human life, in the Bagh murals, with, as is natural in India, the accompaniment of religion. The inclusion of full-size and full-colour copies of certain of these pre-eighth century murals in the Śrī Chithrālayam, Trivandrum, gives those who are interested an excellent opportunity of studying the classical background of Indian painting.

A large extension to the area of the Ajantan influence was given by the discovery, a couple of decades ago, at Sittannaval, in Puthukōṭṭa State, of a small *maṇḍapam* containing murals in the Ajantan manner.

But the extreme southern margin of the Ajantan area in India appears to have been marked by presumed ninth-century murals in the cave-temple of Thirunandikarā, near Thiruvattār, in South Travancore, relics of which were recently discovered, but so deteriorated by millennial neglect as to be capable of yielding only a line copy pending delicate efforts to recreate it and probably others, in their original colours. This line copy is one of the most important exhibits in the Śrī Chithrālayam. To the eye familiar with the Ajantan murals, the fragmentary figures of Śiva and Pārvathi, from Thirunandikkarā have the same gracious dignity and reserve and the same objective clarity. They may well be not far from contemporaneous with the Śiva and Pārvathi group in the famous renunciation mural in Ajanta. It will take time and enlightened study to pronounce confidently on the relationship of the Thirunandikkarā mural, or perhaps murals, with the Ajantan; but there is even now considerable internal encouragement for speculation that in the remote cave-temple of South Travancore there is not only the terminus of the

Ajantan movement, but the point of cross-over from the Buddhist era to the Hindu era in South India, and the beginning of a Kēraḷa development of mural painting that culminated in the Padmanābhapuram murals and others in the Śrī Padmanābhaswāmi temple and the Fort palaces in Trivandrum, in the temple at Ēttumānūr, the palace at Krishnapuram, north of Quilon, and others of which intimation has been received but which await investigation and record.

The line of descent of Kēraḷa mural painting has a collateral line in the murals of the East Coast and the Dekhan. But the time for a full comparative study of these is not yet come, as the materials known to unofficial investigators have yet to be restored and carefully copied and published. An example of such material is the small but beautiful temple at Somapalle on the northern margin of the Chittūr district in the Madras presidency. Rumours of architectural and sculptural distinction had occasionally reached students of the arts in India; but not until 1936 had the presence of fragments of fresco-paintings been reported. These originally consisted of scenes from the *Rāmāyaṇa* painted in continuous sections in two lines on the ceiling of the verandah around the central shrine, the paintings being about eighteen inches broad. The little temple with its exquisitely carved miniature *kalyāṇa mandapam* (marriage pavilion for the annual celebration of the marriage of Śiva and Pārvathi) is taken to be of the Vijayanagar era, probably the sixteenth century, and is thought to be the work of the same master-craftsman as created a similar temple in Anantapur district. Discovery and research may before long show the relationship between Travancore and such centres of mural painting as Conjivaram, Thirumalai, Tanjore and Puthukkōṭṭai, which carry the history of the art back to the seventh century.

The subject-matter of the Travancore murals is mainly the religious ideas and life of the people. A mural,

recently examined with a view to possible rescue from decay, in a long verandah of one of the old palaces in Trivandrum Fort, brings religion and life together in depicting a deific function being watched by women from the balconies of a palace. Another in the same place depicts Pārvathi apparently executing a posture of the Kēṇṇaḷa dance-drama. There are also wall-paintings of historical interest which, from their depictions of events, such as the defeat of the Dutch fleet at Colachel, and of European personages in costumes of the eighteenth century, bear evidence of being two hundred years old. In these there is a realism notably distinct from the religious murals. The latter are, in their special way, also realistic. There is no vagueness about them. They are clear in contour, and invested with impressive vitality. But they are preserved from realism in the modern sense by costumes and adornments traditionally associated with the divinity, and particularly by postures and ceremonial gestures that are codes of cosmic meanings and moral principles. Special features of the Travancore murals are their skilful composition of a number of figures in a unified whole and their pleasing and harmoniously related colour-schemes. Ornamental borders of floral motifs, also of birds and fish, offer suggestion for indigenous designs in the arts and crafts of today.

Mural painting in Travancore appears to have fallen on decay a century or more ago. Subsequent attempts are outside the domain of art. The last great achievement was apparently the splendid *Gajēndramōksha* mural, fourteen feet long, eleven feet high, recently brought to light in the old palace at Krishṇapuram (1938). Its date has not yet been settled but it is assumed to have been painted 150 years ago. It is in the Padmanābhapuram manner, but has a more aesthetical quality.

A renaissance in mural painting should be one of the constituents of the cultural revival of the Śrī Chithra era.

That there is skill and initiative available is apparent, and only needing encouragement and guidance to reach again the quality which can only be reached in the arts when they express the authentic life and tradition of a people in their own environment. The unique gallery of copies of Kēraḷa murals in the Śrī Chithrālayam gives the necessary models from which modern mural painting may develop.

The continuation of such craft-skill and excellence is seen in a form of art that in its effect is pictorial, and that is related to the murals by being placed on the floors of houses. This is the *Bhadrakālī* figure that is laid down in August for worship directed towards the keeping away of infectious disease. Out of powdered flowers, leaves and rice, and seasonable blooms, one of a small group of traditional artists creates a figure of great power, with costume and appurtenances that in their virile sweeping design and exquisite colour-scheme make a striking work of art. The figure is ten or more feet from head to foot and eight or more from side to side. Though laid down in free-hand manner, it is perfectly proportioned. So skilful are the artists that they complete the 'picture' in a couple of hours. In the evening, worship is performed, after which the artist, costumed to appear like the Goddess, rapidly wipes out the floor-picture with a whisk and performs a ritual dance. Thus a remarkable work of art is created and annihilated in a few hours—but the capacity to re-create it goes on from generation to generation.

Kōlam is design in rice-powder made on the ground outside the doors of Hindu houses as an invocation of household blessing. It is related graphically to *Bhadrakālī* as line-drawing is to colour-painting.

Among the minor art-crafts Kufgari is distinctively Travancorean. Silver thread is beaten into rough-surfaced metal in chosen designs in decorating useful articles. Brass work at the level of art is found in lamps, boxes and other

articles. Jewellery in precious metals and stones was less for personal adornment than for social and symbolical purposes—like the *thāli* or marriage token worn by women. Perhaps the highest achievement of the jeweller's art in Travancore is the *vīra-śṛṅkhalā*, a wristlet in gold encrusted with gems, which is presented by His Highness the Mahārāja for notable service to the State.

In declaring the Śrī Chithrālayam open (1935) His Highness the Mahārāja said that Kēraḷa had given to the world at least one new art-form. This

Kēraḷa dance
drama.

art-form is the *Kaṭhakaḷi* (story-dance) which has recently become an object of enthusiastic study, mainly for appreciation, since its practice involves early beginning and assiduous work, by lovers of the artistic dance in many parts of the world. Elsewhere in the State Manual the Kēraḷa dance-drama is considered from the literary point of view. Here we shall sketch the development of the general features of *Kaṭhakaḷi* as an audible and visible form of art-expression.

The *Kaṭhakaḷi* is a relatively recent (say fifteenth or sixteenth century) development of earlier dances, which, like dances everywhere, arose out of religious expression through symbolical action. Its oldest forerunner is the *Chākyār-kūṭhu* (entertainment by a professional actor called *Chākyār*), through which, at an early time in the Āryanization of Kēraḷa, the imparting of religious ideas and moral instruction was done by a combination of story-telling and gesture (*abhinaya*). This early form of dramatic narration was restricted to temples and scriptural themes. In course of time, local and contemporaneous references crept into the narration. Familiarity with the *Purāṇas* and their language brought with it an interest in the Sanskrit drama; and this and local taste for music led to plots, finger-signs (*āṅgya*), melodic and rhythmic accompaniment, and women dancers in celestial guise. Wooden masks were also used. The simplest form of the *Chākyār-kūṭhu* is the

Kathāprasangam (story discourse) in which a single actor delineates all the roles of the story. The *Kūḍiyāṭṭam* (associated dance) has two or more dancers. In both forms the meaning of the verses chanted by the dancer is conveyed to the unsophisticated in the audience by the *Vidūshaka* (buffoon) who also gives a touch of comic relief in his grotesque costume and actions. Other forms of the *Chākṣār-kūṭhu* are the *Manthrāṅkam* and the *Maṭhaviḷāsam*.

At a date later than the twelfth century the *Gīthagōvinda* of Jayadēva superseded the impersonal narrations of the *Puṭāṇas* with its more intimate human appeal in the story of Śrī Kṛṣṇa. The emotional change caused modifications in the sentiment of the music and drumming and in elaboration of dressing. Out of the changes in subject, sentiment and method arose the distinctive *Kṛṣṇāṭṭam* (Kṛṣṇa dance) which reached its fullest development about the fourteenth century, when the dancer was freed from chanting in order to give his undivided energy to the language of movement, gesture and sign (*Mudras*, hand language). The dance was no longer restricted to the temples, and other stories than those concerned with Śrī Kṛṣṇa were also admitted.

Out of these loosenings of tradition arose, in the fifteenth or sixteenth century, the *Rāmanāṭṭam* (Rāma dance), based on the *Rāmāyaṇa*, which has closer affinities with the genius of south India than the themes of the *Mahābhārata*. Here too the more intimate association of the story with the genius of the people encouraged vital development. The epic was enacted in eight days, a day being given to a particular episode. This necessitated an increase in personnel; and perhaps economic considerations induced retrenchments in the head-dress worn over wooden masks. Later the head-dress was restored, and thick painting of the face took the place of the mask,

Thus the original *Chākyār-kūthu* evolved into the *Kathakali*, which gathered into itself elements from all the phases of the past—the religious intention and *Paurāṇic* repertoire and humorous injections of the *kūthu*, the opening dedication of the *Gīthagvinda*, the costuming of the *Krishṇāṭṭam*, the gestures of the *Rāmanāṭṭam*. Out of these elements, and detailed modifications in gesture which need not be described in a general account of the art, the *Kathakali* achieved a synthesis of dance and drama marked by a unique style and impressiveness. The following remarks made by Dr. (Miss) Gertrude Bonner of the University of Zurich during a visit to Kēraḷa in 1938 will indicate the reactions to *Kathakali* of a cultured European accustomed to the modern occidental stage:—

“*Kathakali* was a form of theatrical art very remote from what they were accustomed to in Europe. Yet the needle of their inner compass tended towards *Kathakali* because they felt that it bore a life and a perception which was unique and had an immense significance. *Kathakali* attracted them because it was a traditional bearer of almost lost wisdom. Nothing was left to haphazard expression, and therefore, as long as the basic laws were guarded, nothing was left to personal distortion.....Three main characteristics of the improvised Italian comedy led them directly to *Kathakali*—the predominance of movement and gesture, the use of masks or mask-like make-up, and the creation of types in opposition to the modern theatres which dealt mainly with individuals. After the decline of the improvised comedy, approximately towards the end of the eighteenth or the beginning of the nineteenth century, in Europe they could mark a tendency towards a naturalistic theatre. There were extraordinary achievements in this line, an almost incredible refinement and subtleness of expression. But Europe had lost its theatrical traditions, which provided a basis for the actor's technique and art. They had nothing to rely upon. But *Kathakali* possessed a

tradition which was in itself a treasure". She (Dr. Bonner) admired the rhythmic music of the *Kāthakālī* which was preparative and created the needed atmosphere by loosening personal pre-occupations both for the actors and the audience. This loosened bondages and lifted them into another world. The dance movements, the powerful steps, the different ways of walking, and the magnificent poses, showed the vitality and dynamic power of the character... The *Kāthakālī* was an extraordinary educational tradition, a tradition including the training of the mind and body, of intellect and feeling, of concentration and perseverance; in short, the entire human personality. A country which possessed such a living tradition possessed an invaluable treasure. As long as such a tradition existed it was a source of strength for the country and ought to be treasured by all.

It may be added that training for the *Kāthakālī* begins between twelve and fourteen years of age, and reaches technical completion in six years, after which the attainment of mastery is a matter of practice and time. *Kāthakālī* is played on the ground. The curtain is carried on and off by two men. A large brass oil lamp stands between the actors and auditors. The action of the dancer is sung by a man behind him, to drum and cymbal accompaniment. Personal variations of *Kāthakālī* and *Bharatha Nāṭya* (classical Indian dance) and combinations of the two are now being presented with much favour, and a renaissance of indigenous dance is developing.

Other dance-dramas and narrations are the *Yāthra-kālī* which is performed by Nampūries on special occasions; the *Thiruvāthira-kālī*, in which the conflict of Śiva and Kāma (spirit and sense) is enacted in rhythmic movement by women and girls; a masked dance by *Kaṇṇiyāns* (village astrologers), the *Bhadrakālī* dance referred to above in connection with mural painting and local folk-dances which await full study and record.

Associated with the Kēraḷa drama is the shadow-play known in Malayāḷam as *Ōlaṭṭāvakkūṭhu* (*Ōla*, leather; *pava*, doll; *kūṭhu*, play), though its performance at present is centralised in the Palghat taluk of Malabar. Some students claim its origination there, others hold it to be of Tamil origin. Its subject, in any case, is the *Ramāyaṇa* as told by the ancient Tamil poet Kambār. The stanzas and technique are transmitted orally and hereditarily in a mixture of Malayāḷam, Tamil and Sanskrit. The stanzas are first chanted and then elaborated in prose for the understanding of the audience while the shadow of the personage referred to is seen on the screen. There is no music to the play.

The characters of the *Ōlaṭṭāvakkūṭhu* are cut out, in classical forms, in antelope leather, and the details of features, dresses and ornaments, all of which must conform to tradition, are indicated by numerous perforations. Heads and limbs are made separately and fastened loosely by strings to the body for free manipulation: the figures are about two feet high.

The stage for the *kūṭhu* is a forty-two-feet-long construction with a white cloth curtain on the side of the audience which is squatted in the open air. Some distance behind the curtain a row of lamps burning coconut oil provides the light against which the shadows appear on the screen. The figures are pinned to the cloth during the narration, and movements are made by rods attached to the limbs. Owing to the elaborate dissertations on the meaning of the stanzas the shadows remain for long stretches on the screen, and movements are few and far between. The performance is given for seven days, or a multiple of seven, from 9 p. m. till dawn.

A comparative study of the history and features of the shadow-play of Malabar and the similar play (*Wayang kulit*) of Java should yield valuable historical data. There is some ground for the hypothesis that the former is ancestral to the latter; a notable difference, however, is the

absence of music in the *kūṭhu*, whereas the *wayang* is accompanied by the large Javanese orchestra (*gamelan*). If the *Ōlappāvakkūṭhu* is to survive it will apparently have to undergo considerable renovation in the reduction of Exposition (a plain translation into Malayālam would accomplish this), and this would accomplish the further needed quickening of movement which would make unnecessary the crude device of pinning the figures to the screen.

Dramatic performances are also given in Kēraḷa with puppets, usually small in size, but on special occasions of colossal size.

11

MUSIC IN TRAVANCORE.*

The State of Travancore has been from early times famed for its music which played an important part in the social and religious life of its people, and received at various epochs a powerful impetus and encouragement from its ruling kings. Though originally it formed part of the Chēra kingdom, portions of it came under the influence of the Chōḷas as well as of the Pāṇdyas. Travancore therefore can in many respects be said to be the repository of the ancient culture of South India and the centre of a flourishing school of music whose traditions have survived to this day. Many old melodies mentioned in ancient Tamil works, though lost to the rest of South India, have been preserved in Travancore, such as Indiśa, Indōḷam, Puranīr, Pāḍi, Kānakkurinji etc.

In dealing with the history of Travancore music, what strikes one most is the remarkable nature of its variety. First there is the pastoral music of the people,

*This account has been prepared by R. V. Poduval Esq., Director of Archaeology—Travancore.

exquisite in its quality and full of haunting grace and fascinating lilt, expressing rapturous delight through merry sound and alliteration. Next in importance is the folk music in which the songs¹ have an unadorned purity and simplicity of diction and an impassioned sweetness of melody. In their singing, *Thāla*, or time measure, plays an important part; and sometimes the songs are sung to the accompaniment of dance with a swiftness and rhythmic movement of steps which give an added grace to the music. Ungoverned by any laws of versification, these folk songs of Travancore have a universality of sentiment and in their *Rāgas*, combine *Bhāvas* and *Rasas*. Their value consists in their primitive spontaneous music containing melodies which are some of the most treasured possessions of Kēraḷa art. Unique in their spontaneity and beauty, they have a wide range of outline and are interesting as human documents throwing light on conditions of primitive life and thought.

Side by side with the folk and pastoral music, there grew up a type of devotional music in the country which was fostered and kept up in its ancient temples.² The music of the *Thēvāram*³ (600 to 800 A. D.) and *Thiruvāchakam*⁴ (9th century A. D.) with the rhythm and melody

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- 1 Some of the most ancient folk songs are Thōttampāṭṭu, Pullōnpāṭṭu, Pānappāṭṭu, Vallōnpāṭṭu, Velanpāṭṭu, Sarpappāṭṭu, Sāsthāmpāṭṭu, Bhadrakālippāṭṭu, Vanchippāṭṭu, Thiruvāthirappāṭṭu etc. Travancore has got the largest variety of folk songs in the whole of Kēraḷa.
 - 2 Of the 108 temples of India sacred to the Śrī Vaiṣṇavas, 11 are in Travancore. They are Thrippathisāram, Thiruvattār, Trivandrum, Chengannūr, Aranmula, Thiruppuliyūr, Thiruvananthūr, Thiruvalla, Thṛkkāṭhānam, Thṛkkākaḷa and Thirumūlikkulam.
 - 3 *Thēvāram* is a collection of devotional songs and lyrics of the three Śaivite saints Thirujñānasambandhar, Apparswāmikal and Sundara-mūrti Nāyanār sung in the important Śiva temples of South India.
 - 4 *Thiruvāchakam* is the eighth part of the collection of devotional hymns composed by Mānikavāchakar.

of their verses and the chanting of *Nālāyiraprabandham*¹ rich in amplitude and stately in sonorousness, particularly the *Thiruvāymoli*² which Nādamuni,³ described as *Drāviḍa Vēda Sāgarāṁ*, set a high musical standard in the country from early times. The composers of these religious hymns have showed an admirable instinct for form, grace, colour, sweetness and spiritual emotion, and they have left for posterity gems of spontaneous songs, mellifluous and well-balanced in diction, having a delicate beauty of sound and a mounting and piercing melody which goes straight to the heart of man. A style of singing evolved out of these is the indigenous system which is commonly called *Śōpāna* i. e., singing which is generally slow in time with the notes going higher and higher and rising in pitch and intensity as they proceed producing sweet melody and grace. This is even now in use in the temples of the State.

Strictly speaking, the early music of Travancore may be said to be the same as pictured in the third canto of the *Śilappathikāram* composed by Iḷankō Aḍikaḷ, the brother of the Chēra king Śenkuḷṭuvan, a work of outstanding merit which sheds remarkable light on the progress of musical art and science in the country. In this work the genius of the people for music is wonderfully well illustrated and a number of musical instruments as well as the qualifications of musicians and composers of songs are mentioned. The ancient term for music in the country was *Isai* which is divided into *Paṇ*⁴ and *Thiran*. *Paṇ* is a

- 1 *Nālāyiraprabandham* is a compilation of the hymns of the Vaishnavite Āḷwārs in one volume. The hymns of the Saivite saints were called *Panniru Thirumurai*, and those of the Vaishnavite Āḷwārs *Nālāyiraprabandham*.
- 2 *Thiruvāymoli* is a devotional work of the Vaishnava saint Nammāḷvār containing a thousand psalms.
- 3 Nādamuni was a Vaishnava saint who compiled together the songs of the Vaishnavite Āḷwārs.
- 4 *Pana*, one of the literary and musical forms in Malayāḷam, is evolved from the ancient Tamil "Pan".

Rāga consisting of *Svaras* corresponding to the *Sampārṇa rāga* or *Mēḷakarṭha* of modern usage. It consists of *Shāḍja*, *R̥shabha*, *Gāndhārā*, *Madhyama*, *Panchama*, *Dhaivatha* and *Nishāda* respectively. The Tamil names of these *Svaras* were *Kuraḷ*, *Thuṭham*, *Kaikiḷai*, *Uḷai*, *Iḷi*, *Viḷari* and *Thāram* respectively. The *Paṇ* was also known as *Janaka rāga*, of which *Thiṛan* is an off-shoot, and therefore a *Janya rāga*. An early Tamil work known as *Yāppilakkaṇam* describes 11911 different kinds of tunes of ancient music which is a combination of *Paṇ* and *Thiṛan*. There were five big *paṇs* viz., *Kurinchi*, *Pālai*, *Mullai*, *Maṟutham* and *Neithal*, which were sweet and melodious compositions full of sonorous and majestic diction. This was the ancient music of Travancore synchronous with what we now call the Dravidian, and it was patronised from time immemorial by the ruling sovereigns of the State who were themselves great connoisseurs of the art.

In the 14th and 15th centuries A. D. the music of Travancore underwent a remarkable transformation by the introduction of the *Gīthagōvinda* of Jayadēva, which in many respects transmuted the musical melodies extant in the country and gave them a profound grace and dignity combined with majesty. The charm of the *Gīthagōvinda* lies in its sweet and mellifluous diction with abundant use of alliteration and complex rhymes, and in its expression of exuberant erotic emotions. Its songs have a strength, a depth and an assurance combined with a beauty, a pathos and piety unexpressed before, and, on that account, took a deep hold on the religious instincts of the people. The grace of sound and diction exquisitely employed in them set the standard of musical melody in the State and they are even now sung in the important temples of the State. The result was the happy introduction of the use of the *Padams* or musical compositions couched in a mellifluous concord of sweet sounds. The precursor of this type of

composition in Travancore was Virakēraḷa Varma¹ (17th century A. D.) the Rāja of Koṭṭārakkara who is supposed to be the founder of the *Kaṭhakali*. His was pre-eminently an urbane literary intellect, and the music of his compositions is the effect of combination of sounds as mere sensations. There is a special pleasure in the subsidence of the soothing sensations produced by his complex rhymes. They have a strangeness and intense vividness suggesting a mysteriously remote foreign influence. All the same, the greater part of his work bears the essential impress of improvisation. His melodies, therefore, are fresh, vivid, spontaneous, impatient of restraint and full of warm imaginative feeling. In some respects he is indiscriminating in his choice of words; but he penetrates to the pictorial aspect of his songs and seizes the poetic conception from within. The music of Virakēraḷa Varma has, on the whole, a strangeness added to beauty, modelled on Jayadēva's Aṣṭapadi.

A greater composer of songs, particularly in *Kaṭhakali*, was the great Kārṭhika Thirunāl Mahārāja² (1758-1798 A. D.) who was not only an artist, but also a master of the scientific technique of fine arts. His compositions have set a musical standard by their simple forms of melody with little alliteration, but having a natural flow blended with a largeness of thought. There is a certain immaturity and roughness in his rhythms, but in range, depth and thought, a sense of beauty and conscientiousness of execution, the Great Kārṭhika Thirunāl was pre-eminently a scientific musician and connoisseur.

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- 1 The songs of Virakēraḷa Varma are embodied in his Rāmāyaṇam Kaṭhakali plays.
 - 2 The works of Kārṭhika Thirunāl are Rājasūyam, Subhadrāharanam, Bakavadham, Gandharvavijayam, Pāñchālīswayamvaram, Kalyāṇa-saugandhikam, Bālarāmabharatham etc.

But it was his nephew, Prince Aśvathi Thīrunāḷ¹ (1756-1788) who was in some respects the most powerful composer of Travancore in his time and whose inspired work is a marvel of soothing sweetness and serene happiness rising often to the sublimest heights of ecstatic emotion. The range and materials of his art were as great as those of his forms. His power of constructing perfect pieces of musical composition was extraordinary. He was skilful in organising a long series of free modulations of a systematic progression of melodies in his songs, having a proper richness of tone and thought. In one sense he was the creator of a flawless musical technique, and he attained a greater breadth than his resources allowed. His melodies are therefore an extempore outburst of a perfect musical form, rich in range of key and depth of thought. On the whole, in the attainment of smoothness and breadth by means of delicate touches, Prince Aśvathi Thīrunāḷ was unique in his day.

Another composer of outstanding eminence attached to the court of Kārthika Thīrunāḷ was Unṇāyi Vāriyar² (1735-1785 A. D.) whose musical greatness was of a remarkable kind and whose melodies are even now popular in every household. His compositions are exceptionally ornate and dilatory, having a slow movement, but for daintiness and originality his genius was incontestible. His songs exhibit a wide range and variety of structural invention, his tunes vigorous and reminiscent of native folk music. But what is most unique in this musician was his remarkable freedom and independence in the handling of his musical phraseology, and his songs therefore have an imperishable richness of musical colour and audacity.

The standard of musical taste set in the country by these illustrious predecessors continued uninterruptedly for

1 The works of Aśvathi Thīrunāḷ are Ambarīshacharitham, Pāthanā-mōksham, Rugminīswayamvaram, Paundrakavādhā, Rugminīparinayā-nāṭakam and Srī Vanchīśasthavaprabandham.

2 Unṇāyi Vāriyar's great work is the Nalācharitham Aṭṭakkathā.

more than half a century, when was born in the Travancore Royal Family Svāthi Thirunāl Rāma Varma Mahārāja, a great musician and composer, who, in fact, was the father of modern music in the State and whose reign may aptly be called the Augustan age in Travancore. Not only were local musicians and composers encouraged and patronised by His Highness; but talented singers from outside the State, particularly from Tanjore and Palghat, were invited to his court and liberally helped. One of the greatest of Travancore musicians who adorned his court was Irayimman Thampi¹ (1783-1858 A. D.) whose compositions evince a rich musical tradition and possess melody of priceless merit. There is a variety, richness and depth in the sweet concord of his sounds. All the musical material that could be assimilated by a genius into a mature art, he vitalised in his own way, and he had no imitators in rhythmic and melodic organisation. What gives a remarkable impressiveness to his high standard is his delicate ornaments and choice of rhythmic words indicative of a slow pace in singing and a noble stream of melody. Though he did not possess much musical scholarship and erudition he was a past-master in the perfect fusion of untranslatable emotion with every beauty of musical design and tone. His in short is a classic example of what flawless musical form can be.

Towering far above Thampi and other musical confreres came Svāthi Thirunāl (1813-1847 A. D.) whose outpourings were embodied in a series of master-pieces of exuberant musical talent. He tried every form of musical expression and solved it as an art problem. Though he lived only for a few years and though his life was beset with mental worries, he was a prince among

1 The principal works of Irayimman Thampi are *Dakshayāgam*, *Kīchakavadham*, *Utharāśwayamvaram*, *Subhadrāharanam*, *Rāsakrīda pāṭṭus* *Murajapa pāna*, and *Navarāthriprabandham*.

composers of his time. He attracted to his court all the illustrious musicians of his day by the magic of his genius and gave to Travancore music an imperishable standard of greatness. The credit of the Mahārāja was that he overshadowed all his predecessors and his contemporaries by his great artistic ideals and effected a transformation in the possibilities of *sōpāna* singing. His songs are rapturous in expressing with ecstatic solemnity and devotion the varied and suppressed yearnings and aspirations of his subjected soul. We are struck by a sense of fitness in expression in all his "profuse strains of unpremeditated art." It is in the effects of his original inspiration upon foreign material that the best indications of the wide range of his style are seen. He set his hands on every conceivable form of musical composition¹ such as Swarajiths, Varnams, Kīrthanams, Padams, Thillānas, Drupads, Thappas etc., and there is nothing that he touched which he did not adorn. An inspired composer and singer, his originality and greatness

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- 1 The most important of the Mahārāja's compositions are Navarāthri kīrthanam and Navarāthrimāla—a garland of spontaneous songs to be sung on everyday of the Navarāthri festivities and dealing with nine forms of Bhakthi; (ii) Gānakīrthanams i. e. songs composed in each of the 8 Ghanarāgas; (iii) Madhyamakālakīrthanams; (iv) Rāgamālas; (v) Varnams, these are the most scholarly of technical compositions in which there is a perfect equipoise of Rāga, Thāla and Bhāva, for which reason they are regarded as the best guides for understanding our most complicated system of music. The Varnams "Sarasijanābha and Syalamēla" are regarded as the best and most popular in South India; (vi) Padas, i. e. devotional songs specially adapted for Abhinaya; (vii) Thillānas, i. e. light and luscious pieces set to sweet and sublime Rāgas in imitation of Hindustani; (viii) Drupad, i. e. a slow and long drawn type of Hindustani music; (ix) Thappas i. e. a Hindustani melody; (x) Prabandhas-Ajāmīla mōksha and Kuchēlōpākhyānam. They range over 5 or 6 languages—Sanskrit, Tamil, Telugu, Malayālam, Hindustani and Marāthi. The special feature of all these compositions "is the copious insertion in them of choice Swarāksharas which are introduced most appropriately at the very places where the Swaras symbolised by the letters stand."

consist in his marvellous grasp of musical technique and of several art forms. He is, above all, the greatest composer of Travancore; and his inspired work is a marvel of architectonic power and versatility of style rising often to the sublimest heights of rhapsodic grandeur. In short, an appreciation of Swāthi Thirunāl's compositions is the last reward of consummated musical scholarship.

Among the musical celebrities who hailed from outside the State and who adorned the court of Swāthi Thirunāl were four brothers Vaṭivēlu, Śivānandam, Chinnayya and Ponnayya—all experts in the theory and practice of music. Of these, Vaṭivēlu was reputed to be the most finished musician of this time, while his brother Ponnayya was a gifted composer of Swarajiths, Padams and Varṇams. In beauty, stateliness, grace and melody, Ponnayya's compositions were remarkable and they were long in use on occasions of Bharathanāṭya in the important temples of South Travancore. The indigenous musicians of reputed eminence, who were contemporaries of Swāthi Thirunāl and who were patronised liberally by him, were Gōvinda Mārār and Māliyakkal Kṛṣṇa Mārār, both musical prodigies and adepts in the art of sweet and elaborate singing. But neither of these distinguished singers, nor any of the other musicians who came after them, seem to have exercised any lasting influence on the development of Travancore music, nor have they in any way helped in the maintenance of a permanent musical standard or taste in the country.

The successors of Swāthi Thirunāl Mahārāja, Uṭhram Thirunāl Mārthāṇḍa Varma Mahārāja (1847-1860) and Āyilyam Thirunāl Rāma Varma Mahārāja (1860-1880) were also ardent lovers of music; and in their time the high standard of music set by their illustrious uncle was maintained with unabated vigour and enthusiasm. During their reigns and in the succeeding years, it became an established practice to sing the compositions of Swāthi Thirunāl Mahārāja in most of the important temples in the State and particularly

at Trivandrum. This continues even to this day. Most of His Highness's compositions were intended to be sung by master singers possessing highly cultured voice and great technical skill so much so that several of them were forgotten slowly and went out of vogue. But it is gratifying to note that under the distinguished patronage of H. H. the present Mahārāja and under the talented leadership of the Queen Mother H. H. Mahārāṇi Sēthu Pārvathi Bai, an accomplished musical critic and exponent, a school of music has been recently started at Trivandrum to resuscitate the lost songs and melodies of Mahārāja Swāthi Thirunāl and give them a permanent form for the benefit of posterity.

In the closing years of the 19th century and in the beginning of the 20th, the music of Travancore suffered a great degeneracy in standard and in growth, particularly among the professionals due to the absence of first-rate masters to keep alive the musical art of the State at a high degree of excellence, and also to the influence of cheap drama songs imported from what is termed the Parsi drama and from the Tamil districts outside. But by the introduction of musical instruction in the girls' schools of the State a certain amount of musical interest has been kept up all these years; and the Bhāgavathars, or musical teachers, employed in the institutions, though of mediocre ability, have been able to introduce and popularise new musical compositions of outside masters such as the Kīrṭhanams of Thyāgarāja, Dikshithar and Śyāma Śāsthri, and to supply thereby a new impetus in the fostering of musical taste in the country. Many were the great singers and musicians who won the discerning appreciation of the talented rulers of Travancore, among whom Śivarāma Gurudāsa, known popularly as Kshīrābdhi Śāsthrikāl, Paramēśwara Bhāgavathar, Mēruswāmi, Coimbatore Rāghavayya, Kunjāri Rāja, Raghupathi Bhāgavathar, Lakshmaṇa Gōsāyi, Kuḷathū Bhāgavathar and

Kalyāṇa Kṛṣṇayyar deserve prominent mention. But none of these musical artists had any remarkable genius for creativeness, nor did they give any new musical forms inspired by the spirit of the age in which they lived, which could claim to any degree of originality.

Among the composers of the modern period, Mr. T. Lakshmaṇan Pillai is popular; and his compositions are regarded as highly philosophical, conveying some of the highest thoughts couched in elegant musical form. The reign of H. H. Śrī Chithra Thirunāl Bāla Rāma Varma Mahārāja is remarkable for the resuscitation of the fine arts in Travancore, of which music in particular is entering on a new phase of renaissance. The growing popularity of the radio and the gramophone, both reflectors and not provokers of music, is giving an incentive to the comparative study and appreciation of music; and the musical sense of the people is naturally becoming national in that while Travancore cherishes its own ideals, it also seeks excellence in a wider field outside.

Musical Instruments.

Travancore has a very large variety of musical instruments. They were originally of three kinds according to ancient Tamil texts, *Gīthāṅga*, *Nṛthāṅga* and *Ubhayāṅga*. *Gīthāṅga* was used as accompaniment for vocal music. *Nṛthāṅga* for dance alone, and *Ubhayāṅga* for both. The musical instruments were collectively denoted by the term *Isaikkaruvi* of which four kinds are distinguished. *Thōrkaruvi* made of leather, *Thulaikkaruvi* provided with holes, *Narambukkaruvi* stringed instruments, and *Miḍattukkaruvi* throat instruments. Of these the flute, known as *Vankiyam* in old Tamil, was the most important wind instrument, and mention is made in Tamil literature of

different flutes such as *Koṇṭaiyankulal*, *Āmpalanthinkulal* and *Mullaiyanku'al*.

The *Yāl* was the chief stringed instrument. There were different kinds of *Yāl*s such as :

<i>Pēriyāl</i>		consisting of 21	strings
<i>Makarayāl</i>	...	19	„
<i>Sakōḍayāl</i>	...	14	„
<i>Senkōṭṭiyāl</i>	...	7	„

The following is a list of leather instruments mentioned in *Silappathikāram* which were accompaniments for any performance.

1. *Pērikai* ... A kind of kettle drum.
2. *Paḍakam* ... Tom-Tom.
3. *Idakkai* ... A double-headed drum.
4. *Maddalam* ... A kind of drum.
5. *Uḍukkai* ... A hand drum like the hour-glass.
6. *Challikai* ... A kind of large drum.
7. *Karaḍikai* ... A kind of drum.
8. *Thimilai* ... A drum of fishermen.
9. *Kuḍamulā* ... An earthenware drum.
10. *Thakkai* ... Tabour.
11. *Gaṇapparai* ... A kind of drum.
12. *Damarukam* ... A little drum.
13. *Thaṇṇumai* ... A kind of drum.
14. *Thaḍari* ...
15. *Anthari* ...
16. *Muḷavu* ... A drum in general.
17. *Chandravalāyam* ... A kind of drum.
18. *Monthai* ... A drum open at an end.
19. *Muraśu* ... A variety of kettle drum.

- | | | | |
|-----|------------------------|-----|---|
| 20. | <i>Kaṇ-vidu-thambu</i> | ... | A kind of drum. |
| 21. | <i>Niśāḷam</i> | ... | One headed drum. |
| 22. | <i>Thudumai</i> | ... | A kind of drum. |
| 23. | <i>Chiruparai</i> | ... | A small drum. |
| 24. | <i>Aḍakkam</i> | ... | A kind of drum. |
| 25. | <i>Thakunidham</i> | ... | ... |
| 26. | <i>Viralēru</i> | ... | ... |
| 27. | <i>Pākam</i> | ... | ... |
| 28. | <i>Upāṅkam</i> | ... | ... |
| 29. | <i>Nāḷikai</i> | ... | ... |
| 30. | <i>Parai</i> | ... | A big drum. |
| 31. | <i>Thuṭi</i> | ... | A small drum tapering from each end forming a small neck in the centre. |

Of the percussion instruments those that are even now in use in Travancore are the Bheri, Damarukam, Mṛdangam, Gajjali, Dōḷak, Thuṭi, Uḍukku, Cheṇṭa, Thimila, Iḍakka, Thakil, Ghaṭa Vādyam, Miḷavu, Muraśu and Parai.

The chief wind instruments are the Nāgaswaram, Neḍumkuḷal, Kurumkuḷal, Muraḷi, Pullāṅkuḷal, Śruthi, Pāmpu Nāgaswaram, Mukha Viṇa and Kompu.

The important stringed instruments now used are Nanthuṇi, Viṇa, Thamburu and Violin while Sārangi, Swarabhith and Kōṭṭuvādyam were in use in Swāthi Thirunāḷ Mahārāja's time but subsequently fell into disuse.

CHAPTER XLII.

1. SOME IMPORTANT CEREMONIES.

An important annual State function is the celebration of the birthday of H. H. the Mahārāja. After the round of religious ceremonies conducted in the ^{Birthday celebration} palace and in the temple His Highness proceeds in procession with all emblems of royalty escorted by the Nāyar Brigade, the cavalry Body Guard, the rear being brought up by a large number of richly caparisoned elephants. His Highness takes his seat in a beautiful palanquin tastefully adorned with green and gold. The senior Hindu officers of the Government walk in front of the palanquin. The Mahārāja visits the important temples of Trivandrum including the Śrī Padmanābhaswāmi temple. Brahmans are treated to sumptuous feasts in some of the important temples in the State. In Śrī Padmanābhaswāmi's temple the feast continues for seven days. There is poor feeding on an extensive scale in many centres. The *Karikku-veṭṭu*, the cutting of vegetables for the feast, is duly performed in the time-honoured manner. The Levee Officers assemble in the Rāmanāmaṭham on the morning of the day immediately preceding His Highness' birthday. The Dewan starts the cutting in ceremonial fashion after which everyone present follows. *Sarvāṇi* is given to Brahmans and also to the members of certain non-Brahman Malayāḷi and non-Malayāḷi castes. The birthday week is a great occasion. A committee of officials and non-officials manage the unofficial functions which now include an All India Exhibition, besides numerous public congratulatory meetings. A military parade and a scout rally are among the other important events of the week. The Birthday Durbar is an imposing ceremony.

The chief part of *Thulāpurushadānam* is the donation of a human figure equal in weight to that of the donor. The ceremony is not peculiar to Malabar. It *Thulāpurushadānam* is one of the *Shōḍaśa Mahādānams* (sixteen great donations) mentioned in Sanskrit works. *Thulāpurushadānam* is conducted by kings as a mark of sovereignty, the coins used for donation being generally made of gold. In Malabar at any rate *Thulābhāram* is often performed also by ordinary people with materials other than gold, e. g. sugar, molasses, sandal-wood, pepper, plantain fruits, and brinjals.

It is supposed that Paraśurāma in anointing Vīra Kēraḷa, the first Travancore King, gave him a crown and enjoined on him and his successors to perform the ceremonies of *Thulābhāram* and *Hiranyagarbham* as preliminary to wearing the crown. *Thulāpurushadānam* is a costly ceremony. Several ancient kings of Travancore had performed it, but it became a regular feature of successive reigns only after Mahārāja Mārthāṇḍa Varma. It was performed by H. H. Mūlam Thīrunāl Mahārāja and four of his immediate predecessors.

There is a tradition that the Zamorin and the Rāja of Cochin could each perform the ceremonies only in the heart of the other's territories, the former at Trichūr and the latter at Thalipparampu. As these places had always been jealously guarded, the two kings have never been able to perform the ceremony.

The coins used for the *Thulābhāram* prior to that of H. H. Āyilyam Thīrunāl Mahārāja in 1870 consisted of circular gold pieces, the obverse containing the inscription Śrī Padmanābha in Malayāḷam, and the reverse left blank. The coins prepared for the ceremony in 1870 contained these letters encircled by a wreath on the reverse, the wreath in the latter case resembling that on the reverse of

the old Company's rupee. The coins were of four different sizes and weights :

1	Kalanchu	—	78.65	grs.	approximately.
$\frac{1}{2}$	„	—	39.32	„	„
$\frac{1}{4}$	„	—	19.66	„	„
$\frac{1}{8}$	„	—	9.83	„	„

The ceremony is performed in a shed called *Thulā-maṇḍapam* specially erected for the occasion, where the scales are put up. The *Maṇḍapam* is usually erected at the south-east corner of the premises of Śrī Padmanābha-swāmi temple, and is a strong thatched shed about 45' × 40' with a platform in the middle. It is on this platform that the weighing ceremony is performed.

The religious rites preliminary to the *Thulābhāram* extend over eight days. On the first day the Mahārāja, after making offerings to the principal deity in the temple, goes to the *Bhadradiṇa maṇḍapam* where the chief priest performs *pūja* to ten *prathimas* or golden plates with the figures of Viṣṇu, Śiva, Vināyaka etc. After feeding twelve Brahmans and paying *Dakṣiṇa* to them, the Mahārāja says to them, “*Aham Thulāpuṣhadānam karthum icchāmi*” (I desire to perform *Thulāpuṣhadanam*). The Brahmans reply ‘*Kriyathām*’, may be done. After this the Mahārāja goes back into the temple to perform the ceremony of *Guṛuvaram* or the appointment of *Rthwiks* or officiating priests, twenty-seven in number. Each of them is separately appointed with all attendant religious ceremonies. The Mahārāja then repairs to the palace. Certain minor functions are performed in the evening.

On the second day the high priest pours over the Mahārāja's head water sanctified by *pūjas* and incantations. The third, fourth and fifth days pass off without any

ceremonies except *pūjas* to the *prathimas* mentioned above. On the sixth day the Head Priest consecrates the *Thulāmanḍapam* and propitiates by means of *Vāsthū Bali* the supreme being conceived as the inner principle of the universe. The next day the Mahārāja, after worshipping in the temple, proceeds to the *Thulāmanḍapam* accompanied by the priests. He remains there till the Head Priest completes the *pūjas* to the three *prathimas* of Viṣṇu, Śiva and Vināyaka and then returns to the palace.

The Head Priest then purifies the *manḍapam* and plants a *thōraṇam* or ornamental arch at each of the four entrances, marking each with one or other of the emblems of Viṣṇu, viz., the conch, the disc, the club and the lotus. This is followed by the planting and consecration of *dhwajas* or flagstaves on the four sides and corners of the compass, purification of the different parts of the *manḍapa* by sprinkling consecrated water and *pūja* to Goddess Lakshmi by the Head Priest. The *pūja* over, the scales and the beam specially made for the occasion are brought in procession to the accompaniment of music, and after due consecration they are put up. Ninety-two golden *prathimas* are brought and the *Thulāpuruṣa prathima* is hung just beneath the index of the scales. Some are stuck on the beam with wax and the others are placed on the scales. Then follow recitations of the four Vēdas and the reading of *Rāmāyaṇa*, *Mahābhāratha*, *Bhāgavatha* and some other *Purāṇas*. In the night the Mahārāja attends the *pūjas*.

On the morning of the eighth day the Mahārāja after worshipping in the temple, proceeds to the *Thulāmanḍapam* where he is anointed with consecrated water. He then returns to the palace to change his dress. Wearing certain golden jewels specially made for the occasion and holding the State-sword in his right hand and the State-shield of black leopard's skin in his left, he goes to the temple again. At the foot of the golden flagstaff he dedicates a tusker to the deity, and after making offerings of silks, gold

coins, jewels, etc. at the inner shrines he goes round the temple through the *Sribalippuṭa* (corridor) and re-enters the *Thulāmaṇḍapam*. He walks round the scales thrice and makes prostrations. After going through certain other ceremonies, he bows before the priests and *gurujanams* and takes their permission to perform the *Thulāpuṭushadānam*. He takes his seat in one of the scales, facing the east and holding an idol of *Yama* (the God of Death) in his right hand and another of *Sūrya* (sun) in his left. The sword and the shield are placed in his lap. In this position he repeats certain *manthras*, when gold in coins and bullion is placed in the other scale until it goes down and touches the ground. He then alights and sits down facing the east. The gold and the *prathima* are placed in a basin of water. He offers the contents of the basin to Brahmans. The Head Priest anoints the Mahārāja with *avabhr̥tha kalāśam* at the north-west corner of the *maṇḍapam*. His Highness goes round the temple once more and after worshipping the deity returns to the palace. This brings the ceremony to a close.

*Padmagarbham*¹ is another important ceremony.² “A vessel in the shape of a lotus flower ten feet high and eight feet in circumference is made of pure gold with a cover in the form of a crown, somewhat in the shape of a prize cup and this is half filled with *Panchagavyam* water mixed with ghee, milk and other substances; and the Brahmans perform their devotional prayers and hymns over the vessel according to the canon of the Vedas. The king after performing his devotions, approaches the place where the vessel is kept accompanied by all the high priests, Brahmans of note and learning in Malabar, Tinnevely, Madura, Canara etc., and gets into the golden

¹ This is also called *Hiranyagarbham*.

² Shungoonny Menon's *History of Travancore*, p. 57.

vessel by means of a beautifully lined ladder expressly made for the purpose. When His Highness enters it the cover is put on and he dips himself into the holy water five times, while all the assembled priests and Brahmans continue praying and chanting Vedic hymns. This ceremony lasts about ten minutes, after which the king comes out of the vessel by the same ladder and after going through certain other ceremonies prostrates himself before the image of Sri Padmanabhaswamy, when the high priest, who is the chief celebrant of the ceremonies, and who acts the part of a bishop, takes the crown and taking it on the king's head pronounces the title Kulasekhara Perumal. The place then resounds with Vedic recitations, prayers and hymns from the learned Brahmans. These ceremonies account for the Travancore kings being styled in Malayalam and Tamil Ponnu Thampuran (Golden King)."

The dates of *Hiranyagarbham* ceremonies performed from the time of Mārthāṇḍa Varma Mahārāja to that of Śrī Mūlam Thirunāl are shown below :

Mārthāṇḍa Varma	11-11-926
Rāma Varma	5-10-936
Bāla Rāma Varma	3-11-976
Swāthi Thirunāl Rāma Varma	6-6-1009
Uṭhram Thirunāl Mārthāṇḍa Varma	23-11-1029
Āyilyam Thirunāl Rāma Varma	13-1-1047
Śrī Mūlam Thirunāl Rāma Varma	7-6-1069

Thirumālāmpu is so to say the *upandayana* ceremony for the male members of the royal family. The prince is initiated into the Vedic lore and the *Thirumālāmpu* *Dhanurvedya*, art of war. The ceremony is performed in the Thēvārāṭhu Kōyikkal and the Karippukōyikkal palaces. As in other religious functions Kakkāṭṭu

Pōtti is the principal functionary in regard to the rituals connected with this ceremony. The items of religious functions include *paḷḷibhajanam* (devotional worship and stay) at Āttingal temple and Śrī Padmanābhaswāmi temple for three days and six days respectively. The principal ceremony continues for five days, followed by another important ceremony, *Patiyēttam*.¹

Ariyittuvāḷcha is an annual ceremony performed by the Mahārāja at the Thiruvārāṭṭu Kāvu temple, Āttingal.

The date fixed for the function is the tenth day of Makaram. The Mahārāja proceeds to Āttingal on the 9th of Makaram accompanied by several of the palace officials. A small detachment of military under a Subadar escorts His Highness. The Mahārāja offers worship in the temple in the prescribed manner. A cow elephant is dedicated to the deity as an atonement in case of non-performance of the ceremony in any year.

This is an annual religious festival celebrated in the Mahārāja's palace during the first ten days of the bright half of the month of Kanni, the last three days being the most important. This ceremony is being performed from very early times. The festival was being celebrated in the palace at Padmanābhapuram when that place was the residence of the Royal House. After 972 M. E. the festival was celebrated at Trivandrum in certain years and at Padmanābhapuram in others. In 964 M. E., however, when Rāma Varma Mahārāja was staying at Mavēlikkara in connection with the Mysore war, the festival was celebrated there. In 1014 Swāthi Thirunāl proceeded to Padmanābhapuram, accompanied by all State paraphernalia, and celebrated the *Navarāthri* festival there. From 1015 M. E. onwards the festival has been celebrated uninterruptedly at Trivandrum.

¹ For details regarding this as well as the other ceremonies in the Palace see Palace Manual, Vol. I, Part I.

The festival commences with the bringing of the images of Goddess *Saraswathi* from the Padmanābhapuram palace, *Vēlayudha Perumāḷ* from *Vēli Malai* and *Munnāttinanka* from *Śuchīndram*. The image of *Saraswathi* will be carried on the back of a caparisoned tusker, that of *Vēlayudha Perumāḷ* on a decorated silver horse and that of *Munnāttinanka* in a palanquin. The procession reaches *Kaṣamana*, a part of *Trivandrum*, on the afternoon previous to the date of commencement of the festival. From there the procession is on a grander scale. The procession enters the Fort by the east gate and halts at the old *Pakaṣāśāla* gate of the Palace, where offerings are made. The *Mahārāja* worships the image there and retires after making offering of money. The image of *Saraswathi* is alighted and taken inside the Palace while the procession is continued along the main roads of the Fort. The image of *Vēlayudha Perumāḷ* is taken to the *Āryaśāla* temple and that of *Munnāttinanka* to the *Chen-thiṭṭa* temple. On the first day, at the auspicious moment the image of *Saraswathi* is removed to a room at the southern end of the *Chokkiṭṭa Maṇḍapam* and the formal ceremony of *Pūja vaippu* or placing sacred *granthas* and weapons including the *Mahārāja's* State-sword at the foot of the image for the performance of *pūjas* is conducted by *Thaṣaṇanallur Nampūthirippāḍ*, the *Thanthri* of the *Śrī Padmanābhawāmi* temple. Regular *pūjas* are offered both morning and evening when the *Mahārāja* goes there for worship.

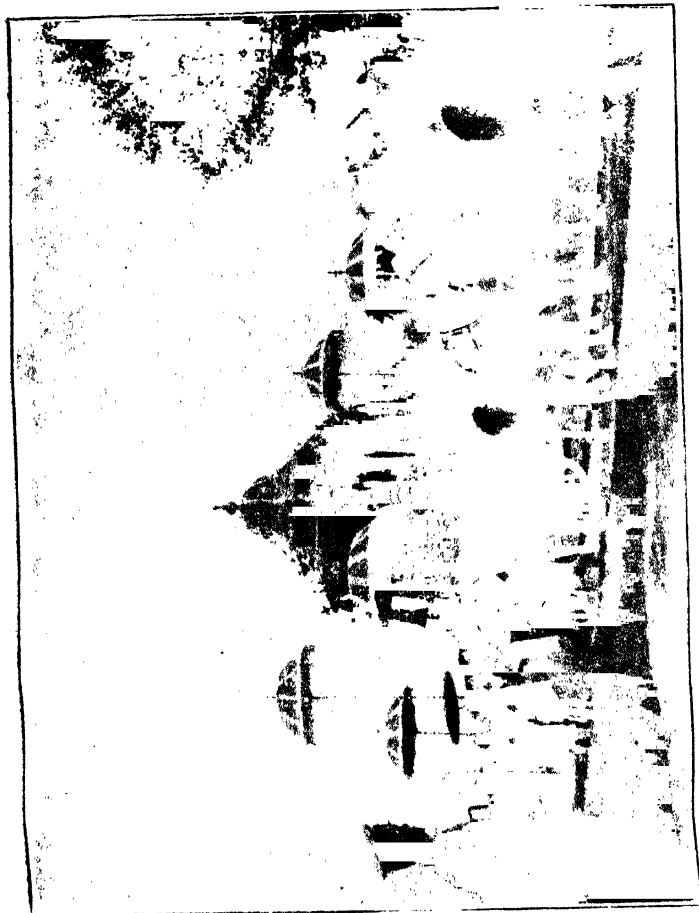
On all the nine days of the festival every evening the *Chokkiṭṭa Maṇḍapam* is gorgeously decorated with garlands made of flowers, arecanuts and limes and the premises are well illuminated in the night. Every evening a *Kāvaṭi* decorated with garlands of flowers is taken in procession around the *Padmathīrtham* tank, with military guard and accompaniment of music, to the gate opposite the *Chokkiṭṭa Maṇḍapam*. On the garlands of arecanuts evening of the ninth day, bunches of plantain fruits and

and limes are conveyed on the back of elephants attached to the Royal Stables from the Uthsavamatham to the gate in front of the Chokkiṭṭa Maṇḍapam. The procession goes round the Padmathīrtham tank.

Throughout the festival musical concerts and *Parishad* of Sanskrit scholars are held in the Palace. The former is held in the Chokkiṭṭa Maṇḍapam in front of the image and the latter in a spacious room close by. The musicians usually sing the *Navarāthri Prabandham* and other *Kīrtk-anams* in praise of the goddess, composed by Swāthi Thīrūnāl Mahārāja. The discourses in Sanskrit held by the *Parishad* comprise subjects like *Tharka* (Logic) *Mīmāmsa*, *Niruktha*, and *Jyōthisha* (astronomy). Recreations are provided, for example, *Kāthakālī* and *Thullal*.

This routine is gone through on all the nine days. Important Hindu officers assemble in the pandal erected in front of the Chokkiṭṭa Maṇḍapam when His Highness the Mahārāja goes there to worship in the evening. On the morning of the *Vijayadaśami* day the *granthas* and weapons are removed from the place of their temporary deposit and the Mahārāja performs *Vidyāram-bham* and offers *gurudakṣhiṇa*.

On the evening of the *Vijayadaśami* day the Mahārāja with all State paraphernalia leads a procession to the Vijayamaṇḍapam opposite the Vijayavilāsam palace at Pūjappura. His Highness drives either in the *Ratham* (State-car) or in a State coach. The Mahārāja wears the State-dress on the occasion. As His Highness comes out of the Palace the military presents the royal salute which is duly acknowledged. The Mahārāja is accompanied by H. H. the Eḷaya Rāja, the consorts of Their Highnesses the Mahārānis and the First Princess, the Dewan, the Sarvādhikāryakkār and the Kāryakkār of the Royal Garage and Stables. The procession moves through the Chālai



The Poojayeduppu Procession.

Bazaar, Āṇṭiyirakkam and the Pūjappura road to the front of the Vijayavilāsam palace at Pūjappura. The Mahārāja alights there and after changing the dress proceeds to the *maṇḍapam* opposite, where the image of Vēlāyudha Perumāḷ is placed. As soon as His Highness reaches the *Maṇḍapam*, the temple priest takes a bow and after shooting three arrows on an unhusked coconut, hands over the bow and the remaining arrows to the Mahārāja. His Highness also shoots three arrows and after worshipping the deity at the *ḍīpārādhana* (offering of burnt camphor) returns to the Vijayavilāsam palace. All the higher grade Hindu officers at the capital assemble in levee dress in front of the palace when the procession arrives there.

Whether His Highness uses the car or the coach in the first part of the procession, he returns in a State coach drawn by six horses. The military and other paraphernalia stop at Pūjappura and disperse from there, a detachment of the Body Guard alone escorting His Highness both in front of and behind the carriage. On alighting at the palace gate within the Fort, the Palace Guard presents the military salute which is acknowledged by His Highness. The artillery fires the usual salute of nineteen guns both when His Highness leaves the East Fort Gate and when he re-enters it later in the evening.

The image of *Saraswathi* and those of Vēlāyudha Perumāḷ and Munnūttinanka are then reconveyed from the Palace to the respective temples in South Travancore. This brings the festival to a close. The last two days are observed as public holidays throughout the State.

The earliest records relating to this procession are those of the year 1003 M. E. There is no authentic evidence to show the origin of this function. Existing records prove that for many years past the Mahārājas have been paying a visit to Śāsthāmangalam temple on a

Śāsthāmangalam
procession

convenient day not long after their birthdays. Though it cannot be asserted that this procession took place every year between 1003 and 1016 M. E., it has been a regular annual function since 1017 M. E. The *Ratham* (State car) appears to have been made for the purpose of this procession and there are records to show that it was used on most of the occasions. An auspicious day is fixed for the purpose by the palace Dikshithar, and as one of the main objects of the visit is to worship at the Śiva temple at Śāsthāmangalam, the day chosen usually happens to be a Monday which is held to be sacred to Śiva.

As regards the paraphernalia accompanying the Mahārāja, this procession does not differ from the Pūjappura procession. Starting at about 4 P. M. and leaving the East Fort Gate, it proceeds north along the Main Road and passing the Public Offices, the Museum, and the Observatory reaches the Vellayampalam Square. From there the Mahārāja drives to Śāsthāmangalam in a coach.

The military including the band and other paraphernalia stop at the Square, a detachment of the Body Guard alone escorting His Highness both in front of and behind the carriage. They disperse after His Highness leaves the Square for Śāsthāmangalam. The State officers assemble at the Square before the procession reaches there, and after paying their respects to the Mahārāja they disperse when His Highness leaves the Square. Certain palace officers who are specially permitted to follow His Highness do so. The Palace Guard will be on duty at the entrance to the temple to salute His Highness both on arrival and at departure.

At Śāsthāmangalam the Mahārāja alights at a bungalow belonging to the Kūpakkara Pōtti, and after changing dress proceeds to worship at the temple. Returning to the bungalow His Highness accepts the hospitality of the Pōtti and after making presents of cloths to the Pōtti and his followers, drives back to the Fort. The artillery fire the

usual salute of nineteen guns when His Highness leaves the Fort as well as when he returns to it.

The *Bhadradīpam* or *Dīpayāgam* is an important ceremony in the Śrī Padmanābhaswāmi temple. It was first instituted by Mahārāja Mārthāṇḍa Varma in 919 M. E. It is performed twice every year in Dhanu and Makaram. The ceremony lasts for seven days and ends with a *Śrībali* procession. The *gūruvaṭaṇa* is conducted on the third day when the *Āchārya* (the preceptor) and the *Rthviks* (priests) are chosen by the Mahārāja. The Mahārāja is to be present on all days for the various functions. On the sixth day *ādithyāhvanam* is performed and on the seventh the *Bhadradīpam* is conducted in the *Maṇḍapam*. The ceremony ends on the eighth day with the *Śrībali* procession during the night. There will be offerings, *dānams*, feasting of Brahmans, chanting of *Sahasranāmam* etc.

Paṭiyēttam or the ceremony of 'ascending the steps' of the Ottakkal maṇḍapam of the Śrī Padmanābhaswāmi temple is an important function performed by the members of the royal family. The Mahārāja performs the *paṭiyēttam* on the occasion of his accession, the Eḷaya Rāja when he is declared heir apparent, and the Senior Rāṇi of Āttingal when she succeeds to the *Sthānam*. Princesses perform the ceremony on the occasion of their *Paḷḷikkettu*. Those who become members of the ruling family by adoption have to perform it as a spiritual confirmation of their status. It is necessary on other important occasions such as *Hiranyagarbham*, *Thirumāṭampu*, etc. The *Paṭiyēttam* connected with the *Thirumūppu*, i. e. succession to the musnad, is more important than others. The Mahārājas before the assumption of ruling powers go to the Śrīpadmanābhaswāmi temple and present an elephant to the deity in front

of the flag-staff. He then proceeds to the *abhiśravaṇa maṇḍapam* and meets the members of the *Etṭarayōgam* inside the *Cheruchuttu*. Afterwards he goes to the Śrīmukhamaṇḍapam. The Mahārāja performs *namaskāram* in the Śrīmukhamaṇḍapam and presents jewels, ornaments and silk to the deity in a golden plate placed there for the purpose. The chief priest gives *Vaṭṭala prasādam*, flowers etc. presented as offering to the deity. He then hands over to the Mahārāja the State-sword called the *Dēvukāri Uṭavāl*. The Mahārāja assumes the title of *Chiravā mūppu*, and offers *Kāṇikka* to Rāghava Perumāḷ, Vishwaksēna, Narasimha Perumāḷ, Vēdavyāsa, Śāsthā, the deity in the Thiruvāmpāḍi shrine, and Kshēthrapāla, the guardian deity of the temple. *Kāṇikka* is offered also to the Bhagavathi of Kūpakkara maṭham, and at the *Thēvāṭhupura* in the Śrīpādam Palace.

Murajapam and *Ārāṭṭu* are two important ceremonies connected with the Śrī Padmanābhaswāmi temple. A description of these two will be found in the First Volume.*

11. TITLES AND HONOURS.

The practice of conferring honours and titles on distinguished persons was in vogue from very early times. Some of the titles thus conferred were Chem-pakarāman, Thampi, Thanka'chi, Ananthapadmanābhan Āśāri, Ananthapadmanābhan Mūppan, Ananthapadmanābhan Māṇikkam, Rowthar, Thaṛakan and Paṇikkar. A written communication called *Ninavu* under Sign Manual was usually issued to the individual concerned, specifying the honour or title conferred.

* See State Manual Vol. I, pp. 603-610.

The grantees of such honours were entitled to certain perquisites in connection with specified ceremonies in their villages, and if on any occasion these perquisites were denied, they were realised by having recourse to legal proceedings. Certain titles were conferred on individuals for meritorious service, but the titles conferred on members of a particular community were not generally granted to persons belonging to other communities. Some of these titles were hereditary on fresh application and on payment of the prescribed *aṭiyara* fees.

Among titles conferred on Nāyars and Vellālas, Thirumukham, Kaṇakku, Pillai, etc., denote more or less equal status, greater prominence being attached to Thirumukham. The *aṭiyara* fee prescribed for it was 2,500 fanams, and the grant was inscribed on a copper-plate and issued under Sign Manual to the grantee.

The honorific title Amma'chi was added to the name of the Nāyar lady married by the reigning king of Travancore, the corresponding title of the spouses of the junior male members of the royal house being Cheriyanamma. The Cheriyanamma of the Eḷaya Rāja assumed the title of Amma'chi when her husband ascended the throne. The sons of the Mahārājas have the prefix Śrī and the suffix Thampi added to their names, while the suffix Koc'hamma is tacked on to the names of their daughters. Among the descendants of these sons and daughters the males are called Thampis and the females Thanka'his.

Deeds of valour in times of war, high statesmanship and skill in fine arts, like literature, music, sculpture and wood-carving, were specially rewarded with appropriate honours and titles. The great Mārthāṇḍa Varma conferred titles and honours on several persons who won distinction in battle or in the arts of peace. The following extract from Shungoonny Menon's History of Travancore is a description of the procedure adopted at the investiture of the

order of Chempakārāma in the time of the great Mārthāṇḍa Varma Mahārāja :

“ The recipient of this distinguished honour, when selected, is presented before the Maharaja on a propitious day fixed for the ceremonial. His Highness then delivering a short speech in the presence of all the officers of State, expressive of the satisfaction afforded by the knight-elect to justify His Highness' bestowing such an exalted title on him, gives him some special present and names him by the title Chempakaraman after his name. The knight then proceeds to the gate of the palace followed by the prime minister and the other officials. At the gate in a hall attached to it, takes place the subsequent ceremony which consists in the presentation of a new piece of peculiar kind of silk, eight yards long, called Veeraval Pattu, and the wearing of a suit of new clothes. The knight being dressed properly after the Travancore fashion, one end of the silk is tied round his head, leaving the other end to the extent of two and a half or three yards loose, like the train of a long robe.

“ He is then placed on an elephant, and behind him three nobles or other persons invested with similar titles seat themselves bearing the train of the knight's turban. The knight is then carried in procession, accompanied by native band, a small detachment of military together with all the State peons, Karikaraks and other servants. The procession moves round the four streets inside the fort and returns to the gate, where the knight dismounts from the elephant and proceeds with the prime minister who is waiting for him to the latter's seat, where the knight then enjoys the privilege of being seated with the minister. The new knight is now presented with a quantity of betel leaves and arecanuts together with a few ripe limes in a silver plate, called thattam or thampalam, and thus

ends the ceremony. From this day the title Chempakaraman Pillay is always added to his name". This was a highly prized distinction among the natives of Travancore and was conferred only in rare cases as a special token of royal favour.

Distinguished poets also received due recognition at the hands of Mārthāṇḍa Varma. He honoured the author of the drama Bāla Mārthāṇḍavijayam with the title of Navina Kālidāsa. Several other titles and *Vīrasṛṅkhalas* were conferred by him on many distinguished subjects. The practice was continued during the reigns of his successors. Swāthi Thirunāl Mahārāja conferred the title of *Kōkila-kaṇṭha* on Mēru Gōsāyi, a musician of exceptional merit in his court. In 1033 M. E. his successor honoured the carpenter who was in charge of the wood-works in the construction of the Valiyakōyikkal Palace at the capital with the title of Ananthapadmanābhan Mūṭhāsāri.

This old practice of recognising meritorious services rendered to the king and the country was revived on a systematic basis by His Highness Śrī Chithra Thirunāl Mahārāja in 1110 M. E. At the levee on the day previous to the Mahārāja's birthday, His Highness announced the conferment of certain titles, presenting the badges to the recipients of the honour. From that year onwards it has been the practice to confer titles on individuals chosen for the distinction. The titles conferred by H. H. the Mahārāja from 1934 to 1939 A.D. are given below along with the names of the holders.

Vāsthuvīdyākūśala—M. R. Ry. C. Balakrishna Rao Avl.,
Water Works Engineer (1934).

Udāraśirōmaṇi—M. R. Ry. Rao Sahib
T. Padmanabha Rao Avl.,
Retired Anchal Superintendent (1934).

Nawab—Khan Bahadur Sir M. Habibullah Sahib Bahadur
K. C. S. I., K. C. I. E., LL. D. (1935).

Sadasyathilaka—M. R. Ry. T. K. Velu Pillai Avl.,
Deputy President,
Śrī Mūlam Legislative Assembly (1935).

Vaidyāśāsthraśāla—Mrs. M. Poonen Lukkose,
Surgeon, Women & Children's Hospital (1935).

Sachivōt'hama—Sir C. P. Ramaswami Aiyar, K. C. I. E.,
Dewan of Travancore (1936).

Rājyasēvāniratha—Rao Bahadur Dr. N. Kunjan Pillai,
Chief Secretary to Government (1936).

Rājabhaktha—M. R. Ry. A. Nallaperumal Pillai Avl.,
Palace Sarvādhikāryakkār (1936).

Mahākavi—M. R. Ry. Rao Sahib Ullūr S. Parameswara
Aiyar Avl., Retired Dewan Peishkar (1936).

Rājanīthinipūṇa—M. R. Ry. Rao Bahadur A. Verghese Avl.,
Chief Justice, Travancore High Court (1937).

Rājyarakshāpravīṇa—M. R. Ry. R. Pitchu Aiyangar Avl.,
Commissioner of Police (1937).

Rājakāryakuśāla—Miss D. H. Watts,
Directress, State Guests Department (1937).

Rājyasēvādhuramdhara—M. R. Ry. Dewan Bahadur
V. S. Subrahmanya Aiyar Avl.,
Retired Dewan of Travancore (1938).

Vaidyāsāsthranipūṇa—Dr. L. A. Ravi Varma,
Surgeon-in-charge of the Ophthalmic
Hospital (1938).

Rājyasēvāpravīṇa—M. R. Ry. G. Parameswaran Pillai Avl.,
Federation Special Officer (1939)

Holders of Mahārāja's Gold Medal.

Miss A. T. Martin,
 Surgeon, Women & Children's Hospital,
 Trivandrum (Leave) (1939).

S. C. H. Robinson Esq.,
 Game Warden, Peermede (1939).

Conferment of titles and honours in future will be
 according to the following rules. Titles
 Future titles have been grouped into three classes, viz.,

- (i) Rāja, Nawab,
 Sachivōṭhama, Sachivaśirōmani.
- (ii) Rājakāryadhuṛamdhaṛa,
 Rājakāryapraṇiṇa,
 Rājakāryakuśala, and
 Rājakāryaniratha.
- (iii) Rājyasēvādhuṛamdhaṛa,
 Rājyasēvāpraviṇa,
 Rājyasēvākuśala, and
 Rājyasēvāniratha.

More than one title from group (i) may be held by a recipient at the same time. So also may one title from each of the three groups be enjoyed. As regards groups (ii) and (iii), the recipient of a particular title in either may be elevated to a higher one in its own group or a recipient may enjoy both the titles from the two groups at one and the same time.

Below these titles will come two items of medals, one gold and the other silver, which may be awarded either in addition to any of the above-mentioned titles or by themselves. These will be called the Mahārāja's Gold and Silver Medals respectively.

Recipients of the titles of Rāja, Nawab, Sachivōthama, Sachivaśīrōmaṇi, Dhuṛamdhaṛa and Praviṇa will have a necklace of gold, a pendant set with diamonds only for the first three, and with diamonds and rubies for the last two, and a Sannad each. Holders of titles with the suffixes “Kuśala” and “Niratha” will be given a medal and a Sannad each. The jewel or the medal of the titles derived from the word “Rāja” will have on one side the Shank crest and on the other the effigy of the Sovereign. The titles derived from the word “Rājya” will have on one side the map of Travancore and on the other side the royal cipher.

The Mahārāja's Medals will contain the Shank crest only.

Title-holders of each of the groups mentioned above take precedence over those of the next following group. Among the title-holders falling under group (i), the ranking *inter se* depends on the date of conferment of the title, provided that in the case of a Dewan in office he always takes precedence irrespective of other conditions.

Among the holders of titles with the prefix “Rājakārya” the following shall be the order of precedence :

Rājakāryadhuṛamdhaṛa

Rājakāryapraviṇa

Rājakāryakuśala

Rājakāryaniratha.

The holders of titles with the prefix “Rājyasēva” will also be ranked likewise.

The holders of the same title will be ranked *inter se* with reference to the date of conferment, taken together with the spirit of ranking above laid down.

CHAPTER XLIII.

GAZETTEER.

Southern Division.

The Trivandrum Division is the southernmost of the Administrative Divisions of the State.* It has an area of 1,490 square miles, which is nearly a fifth of the total area of the State. It is bounded on the north by the Quilon Division, on the east by the southern portion of the Sahyādrī Range of mountains, on the south by the Indian Ocean, and on the west by the Arabian Sea.

The surface has an undulating slope gradually rising from the sea-coast towards the mountain ranges on the east. The coastal tract is flat, sandy and alluvial, intersected by a few rocky formations, such as those found near Kaḍiyapaṭṭaṇam, Kōvaḷam, and Varkala. Though the Viḷavankōḍu taluk has numerous isolated rocks, there is no big rock formation except the one known as Vinyakunḍam at Munchira. Several rivers traverse this district and empty their waters either into the sea direct or into the backwaters or lagoons lying along the coast. Six of the taluks touch the sea, three of them, viz., Kalkuḷam, Viḷavankōḍu and Neyyāttinkara stretching across the country right up to the foot of the mountains on the east. The hilly tracts are suitable for the cultivation of rubber, tea and coffee.

* The present Trivandrum Division is a combination of the former Padmanābhapuram and Trivandrum Divisions.

Travancore, as a whole, is not rich in mineral wealth. Some time ago plumbago was mined in Vellānāḍ in the Neḍumangāḍ taluk. Similarly, iron was extracted from the ore obtained near Maṟunkūr in the Agasthīśwaraṁ taluk, but this industry died out with the advent of manufactured iron goods from western countries. Deposits of mica are found in certain coastal *pakuthies* of the Viḷavankōḍu taluk and other parts of the district. There are no mines in any of the taluks now working. Hard granite and lime stone are found in certain *pakuthies* of Thōvāḷa. A species of stone which when polished passes for vaiḍūryam and fetching a fairly good price is sometimes picked up from the bed of the Killiyār river and at the foot of the hills at Pujappuṛa, a suburb of Trivandrum.

The sea sand in and around Cape Comorin and near Maṇavāḷakkuricchi in Kalkuḷam taluk contains valuable minerals such as monazite, zircon and ilmenite and is largely exported on that account. Two European firms, viz., Messrs. Hopkins and William and the Travancore Minerals Co., are engaged in the export of these sands.

The flat coastal tract with its sandy, alluvial soil is best suited for the cultivation of paddy and the coconut palm. There are extensive palmyrah topes in the plains of the southern taluks and beautiful coconut topes near the sea-coast and along the banks of the rivers and lakes in the northern taluks. Manure trees are largely grown in the four southernmost taluks comprising Nānjanāḍ and Eḍanāḍ. Jack, ānjili, mango, tamarind, laurel, cashew and other trees grow largely in the interior. Plantains and tapioca of different varieties are cultivated on a large scale except in the sandy tract along the sea-coast.

The flora of the dry parts in this division and that of the Cape are interesting. There is a perceptible variation

in the nature of the vegetation and the lie of the lands in South Travancore. Instead of a dense vegetation the landscape is seen to be of a number of rocky hillocks with large open areas over which only grass and scrubby forms grow. Even the most hardy epiphytic forms such as *Vanda Roxburghii*, *Saccalolium*, *Drymoglossum* and *Drynarice*, which grow on the branches of the avenue trees along the route to the south, become scarce and more or less disappear beyond Kulithurai. Due to rocky soil and scanty rainfall even the ordinary hardy mesophytic shrubs do not thrive well. The hedges are composed of a variety of thorny or succulent shrubs. As if to make up for the sparsity of foliage there, the hedges are overgrown with a number of climbers most of which are leafy. Except in the low-lying areas where paddy is cultivated with the help of irrigation tanks and canals the open spaces are rarely utilised for the growth of any other crop. The hillocks are mostly clothed with low-growing species, especially grasses and some thorny shrubs. The variety of procumbent plants is greater and representative of many families.

Towards the east are a series of hill ranges varying in height from 800 to 1500 feet, the sides of which show a distinct type of xerophytic flora dominated by large grasses towards the top and by scrubby forms at the base. The prominent grasses are species of *Andropogon* along with lesser forms as *Panicum Tricholaena*, *Setaria Aristida Pennisetium*, *Sporobolus*, *Chloris*, *Eragrostis* etc. Growing sheltered by the grasses are a number of subordinate perennial herbs which are partly bulbous and partly rhizomatous and many annuals.

The shrubby forms are constituted by species of *Phoenix* which often form pure association at the foot of some of the hills. In the valleys sheltered by the hill ridges there are woods composed chiefly of small trees.

These hill ranges possess a characteristic flora composed of dry grass and woody forms which can withstand the drought and the strong dry winds. The composition of the flora of these hills has not been worked out in detail. Among those growing are a number of annuals which have an ephemeral existence, and which have to be collected within the short period of their growth, and herbaceous perennials which put forth their shoot only during the short favourable season. Others flower very rarely. The vegetation is interesting from another aspect as well. Many of them are useful medicinal plants. On account of the habitat the cell-sap is more concentrated and hence more efficacious. The suggestive name *Maruthvāmalai* (*Marunthuvālum malai*) given to one of these hills indicates this importance.

In contrast to the xerophytic vegetation described above, these districts possess also a typical hydrophytic flora. In the large perennial tanks that are found in many places grow a number of water plants. In most of these tanks are large associations of *Nelumbium* and *Nymphæa* with the convergent type *Limnanthensum* growing amidst them. These lotus tanks are noted for their beauty and luxuriance. Among other associations of floating plants are those of *Trapa bispinosa* generally found covering the water surface beneath the shade of the large banyan trees, and *Pistia Statistis*. Growing submerged are *ceratophyllum*, *utricularia*, *chara*, etc., all forming a close tangle underneath. Nearer the shore are *Neptunia Jussieua*, and *Hydrorhiza*, intermingled with *Aeschenomene aspera*, *Ludwigia* and *Ipomea reptans*. They often so closely cover portions of the margin that they are deceptive of solid ground beneath. Generally there is an intermediate region of marshy ground between the shore and the water.

Other tanks with shallower water and the river basin in dry weather exhibit a reed marsh vegetation consisting of *Juncus*, *Scripus*, and *Typha* growing together and forming close palisade of leaves over the surface of water.

Large numbers of smaller marshy plants grow in the spaces between the reeds and along the margins.

The vegetation is typically xerophytic. Associations of *Acacia planiformis* and *Acacia latronum* with palmyra groves form the characteristic endemic tree types. Other trees grown are *Thespesia populnea*, *Melia azadirachta*, *Casuarina equisetifolia*, *Ficus bengalensis*, *Ficus religiosa*, *Calophyllum inophyllum* and *Craîæva religiosa*. They all grow stunted or assume the umbrella shape as the *Acacias*. Growing in the *Acacia* woods are *Cacti*, *Agave americana*, *Aloe littoralis*, *Notonia grandiflora*, *Barleria buxifolia*, *Jatropha*, *Calotropis gigantea*, *Flacourtia*, *Gymnosporia*, &c., with a ground vegetation consisting of a number of typical xerophytic herbs including many grasses as *Perotis*, *Eragrostis*, *Chloris* and *Eleusine*.

Typical psammophytes as *Ipomoea pes-capre*, *Spinifex squarrosus*, *Cyperus rotundus*, &c., occur in the sandy areas. The Cape is often visited by botanists for the collection and study of sea-weeds. Next to Pamban, the Cape perhaps shows the greatest variety of these in South India. Forms belonging to all the three major divisions of sea-weeds, the *Chlorophyceæ*, *Phæophyceæ* and *Rhodophyceæ* grow here attached to the rocks. There are also the marine flowering plants, *Zostera* and *Halophila*, growing along the wave-line in sand and at shallow depths. Large formations of *Ulva*, *Enteromorpha*, *Halimeda* and *Caulerpa* cover the shore nearest the wave-line. A little to the interior are the brown algæ, especially *Sargassom*, *Padina* and *Ectocarpus*, and a number of red-algæ as *Gracilaria*, *Polysiphonia*, *Chrysmenia*, *Corallina*, *Ceramium*, &c.

Paddy is the most widely cultivated crop. In the southernmost taluks where the rainfall is comparatively scanty, over 55,000 acres of paddy lands are served by the Kôthayâr Irrigation Project. In some of the northern taluks also tank irrigation is

Crops

resorted to. The chief varieties are *champa*, *varīśu-munṭakan*, *athikkirāḷi*, *elaviṭṭu*, etc. Coconut, tapioca, pepper and edible roots are the principal dry crops cultivated in almost all the taluks; and rubber and tea in the hilly and mountainous tracts. The main crops raised and the approximate acreage under each are given below :

<i>Crops</i>	...	<i>Acres</i>
Paddy	...	1,20,763
Coconut	...	1,30,285
Tapioca	...	1,53,120
Sugar-cane	...	88
Pepper	...	21,302
Ginger	...	570
Rubber	...	6,090
Tea	...	3,955
Coffee	...	60

Mango, jack and laurel are grown in the southern parts of the Agasthīswaram taluk. The mangoes and jack fruits of Śūrankuḍi are noted for high excellence. Apart from the palmyra palms which grow in abundance, only manure trees are grown in the gardens in Kalkuḷam, while plants of almost all kinds are met with in Viḷavankōḍu taluk. Dry grains, such as horsegram and gingelly, and edible roots like tapioca, *chēna*, *kāḍhil*, and *chēmpu* are cultivated with profit in Tri-vandrum. Plantains of different varieties and coconut palms are common in all the taluks.

The taluks or portions of taluks along the sea coast are absolutely free from the ravages of wild beasts.

Fauna Tigers, elephants, boars, leopards, bears, bisons and monkeys are found in the forests along the foot and on the slopes of the mountains, e. g., Thadikkārārankōṇam and Kaḷiyal. Jackals are very common in the jungles in almost all the taluks.

Cows, bulls, buffaloes, sheep, dogs, cats and fowls are common in almost all parts of the Division. Horses also are kept in the more important towns. Asses and pigs are reared in the southern taluks.

Domestic animals.

The crow is one of the common birds found in all parts of the Division. Storks, doves and kites are not rare.

Birds. Various species of parrots are found in the Kaliyal pakuthi in Vilvankōḍu. Many other birds which are common to the west coast are also found here.

Fish is obtained in plenty from the sea in the coastal tract. Different species of it are found in the rivers and tanks. The lagoons along the coast also

Fish. yield a rich supply. Viḷinjam in particular is a centre of fishing industry in south Travancore.

A warm humidity is the prevailing characteristic of the climate in the lowland portions of this Division.

Climate. Extremes of temperature are seldom experienced. But the land cools as it climbs towards the mountains on the east, particularly the bracing heights of the Ponmuḍi Hills.

Like the other parts of the State this Division receives a share of both the south-west and the north-east monsoons, the former in a larger measure

Rainfall. than the latter. The south-west monsoon begins by about the middle of Eḍavam (May-June) and the north-east monsoon in Thulām (Oct-Nov.). The rainfall ranges from 35 inches at the southern extremity of the sea coast to 75 inches at the northern limit, and increases gradually from west to east, reaching a maximum of 100 inches. It is below 45 inches in the plains of the three southernmost taluks, but even in Thōvāḷa and Agasthīśwaram taluks

which get the least rainfall it is nowhere below 35 inches. The normals of rainy days and the averages of the normal rainfall for the Division during the years 1108-1112 are given below:

	<i>Average normal rainfall in inches.</i>	<i>Average normals of rainy days.</i>
1108	60.0	86.2
1109	61.3	86.8
1110	61.0	86.4
1111	60.9	86.4
1112	61.0	86.4

The sub-joined statement shows the normal rainfall in inches and the normals of rainy days at the taluk headquarters :¹

The population of the Division, according to the Census of 1931, is 1,433,956, showing a mean density of 963 persons per square mile. The population has increased steadily from census to census. The percentage of increase in the population as well as the variation in density during each inter-censal period is shown below:—

Decade.	Population. Increase per cent.	Variation in density.
1881-1891	3.1	15
1891-1901	15.7	76
1901-1911	17.5	99
1911-1921	17.0	113
1921-1931	24.0	187
Net variation from 1181-1931	} 103.5	490

¹ The statement is given in p. 593.

Statement showing the normal rainfall in inches (1937 A. D.)

	Blāthap- pādi	Edalākudi	Thakkalai	Kuñithura	Neyyāttin- kāra	Trivan- drum	Neduman- gād	Āttingal	District Average.
No. of Years	48	52	63	52	52	99	52	52	
January	1.0	0.8	0.9	0.6	1.0	0.8	1.0	0.7	0.9
February	0.6	0.4	0.9	0.6	0.6	0.6	1.0	0.7	0.7
March	1.8	1.0	1.9	1.2	1.4	1.5	2.3	1.3	1.6
April	3.8	2.7	4.9	3.3	4.2	4.3	7.3	4.2	4.3
May	3.7	2.7	5.9	5.5	7.2	9.0	9.5	8.1	6.5
June	8.5	5.9	9.2	9.4	12.0	13.5	17.6	17.7	11.7
July	5.0	2.9	4.7	4.8	7.0	7.7	10.8	10.8	6.7
August	2.5	1.4	2.7	2.5	3.8	4.9	6.5	6.1	3.8
September	2.5	1.6	3.4	3.4	4.3	4.5	7.1	5.2	4.0
October	9.4	7.9	11.1	9.4	10.4	16.9	14.3	11.8	10.6
November	7.5	6.9	8.9	7.3	8.6	6.9	9.7	6.1	7.7
December	2.5	2.5	2.7	2.2	2.7	2.6	2.9	1.7	2.5
Annual	48.8	36.7	57.2	50.2	63.2	67.2	90.0	74.4	61.0

Statement showing the normals of rainy days (1937 A. D.)

	Bhūchappāndi.	Edalākudi	Thakkala	Kulīthura	Neyyāttin-kara	Trivandrum	Neduman-gāḍ	Āttingal	District Average
No. of years	48	52	63	52	52	99	52	52	
January	1.5	1.2	1.2	1.2	1.5	1.5	1.6	1.1	1.4
February	1.0	0.7	1.1	0.9	1.0	1.1	1.7	1.1	1.1
March	3.3	1.9	3.2	2.1	2.5	2.5	3.7	2.5	2.7
April	5.4	3.7	6.4	5.1	6.7	6.4	9.7	6.6	6.2
May	5.0	3.9	7.4	6.3	8.8	10.1	10.3	10.0	7.7
June	13.0	9.9	13.9	13.2	16.6	17.2	19.2	19.5	15.3
July	9.9	6.7	9.9	9.5	12.9	14.1	15.9	17.4	12.0
August	5.7	3.1	5.6	5.4	8.0	10.0	11.2	11.2	7.5
September	5.4	3.3	5.8	5.8	7.3	8.2	9.6	8.7	6.8
October	12.4	10.5	12.7	11.7	13.0	12.2	14.7	13.0	12.5
November	9.6	8.5	10.7	8.7	10.5	9.4	11.2	8.8	9.7
December	2.9	2.9	3.4	3.1	4.6	4.0	4.3	2.8	3.5
Annual	75.2	56.3	81.3	73.0	93.4	96.7	113.1	102.7	86.4

This is the most densely populated division in the State. The sub-joined statement shows the population of the taluks comprising the division and the mean density as well as the densities per square mile of the cultivable and cultivated areas in each:—

Taluk.	Popu- lation.	Percent- age of increase.	Mean density.*	Density per sq. mile.	
				cultivable area.	cultivated area.
Thōvāḷa.	40,129	10·0	277	886	1,294
Agasthīswaram	159,011	15·0	1,487	1,830	1,875
Kalkuḷam	206,491	19·9	900	1,566	1,712
Viḷavankōḍu	176,220	19·8	1,067	1,647	1,647
Neyyāttinkara	274,538	26·2	1,177	1,587	1,767
Trivandrum	227,245	29·5	2,336	2,589	2,842
Neḍumangāḍ	157,312	40·3	430	850	1,191
Chirayinkīḷ	193,010	22·8	1,317	1,425	1,831

The sex ratio or the number of females for 1,000 males is greater in this Division than in the Quilon or Kōṭṭayam Division. It was 998 in 1931. But, taking the taluks separately, there has been a numerical preponderance of females over males at the last four censuses in Thōvāḷa, Agasthīswaram and Chirayinkīḷ.

Fifty-nine per cent. of the population of this Division speak Malayāḷam and forty per cent. Tamil. About seventy-four per cent. of the people speaking Tamil in the State are found in this Division. As between the taluks, more than eighty-seven per cent. of the people in the four southernmost taluks of Thōvāḷa, Agasthīswaram, Kalkuḷam and Viḷavankōḍu speak Tamil.

On the basis of religion 67·3 per cent. of the people are Hindus, about 25 per cent. Christians, 7 per cent. Muslims and less than one per cent. primitive tribes.

* Inclusive of municipal towns.

Muslims are fairly distributed in the different taluks. The primitive tribes, chiefly the Kāṇikkār, live in the mountains of Neyyāttinkara and Neḍumangāḍ taluks. The Christians found in this Division are mostly either Catholics of the Latin rite or followers of the South India United Church, the Lutheran Mission and the Salvation Army. The proportion of Syrian Christians is much smaller than in the Quilon or Kōṭṭayam Division.

There are Brahmans though in small numbers, in all the taluks. Nāyars form the bulk of the population in all the taluks except Thōvāḷa and Agasthīśwaram where their place is taken by the Vellālas. The main occupation of these two communities, as of the Krishṇanvakakkār found in Kalkuḷam and Viḷavankōḍu taluks, is agriculture. The Nāḍārs are mostly engaged in toddy-drawing, jaggery-making and other industries. Another numerically strong community found in the northern taluks of this Division are the Īlavas whose traditional occupation is toddy-drawing but who have recently taken to agriculture, trade and industries and have, under proper guidance from their spiritual and social leaders, considerably improved their condition socially, economically and politically. The Cheṭṭis are largely found in Agasthīśwaram, Kalkuḷam, Viḷavankōḍu and Tri-vandrum taluks and their traditional occupation is trade. The Kammālas are met with in almost every village following their ancestral crafts for which there is frequent demand. The Vaṇṇāns, the Veluṭhēḍans, the barber communities and the Vāṇiyans are also seen in all parts of the Division, following their hereditary occupations. The weaver classes, Śāliyans, and the Paṭṭāryas, as well as the Yāḍavas or Eḍayans reside chiefly in Agasthīśwaram and Kalkuḷam taluks. Parayas (Sāmbavar), Pulayas (Chēramar) and Kuravas, who are agricultural labourers, are found in the rural parts in all taluks. The Parayas are more

Castes and
occupations.

numerous in the southern taluks and the other two in Viḷavankōḍu and the taluks to the north of it.

The Muslims are fairly distributed in all the taluks, the recent immigrants being more or less confined to the commercial towns where there is sufficient scope for trade which is their main occupation. At Thiruvithānkōḍu in Kalkuḷam taluk and in Chirayinkīḷ taluk generally larger proportions of indigenous Muslims are found than in the other parts of the Division. These also are mostly engaged in some trade or other.

The Christians, mostly converts from the lower castes of Hindus, are numerically strong in the southern taluks which have been centres of the activities of the London Mission Society, the Salvation Army and the Catholic Church.

The hill tribes, Kāṇikkār, reside in the hills and forests of Neyyāttinkāra and Neḍumangāḍ taluks.

Ordinarily places having a population of not less than 5,000 are treated as towns. But for certain purposes, such as the census, places which, though
Towns and villages. not satisfying the population test, but possessed of urban amenities are also treated as towns. Besides the municipal areas certain places which were provided with separate conservancy arrangements and which were declared towns under the Police Act were treated as towns at the different censuses held in the State. There were nineteen towns in 1931, consisting of seven municipal areas and twelve other towns. The average population of a town is 12,322. 16·3 per cent. of the entire population of this Division reside in towns. 42·4 per cent. of the total urban population of the State are found in this Division.

The chief occupations of the urban population are industries and trade. A large number of people are also engaged in Government service and in the learned professions and arts.

In all the taluks grand festivals are held in connection with various celebrations in the religious institutions, as temples, mosques and churches. The car
Festivals and fairs. festivals at Śuchīndram and other places to the south of Padmanābhapuram usually attract large crowds of people. The *Koḍa* festival in the Maṇṭakkāḍ temple in Kalukūḷam taluk is also attended by a large number of people from south and central Travancore.

The *Chandana Kuḍam* in the mosque at Thakkalai is a grand Muhammadan festival. The Muharram and Ramzan are observed by the Muslims throughout this Division. An annual festival in the St. Xavier's Church at Kōṭṭār is usually celebrated on a grand scale. Large fairs are held on the market days at Vaḍaśṣeri and Mailāḍi in Agasthīswaram taluk. An important fair is held in connection with the Vāvu Bali Exhibition at Kuliṭhura and a Rural Reconstruction Exhibition conducted by the Y. M. C. A. at Mārthāṇḍam every year. The *Thrkalyāṇam* celebration in the Kumāra Kōvil temple and the Alpaśi and Painkuni festivals in the Śrī Padmanābhaswāmi temple at Trivandrum deserve special mention. No other fairs worthy of mention are held in any of the other taluks except the Bhaṛaṇi Festival in the Śārkaṛa temple in Chirayinkīḷ taluk.

Vital statistics are at present collected by the municipal staff in towns administered by municipalities, by the
Vital statistics and diseases. subordinate staff of the Public Health Department in the other towns and by the Revenue staff in rural areas. Epidemics like cholera and small-pox are not so common. They used to break out in the insanitary crowded quarters in south Travancore and then spread to other parts of the country. But since the organisation of the Public Health Department and the Health Unit in Neyyāttinkara great relief is afforded.

The following table shows the statistics for the year 1111 M. E.

**Statement showing the number of births registered during 1111 M. E.
in the rural areas of the Trivandrum Division.**

Taluk	Number of births registered exclusive of still-births			Rate of birth per 1,000 of the population			Proportion of males born to every 100 females	Excess of births or deaths for 100 of population	Births registered excluding still-births			
	Males	Females	Total	Males	Females	Total			Hindus	Muham- madans	Chris- tians	Others
Thōvāḷa	482	521	1,003	12.01	12.98	24.99	92.51	+ 8.94	716	66	219	2
Agasthīswarām	1,148	987	2,135	9.89	8.50	18.39	116.31	+ 2.41	1,575	9	545	6
Kalkulam	921	806	1,727	4.93	4.32	9.25	114.26	- 8.30	1,044	74	604	5
Vilavankōdu	886	767	1,653	5.15	4.46	9.61	115.52	- 11.56	1,076	16	557	4
Neyyāttinkara	1,093	1,046	2,139	4.16	3.99	8.15	104.49	- 3.75	1,550	87	435	67
Trivandrum	663	576	1,239	4.82	4.39	9.21	109.89	+ 1.02	923	132	125	22
Nedumangād	1,682	1,041	2,123	6.88	6.61	13.49	103.94	- 1.53	1,527	220	844	32
Chirayinkīl	1,373	1,288	2,661	7.53	7.06	14.59	106.59	+ 5.04	2,290	332	38	...

**Statement showing the number of births registered during 1111 M. E.
in the municipal towns of the Trivandrum Division.**

Municipal towns	Number of births registered exclusive of still-births			Rate of birth per 1,000 of the population			Proportion of males born to every 10 females born	Excess of births over deaths for 1000 of the population	Births registered according to community exclusive of still-births			
	Males	Females	Total	Males	Females	Total			Hindus	Muhammadians	Christians	Others
Attingal	228	188	416	21.48	17.72	39.20	121.28	19.78	367	30	19	...
Colachel	179	144	323	19.05	15.34	34.39	124.30	4.05	85	46	192	...
Kulithura	66	58	124	15.85	13.93	29.78	113.79	2.16	73	2	28	...
Nagercoil	634	632	1,266	14.76	14.72	29.48	100.31	9.94	924	110	232	...
Neyyattinkara	218	190	408	17.97	15.67	33.64	114.73	13.93	226	37	145	...
Padmanabhapuram	171	152	323	16.58	14.73	31.31	112.50	15.03	222	54	47	...
Trivandrum	1,266	1,169	2,435	13.19	12.17	25.36	108.23	10.39	2,081	81	273	...

Statement showing the number of deaths registered during 1111 M. E.
in the rural area of the Trivandrum Division.

Taluk	Small-pox	Fever	Plague	Cholera	Dysentery and Diarrhoea	Injuries				Miscellaneous	Total
						Suicide	Wounds & accidents	Snake-bite etc.	Total		
Thōvāla	...	253	..	28	124	...	3	5	8	221	644
Agasthīswaram	7	544	...	400	306	1	6	8	15	573	1,845
Kalkulam	...	469	...	1,849	335	1	7	7	15	610	3,278
Vīlavankōdu	...	457	...	2,254	290	...	12	5	17	590	3,608
Neyyāttinkara	102	1,342	...	385	268	5	10	4	19	1,006	3,122
Trivandrum	20	324	...	48	178	...	9	1	10	495	1,075
Neḍumangāḍ	127	1,207	...	111	161	6	6	11	23	743	2,372
Chirayinkil	62	618	...	83	180	8	14	18	40	759	1,742

Statement showing the number of deaths registered during 1111 M. E.
in the municipal towns of the Trivandrum Division.

Municipal towns	Small-pox	Fever	Plague	Cholera	Dysentery and Diarrhoea	Injuries				Miscellaneous	Total
						Suicide	Wounds & accidents	Snake-bite etc.	Total		
Āttingal	2	51	...	1	19	2	...	3	5	128	206
Colachel	...	46	...	105	27	...	2	...	2	105	285
Kulithura	...	28	...	58	14	...	...	...	...	15	115
Nagercoil	5	252	...	57	135	1	6	1	8	382	839
Neyyāttinkāra	5	35	...	10	8	...	4	...	4	177	239
Padmanābhapuram	10	33	...	22	25	...	...	1	1	77	168
Trivandrum	57	175	...	30	217	5	14	...	19	939	1,437

Among the several Christian missions working in this Division the prominent ones are the London Mission Society, the Catholic Church and the Salvation Army. The London Mission has its headquarters at Nagercoil. It maintains a college and a hospital there and several schools in the Agasthīswaram taluk. The chief centre of this mission in the Kalkulam taluk is Neyyar where one of the most successful hospitals in south India has been established. Churches and schools have been opened in several other centres also in this taluk. This is the only important mission working in the whole of Viḷavankōḍu taluk with its very strong headquarters at Mārthāṇḍam. This mission has several active centres in the other taluks too, e. g., Kaṇṇanmūla and Kalakkūṭṭam in Trivandrum, and Attingal in Chirayinkil.

The Catholic Churches in south Travancore were formerly under the Quilon bishopric, but about half a dozen years ago a separate bishop was consecrated at Kōttār. The chief centres of the activities of this mission in Agasthīswaram taluk are Cape Comorin and Maṇakuḍi. It maintains a provincial church and a convent at Kōttār and several schools in the neighbourhood. The Muḷakumaḍu convent with the orphanage attached to it is the chief Catholic institution in Kalkulam taluk. This convent has its branches at Paḷliyaḍi and Kulaśēkharām. The mission maintains a convent at Coḷachel also. The Carmelite Jesuit Mission has established several convents and churches in Trivandrum and other taluks in this Division.

The Salvation Army has its headquarters at Krishnankōyil, a suburb of Nagercoil in Agasthīswaram taluk. They maintain a well-equipped hospital at Vaḍaśśēri and several churches and schools in that taluk. Their work is chiefly among the Parayas and other lower classes of Hindus.

Their chief centre in the Kalkulam taluk is Thakkalai. They have extended their activities to the northern taluks and have numerous important centres in them, e. g. Pārūrkaḍa in Trivandrum.

The Seventh Day Adventist Mission has a church at Chārōḍu near Padmanābhapuram in Kalkulam taluk.

The activities of the Syrian Church in this Division are mostly confined to the capital of the State.

Places of historical importance.

The southern taluks, particularly those comprising Nājanāḍ which had close connection with the Pāṇḍya, the Chōla and the Vijayanagar kingdoms in early times, contain many relics of archæological and historical interest, e. g., inscriptions on the stones and pillars of temples, palaces and other structures. Many such inscriptions have been recovered from temples and palaces at Cape Comorin, ŚuchIndram and Padmanābhapuram as well as from the different buildings in the Śrī Padmanābhaswāmi temple at Trivandrum. Other places of similar interest are the rock-cut temple at Chitharāl in the Aṛumana pakuthi and Uthachi Kōṭṭa in the Kunnathūr pakuthi in Viḷavankōḍu taluk and Vaṭṭakkōṭṭa near Cape Comorin.

Economic.

The alluvial soil along the coastal strip is well adapted for the cultivation of paddy and coconuts. So also are the valleys in the interior. The more elevated parts towards the east are generally fertile and are suitable for the cultivation of dry crops. With the exception of the southernmost

Agricultural
conditions.

taluks all parts of this Division receive sufficient rainfall, while in the taluks referred to the scarcity of rainfall is relieved by the Kōthayār Irrigation Project which serves about 55,000 acres of land under cultivation in Nājanāḍ. In the areas not commanded by this Project artificial irrigation, where necessary, is carried by means of channel-fed or rain-fed tanks maintained for the purpose. There are numerous tanks of this description in Nānjanāḍ, comprising Thōvāla and Agasthīsvāram taluks, and Eḍanāḍ, comprising Kalkuḷam and Viḷavankōḍu taluks. Viḷavankōḍu taluk has as many as 995 tanks, while Trivandrum has only forty-seven. There are altogether 4,567 irrigation tanks and 578 irrigation channels in this Division. Owing to the favourable circumstances the general condition of agriculture in this Division, except in certain parts of Neyyāttinkara taluk, is satisfactory.

Due mainly to the peculiar systems of inheritance obtaining in this country, agricultural holdings have been subjected to extreme fragmentation and subdivision, and some of them have become uneconomic. The average size of an agricultural holding in this Division ranges from half an acre to three-fourths of an acre.

With a view to encouraging the agriculturists to improve their holdings, Government have sanctioned the grant of loans to them on the security of properties free from encumbrances. But on account of the uneconomic nature of many of the holdings caused by fragmentation and subdivision, most of the agriculturists naturally exhibit a disinclination or inability to make any attempt at intensive cultivation on scientific lines. As a result, however, of much propaganda carried on by the Department of Agriculture attempts are being made here and there to improve the holdings by taking advantage of the loans offered by Government for that purpose. The information furnished by the Tahsildars show that applications for such loans are

rare in the southernmost taluks, though they are utilised to some extent in the other taluks.

The following table shows the agricultural live stock and implements available in this Division during the years 1108 to 1112 M. E.

<i>Particulars.</i>	<i>Years</i>				
	1108	1109	1110	1111	1112
Bulls and bullocks	65,274	65,886	70,234	75,014	85,916
Cows and calves	64,271	75,304	80,200	80,954	110,917
Buffaloes (a) Male	35,691	35,724	37,887	40,015	37,437
... (b) Female	9,370	10,270	14,937	15,190	15,672
Horses	110	144	136	201	126
Mares	102	130	125	136	65
Goats	73,556	70,230	95,849	97,538	111,457

Ploughs.

With two bullocks	57,230	58,170	58,678	60,578	54,630
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Carts.

(a) Riding	2,543	2,491	2,475	2,741	2,535
(b) Load carrying	6,254	6,550	7,239	7,399	5,629
Pigs	...	...	...	4,817	5,457

Various industries are pursued in this Division but only a very few have been organised on factory scale. Most of them are cottage industries. Hand-loom weaving is followed in all the taluks, the preparation of very fine cloths with lace or silk borders of different designs being confined to Kōṭṭār and Eṛaniel. Coir making provides employment for large numbers of people along the coastal regions in Viḷavankōḍu, Neyyāttinkara,

Trivandrum and Chirayinkil taluks. Jaggery-making is confined to the southern taluks, particularly Kalkulam and Vilavankōḍu where the palmyra palm grows in abundance. The weaving of mats out of palmyra leaves is carried on by poor families in the Kalkulam taluk and similarly the weaving of baskets, mats, etc., out of reeds is followed by a number of people in the Neḍumangāḍ taluk. There is hardly any village in which the oils required for local consumption are not extracted from coconuts, gingelly or laurel seeds by the local Vāṇiyans by indigenous methods.

Poultry and bee-keeping are coming into prominence, especially in the Vilavankōḍu taluk. Varkala has been an important centre of rattan works and lime shell burning is followed on a small scale in the coastal parts of Agasthīswaram and Chirayinkil taluks.

The manufacture of salt is carried on successfully in several factories at Thāmarāṅkūlam near the Maṇakuḍi lake in the Agasthīswaram taluk. There are
 Factories. other *Alams* and factories at Vāriyar and Coḷachel. Sugar is manufactured by the Travancore Sugars Ltd., in their factory at Thakkala. A rubber factory has been started at the capital recently. The manufacture of arrack is carried on in the distillery at Nagercoil. Two factories under European management are working at Maṇavāḷakkuricchi in the Kalkulam taluk for the extraction and export of Monozite, Zircon and Ilmenite. Soaps are manufactured in Coḷachel, Thiruvithānkōḍu, Thakkala and Trivandrum. Ivory factories are growing in numbers in Trivandrum. There are also factories in the important towns for the manufacture of Soda and other aerated waters.

Communications.

The Division has a network of fine roads. Four trunk roads start from Trivandrum in different directions.

They are :—(1) the Main Southern Road, (2) the Main Central Road, (3) the Trivandrum Quilon Road, and (4) the Trivandrum Shencotta Road.

Besides these there are about ninety by-roads of which thirteen are each not less than ten miles in length. These by-roads either branch off from the trunk roads to places situated away from them or connect other important stations situated in different parts of the Division. Most of the roads are either metalled or gravelled and are fit for motor traffic. The Main Southern Road (Trivandrum—Nagercoil road) has been recently concreted at a cost of 14 lakhs of rupees. This is the longest concrete road in India.

A meter-gauge railway connects Trivandrum with Quilon and thus brings it in direct contact with many important places in British India. Several Stations are situated at convenient centres within the limits of this Division. The town of Trivandrum is equipped with a Telephone Exchange. The inter-State telephone system has been established. This system has been recently connected with that of the Government of India Trunk Telephone.

Water communication is possible for the whole length of this Division, i. e., from Trivandrum to Quilon. Most of the rivers are also navigable for small country boats for fairly long distances from their mouths.

There are twelve combined post and telegraph offices besides the railway stations which also receive and send messages.

An air service has been established between Trivandrum and Bombay and it is under contemplation to extend this service.

Travellers' bungalows, camp sheds and sathrams have been provided at convenient stations for the comfort of travellers. There are in all thirteen travellers' bungalows, twenty-two camp sheds and fifteen sathrams in this Division.

The tract forming this Division had trade relations with foreign countries from early times. The Portuguese followed by the Dutch, and still later by Trade and Commerce. the English, had a factory at Vilinjam which was a thriving port exporting large quantities of pepper and other articles. Coñachel was an important port in the south through which the fine cotton fabrics of Kōññār and Irāñiel were conveyed to distant countries. In the last quarter of the 17th century the English established a factory at Anjengo which for a time continued to be an important port for exporting pepper and other commodities.

External trade is now carried on through the ports of Trivandrum and Coñachel and by train. Through the Aramboly pass considerable trade is still carried on between the southern taluks of the State and different parts of the Tinnevely District. There is very little of exports from the Trivandrum port. The chief exports from this Division are produce of the coconut and palmyra palms, fish and fish products, wearing apparel, timber, tea, tapioca, rubber, fruits, sugar, manure, etc. The principal imports are paddy and rice, tobacco, iron goods, cotton cloths, glass ware, soaps, cement, stationery, etc.

A considerable volume of internal trade is carried on by wholesale and retail firms. A network of good roads connects important stations in the interior with the chief markets of which 202 exist in this Division.

There are two chambers of commerce in this Division. The South Travancore Chamber of Commerce at

Nagercoil was established in 1109 and the Trivandrum Chamber of Commerce in 1111 M. E. Of the nine Joint Stock Banks that carry on business six have branches in the State. There are also ten co-operative banks.

Administrative.

The Dewan who is the head of the administration holds his Office at the capital and is assisted by an efficient Secretariat organised on the model of that of the Government of India. Both Houses of the Legislature, the Central Account and Audit Office which controls the transactions of all the State Treasuries and the Head Offices of most of the State Departments are also situated here.

The High Court which is the highest tribunal in the State is situated in Trivandrum. There are two District and Sessions Courts, one at Nagercoil and the other at Trivandrum, with original and appellate jurisdiction. Under these District Courts there are ten Munsiffs' Courts with well defined territorial limits for the administration of civil justice. The only taluk without a separate Munsiff's Court is Thōvāḷa. As regards criminal justice, there is a District Magistrate at Trivandrum, three First Class Magistrates and eleven Second Class Magistrates, at important centres, mostly headquarters of the taluks, and Bench Magistrates' Courts in all the Municipal towns and a few other places.

The Land Revenue and Income Tax Commissioner who is the head of the Department has his headquarters at Trivandrum. The immediate charge of the Division vests in the Division Peishkar who has two Assistant Peishkars under him.

The Division is divided into 8 taluks comprising 152 Pakuthis in all. Each taluk is under a Tahsildar and there is a Pravarthikār for each Pakuthi. The subjoined table shows the income of this Division under Land Revenue and miscellaneous revenue.

Taluk.	Land revenue			Miscellaneous revenue			Total		
	Ra.	Ch.	C.	Ra.	Ch.	C.	Ra.	Ch.	C.
Thōvāla	1,54,128	7	6	7,698	1	4	1,61,816	8	10
Agasthīswarām	3,43,004	25	8	12,32,000	0	0	15,75,004	25	8
* Kalkulam	2,02,294	11	8	19,345	6	2	2,21,639	17	10
Viḷavankōdu	97,820	20	15	17,291	1	3	1,15,111	22	2
Neyyāttinkarā	1,80,062	7	6	8,735	21	12	1,88,798	1	2
Trivandrum	1,16,473	3	4	8,000	...	...	1,24,473	...	...
Nedumangād	1,21,680	0	4	30,527	12	1	1,52,207	12	5
Chirayinkil	19,583	22	15	2,079	21	...	21,663	15	15

There are seventeen chowkeys and customs houses.

This Division has seven municipal towns. Their date of establishment, area and population are shown below :—

Name of town	Date of establishment.	Area in sq. miles.	Population.	Incidence of taxation per head of the population.		
				Ra.	Ch.	C.
Āttingal	1913	16.00	11,856	0	6	2
Colachel	1912	2.00	10,282	0	10	4
Kulithura	1913	2.68	7,412	0	6	13
Nagercoil	1894	4.48	42,950	0	10	1
Neyyāttinkarā	1913	12.00	12,126	0	6	8
Padmanābha- puṛam	1912	2.5	10,313	0	11	13
Trivandrum	1894	11.84	96,048	1	5	10

* The former Eraniel taluk has been combined with Kalkulam.

Of these Trivandrum is the most important with an official President of good status. The lighting, sanitation, etc., of these towns are managed by the respective Municipal Councils. The incidence of taxation per head of population varies from Re. 1 Ch. 5 C. 10 to Ch. 3 C. 8.

Many important Boards and Committees are also working in this Division. The prominent among them are:—

1. The Economic Development Board.
2. The Board of Agriculture.
3. The Board of Industries.
4. The Board of Film Censors.

5. The Advisory Committee for ameliorating the condition of backward communities.

6. The Committee of Management, the Victoria Jubilee Town Hall.

7. The Committee of Management, S. M. Shash-tyabdarthi Memorial Institute.

8. The Board of Management, Sri Chithra Home for the destitutes.

9. The Public Library Committee.

10. Board of Management, Land Mortgage Bank etc.

The headquarters of the Inspector General of Police, the District Superintendent, are at Trivandrum and Police and Jails. an Assistant Superintendent is posted at Nagercoil. There are eighteen charging stations and forty out-posts, A Reserve Police Force is maintained at the headquarters.

The Central Jail located at Pajappura in Trivandrum is under the control of a Superintendent who is assisted by a Jailer, Deputy Jailors and Warders. There is a hospital

attached to the Jail for the treatment of sick convicts. Close to the Jail is the Reformatory School for juvenile convicts. There are separate committees of visitors for these institutions.

There are lock-ups in the charging Police Stations.

This Division has a number of educational institutions including His Highness the Mahārāja's Law College, The Training College, the two first Grade Colleges of Arts and Science, The Women's College and one second grade College at Nagercoil. Besides these there are the Āyurvēda College, the Sanskrit College, 829 primary schools, 63 technical schools and 101 other schools, departmental and private. The Travancore University has its headquarters at Trivandrum. The Director of Public Instruction, the Divisional Inspector of Schools and Inspectress of Girls' Schools hold their Offices at the capital. There are nine Assistant Inspectors for the inspection of schools.

Thirty-nine Newspapers and Journals are published from the following places:—

Place of publication.	Daily.	Weekly.	Monthly.	Quarterly.	Tri-annual.
Eraṇṇiel.	...	1	...	...	...
Nagercoil.	...	3	5	2	...
Trivandrum.	5	9	11	1	2

The sub-joined table shows the distribution of Aided Libraries.

Libraries.

<i>Taluk.</i>	<i>Urban.</i>	<i>Rural.</i>
Thōvāḷa	...	1
Agasthīśwaram	1	2
Viḷavankōḍu	1	...
Neyyāttinkara	1	3
Trivandrum	3	3
Chirayinkil	1	3

There are altogether thirty-six hospitals and dispensaries and ninety-two Aided Āyurvēda Vaidyaśālas. Of these the most important are the General Hospital at Trivandrum and the Mission Hospitals at Medical. Neyyūr and Vaḍaśśēri. A large number of patients are treated in these institutions. The General Hospital which is a very old institution consists of different branches, with specialists in charge of each. The Surgeon General controls the whole Department.

The office of the Public Health Director and the Bacteriological Laboratory are situated in Trivandrum. A Health Unit is doing good work at Neyyāttinkāra.

A large number of Clubs and Associations are functioning in this Division. The prominent ones are mentioned below:—

<i>Name.</i>	<i>Headquarters.</i>	<i>Date of establishment.</i>
1. The Trivandrum Club	Trivandrum.	Over 60 years old.
2. The Travancore Y. M. C. A.	Do.	1873 A. D.
3. The Anantha Lodge	Do.	1883 „
4. The S. M. R. V. Association, Kāramanai	Do.	1888 „
5. The Nagercoil Club	Nagercoil	1889 „
6. The Free Masonic Lodge Minchin	Trivandrum	„
7. The Friend-in-need Society	Do.	1893 „
8. The Śrī Rāma Varma Jubilee Brahmana Association	Do.	Over 40 years old.
9. The Y. M. C. A., Paṇaniyam-Paṇaniyam		1901 A. D.
10. The S. N. D. P. Yōgam	Trivandrum	1903 „
11. The Society for the prevention of cruelty to animals	Do.	1904 „
12. The Travancore Humanitarian Co-operative Society	Do.	1913 „

13. The Kēraḷīya Nāḍār Samājam-Neyyāttinkara	1915	A. D.
14. The Y. M. C. A. Trivandrum	1917	„
15. The Travancore Medical Fund Do.	1919	„
16. The Hindu Mahilā Mandiram Do.	1920	„
17. The Travancore Women's Club Do.	1920	„
18. The Chirayinkil Muslim Samājam	1923	„
19. The Peer Muhammadiya Muslim Association Thakkala	1924	„
20. The Vīra Kēraḷa Gymkhana Trivandrum	1924	„
21. The Travancore War Service Men's Association Do.	1925	„
22. The Athletic Association Do.	.....	„
23. The Secretariat Association Do.	.....	„
24. The Travancore Boys Scouts Association Do.	.....	„
25. The Travancore Girls Guide Movement Do.	.....	„
26. The Muslim Young Men's Association Pāvār		
27. The International Fellowship Trivandrum	1930	„
28. The Īlava Mahājana Yōgam Do.	1933	„
29. The Medical Association Do.	1934	„
30. The Kēraḷa Hindu Mission Do.	1934	„
31. The Travancore Arts Association Do.	.....	„
32. The Travancore Muslim Educational Association Do.	1935	„
33. The Yōgīśwara Mahāsabha Vembāyam	1935	„
34. The All-India Women's Conference (Branch) Trivandrum	.....	„
35. The Youth League-Thirumala Do.	1936	„
36. The Thiruvithāmkōḍu Sidha Vaidya Samājam Munchira	1936	„

37. The New Educational Fellowship	Trivandrum	1937 A. D.
38. The Travancore Varṇava Samājam	Do.	1937 „
39. The All Travancore Pulaya Mahāsabha		
40. The Sāmbavar Mahāsabha	.....	.....
41. The Ādi Drāviḍa Sabha	.....	.....
42. The Sahṛdaya Samājam	.....	.....
43. The Travancore Advocates' Association	.....	.....
44. The All-Travancore P. W. D. Establishment Association	Trivandrum	.....
45. The Dakṣiṇa Bhārath Hindi Prachar Sabha	.. ..	.....
46. The Travancore Harijana Sevak Sangham	.....	.....
47. The Travancore Kera Karshaka Sangham	.....	.....

Important Places.

This is the southernmost taluk in the State and forms the southernmost part of the mainland of India. It has an area of 106·85 square miles. It is bounded on the north and north-east by Thōvāḷa taluk, on the east and south-east by a chain of hills which separate it from the Tinnevely District, on the south and south-west by the sea, and on the west by Kalkuḷam taluk. It lies in proximity to a few villages of the Tinnevely District which are accessible through two passes viz., Anchugrāmam and Punnakuḷam.

The major portion of this taluk is covered by the extensive paddy fields of Nānjanāḍ. There are no hills except the Maṛuthvāmala (medicine hill) which is noted for the numerous medicinal herbs which grow there. The soil is generally loose and sandy near the sea-coast.

This is one of the most fertile and populous taluks in the State. As in the adjacent taluk of Thōvāla rainfall is scanty, but this defect has been removed by the Kōthayār Irrigation Project. Before the completion of this Project the sources of water-supply to this taluk were the Paḷayār, the Puṭhanār and the Ananthanār. Extensive paddy cultivation is carried on at present.

Almost the whole of the cultivable area in this taluk has been brought under crops. Paddy is the chief crop, the other crops raised being coconut. The acreage under these crops in the year 1112 M. E. is given below:—

Paddy	24,604 acres.
Coconut	11,117 „

Besides agriculture which is the main occupation of the people the manufacture of salt is an important industry. Iron industry once flourished at Maṇunkūr near Śuchīndram. A variety of sugar-candy, locally known as *Panamkalkaṇḍu*, is also manufactured.

The headquarters of the Tahsildar is at Eḍalākkudī in the vicinity of Nagercoil. For purposes of revenue administration the taluk is divided into the following pakuthies:

- | | |
|----------------------|--------------------|
| 1. Agasthīswaram. | 9. Nīṇḍakara—B. |
| 2. Dharmapuram. | 10. Parakka. |
| 3. Eṛaviputhūr. | 11. Śuchīndram. |
| 4. Kanyākumāri. | 12. Thāmaṛakkuḷam. |
| 5. Kulāśēkharapuram. | 13. Thērār. |
| 6. Maṇunkūr. | 14. Vaḍaśēri. |
| 7. Nagercoil. | 15. Vaḍivīśwaram. |
| 8. Nīṇḍakara—A. | |

The extent of holding on an average is about 75 cents per head and the total number of holdings is roughly 72,000. The land-owners do not attempt to cultivate their lands on

scientific principles, nor do they take any speculative interest to improve their lands. Consequently there is not so much pressure for agricultural loans in this taluk.

This taluk is provided with great facilities for irrigation. Pē'hippāra dam of the Kalkuḷam taluk is the main source of irrigation. The Paḷayār and several tanks, such as Puthērikkuḷam, Śuchīndram kuḷam etc., maintained by the P. W. Department also supply water in times of draught.

The taluk possesses a District Court, two Munsiffs' Courts, a Panchayat and Bench Magistrate's Court, three Sub-Registry Offices, two police charging stations with three outposts, one district hospital and two Government dispensaries besides several medical institutions managed by Christian Missions, 133 educational institutions of all grades including a second grade College, with a total enrolment of 21,871 a second grade Anchal Office and five sub-offices besides a number of other departmental institutions.

Important places in the taluk are Nagercoil, Kōṭṭār, Cape Comorin, Śuchīndram, Vaḍaśśōri, Parakka, Mailādi, Thāmaṛakkuḷam.

This is a prominent peak of the Śahyādri Range, over 6,200 ft. above the sea level. It is conspicuous for its height and isolation when seen from a distance.

Agasthyakūṭam. For about 2,000 ft. in the line of the range it rises up in the form of a sharp pointed cone. An observatory was built here by Mr. Brown in 1854, but it collapsed in a few years.

Tradition says that the great sage Agasthya had his abode in this peak and an interesting story is current regarding the circumstances under which the sage selected this peak for his residence. The sun and the moon in their daily movements in the heaven seemed to circumambulate Mahā Mēru, the highest peak according to the Purāṇas. The Vindhya mountain grew jealous of this and requested

the sun and the moon to change their course. But in spite of repeated requests the sun and the moon declined to deviate from their usual course in the heavens. The Vindhyan then began to grow in height until it obstructed the course of the sun and the moon. Perturbed at this the Dēvas sought the help of the sage Agasthya who was then living somewhere to the north of the Vindhyan Range. Agasthya went to the Vindhyan and requested it to lower its height so as to enable him to pass over to the other side. The Vindhyan obliged the great sage by reducing its height and promising not to rise higher until the sage returned and recrossed it. Agasthya passed over the mountain and coming to the peak, which now bears his name, took up his residence there. The Vindhyan kept its promise and the sun and the moon were thus free to resume their course in the heavens uninterrupted.

This is a small village in Thōvāla taluk, about ten miles north of Nagercoil on the road leading to Mahēndragiri. There is a rock temple here which Alakiyapāndipuram. is believed to be more than 1,200 years old. The temple contains the inscription of a Chōla King. The Kuravas who are believed to have ruled over Nānjanāḍ for a time and the Muthaliyārs who succeeded them had their headquarters at this place.

Lat. 8° 39' 40" N. and Long. 76° 45' 15" E. A small British possession on the sea-coast in Chirayinkī taluk.

Anjengo. It consists of a narrow strip of land between the backwater and the sea. Great scenes of heroism, romance, tragedy, treachery and intrigue were enacted in this small historic place. Many old Dutch monuments are still visible, the earliest one having been built in 1704.

As a result of the first political and commercial relations between Travancore and the English East India Company, a factory was established at Anjengo in 1673.

In 1684 the Rāṇi of Āttingal gave permission to the Company to build a fort for purposes of trade, and for a time Anjengo ranked as a very important station. The Factor there was second in Council at Bombay and the ports of Coḷachel, Viḷinjam, and Eḍava were subordinated to Anjengo. During the negotiations with the Nawab of the Carnatic it was used as a depot for military stores. In 1805 when a new treaty was concluded between Travancore and the British Government, this place was selected as the meeting place of the two parties. Vēlu Thampi, the then Daḷava of Travancore, and Col. Macaulay, the British Resident, were present. It was blockaded during Vēlu Thampi's insurrection of 1809, but was restored and placed under the control of the British Resident at Trivandrum in 1810. All that remains now is an old fort, a narrow street and some crumbling grave stones.

It is famous as the birth place of Eliza Draper immortalised by Lawrence Stern. Orme, the historian, was also borne here.

The population consists mainly of fishermen whose chief occupation, besides fishing, is the manufacture of coir yarn. They owe allegiance to the British Crown.

A village in the pakuthi of the same name in Nedumangāḍ taluk. It was once noted for trade; there were

regular streets of houses belonging to
 Āryanād. artisans and tradesmen. Situated on the

western banks of the Kāramana river and extending about a mile from north to south, it was governed by the chieftains known as Āryanāṭṭu Piḷḷamār. A road which passed through the adjoining pass in the mountain admitted of easy communication with the Tinnevely District. The distance gained was so great that even tender leaves and vegetables used to be conveyed fresh between places situated beyond the opposite exits of the pass, so much so that the pass was known as "Kīravāḍāthedaṁ"

In course of time much illicit trade was carried on through the pass, which was therefore barricaded by the

Government of Travancore.' The merchants thereupon left the place and settled in the Pāṇḍyan country. At present the houses are scattered and the lands are allowed to lie fallow. There is a police out-post and an anchal office.

A village in Neḍumangāḍ taluk, situated on the banks of the Kaṛamana river, about ten miles to the north of Trivandrum. There is an ancient temple
 Aruvikkara. dedicated to the goddess Bhagavathi, built on a rock on the right bank of the river, with a beautiful water-fall below it. The river has been dammed up above the water-fall and the water in the reservoir above it is conveyed to Trivandrum town under the Willingdon Water Works Scheme. The reservoir has a net drawable capacity of 136 million gallons. Provision is also made for increasing the capacity of the reservoir in future when the necessity therefor should arise, by the installation of Stony's shutters. The locality is thickly populated. Cultivation is general including paddy, plantains, tapioca, and vegetables.

About this beautiful place Mrs. Hatch says: "Ancient culture and modern progress may be seen side by side at Aruvikkara. The life of the place centred about a sacred temple which was built on the river bank below the falls. The pool below the temple has sacred fish which are fed from the temple.

"The quiet of the country has been disturbed, the echo of barking deer has changed to the metallic clang of hammers on iron and stone. The even flow of water over the low falls is gone for ever. Engineers have thrown a dam across the valley and built tanks so that the people in Trivandrum may have plenty of pure water."

This is a plateau about 4,600 ft. above the sea level. On the west it is precipitous to a depth of 500 ft., but slopes
 Athrimala. gradually on the east. It forms a ridge joining the peaks to the north and south of it, but has itself no separate peak. Here General Cullen,

former British Resident, established a meteorological station with the idea of developing it into a sanatorium.

This is an old town, situated on the Trivandrum Quilon road, midway between the two places. It is a place of historical importance. In 1684 the Rāṇi of Āttingal granted Anjengo to the English East India Company to carry on their trade. Āttingal was a separate principality until 1730, when it was made over to Travancore. The Rāṇis of Travancore are still known as Āttingal Thampurāns. Every year the Mahārāja visits the old temple at Āttingal to worship the family deity enshrined there.

Āttingal is the headquarters of the Tahsildar of Chirayinkil taluk. There is a prominent London Mission station. It possesses a Munsiff's court, a Panchayat and Bench Magistrates courts, an English High School, a fine travellers' bungalow and several other government and private institutions. The local affairs are administered by a Municipal Council.

A village in Neyyāttinkara taluk, eight miles from Trivandrum, on the main southern road to Aramboḷy. It was founded about 1810 A. D. by Ummini Bālarāmapurāṁ. Thampi Daḷawā. The jungle of Anthikkāḍ lying between Neyyāttinkara and Trivandrum was cleared and bazzars were built. A palace also was constructed. Ummini Thampi's idea was to develop it into a commercial town by cutting a navigable canal connecting it with the port of Viḷinjam. Merchants and handicraftsmen were invited to settle at this place. A colony of weavers is in a flourishing condition even now. The locality was named "Bālarāmapurāṁ" in honour of Bāla Rāma Varma who was reigning at the time.

Bhūthappāṇḍi is the headquarters of Thōvāḷa. It is situated at the foot of the mountain, about 6 miles north-west of the Aramboly pass. It is an ancient place founded by one of the Pāṇḍyan kings. There is an old temple dedicated to Bhūthi-nātha on the bank of the Paḷayār. This temple is of great archæological importance as it contains several inscriptions. An English middle school, a district dispensary, an Anchal office and a police sub-station are among the chief Government institutions in the locality.

Lat. 8°4' N. Long. 77°36' E. Cape Comorin (Kanyākumārī) is the southernmost point of India, 11½ miles to the south of Nagercoil. The pakuthi in which the promontory is situated, has an area of 11·08 square miles of which over 3,550 acres are under paddy. The coast is broken and groups of rocks appear above the water in the sea. This place 'the land's end' of India was very familiar to the early traders and travellers. It has been famous from ancient days and a bone of contention between the neighbouring powers. The shore to the west of the Residency is bare of vegetation. About a mile from the Cape and beyond the fishing village, a sandy spit ending in a line of rocks runs out into the sea, and beyond this point is an anchorage with sandy bottom to which native crafts are rowed for shelter when the weather hinders them from going round the Cape. Ships used to anchor leaving N. E. of the rocks that are off Cape Comorin and S. W. of the Vaṭṭakkōṭṭa fort.

This is a famous place of pilgrimage as well as a popular health resort during the summer. The very ancient temple dedicated to the Virgin Goddess Bhagavathi is of great archæological importance. There are several churches along the coast, the chief of which is the Roman Catholic church at Kumārīmuṭṭam. Another notable sight is the eighteenth century fortress of Vaṭṭakkōṭṭa built of solid

stone, overlooking a deep water haven which was much in use in ancient days. The ruins of a fort extending from this place to the Kaḍukkaṛa hills are still to be seen. They are of great historical importance as indicating the southern boundary of the State in earlier times. Near it is the small port of Leapuram.

“Here may be gathered specimens of remarkable sands and one bright reddish in colour formed of rolled fragments of garnet and ruby, such as are found in larger pieces in Ceylon, another black sand formed from titaniferous iron ore, not magnetic, and the celebrated ‘rice sand’ with strangely worn grains of chalcedonic quartz, partly tinted with a little oxide of iron and bearing a close resemblance to rice. Several stories are extant regarding the origin of the ‘rice sand’. A couplet of low, black, rocky islets, a little way out in the sea, in the centre of one of which a freshwater well is said to exist, with one or two smaller rocks on which the sea breaks, form the last points of solid land in India”.

Besides a palace close to the temple, a beautiful Residency and an extensive convent, there are two spacious travellers’ bungalows on the sea-shore and a number of sathrams in the streets leading to the temple, which provide suitable accommodation to the public. Many varieties of exotic fruits are cultivated in the Government Fruit Farm close by.

Chākkai is a part of Trivandrum through which the long and continuous line of water communication passes.

Chākkai It was, on that account, a prominent locality before the introduction of motor traffic and railway communication between Trivandrum and Quilon. There is a fine boat jetty on the canal at this place. Almost all the tile manufacturing firms of Quilon have their sales depots at Chākkai. It is here that the Government Rubber Factory began its work.

This is the northernmost taluk of this Division. It has an area of 50·89 square miles and a population of 193,010 according to the last census. It is bounded on the north by Quilon taluk, on the east by Koṭṭārakkara taluk, on the south by Trivandrum and Neḍumangāḍ taluks and on the west by the Arabian Sea.

The plains in the western part of the taluk are interspersed with canals and lagoons, the prominent among the latter being those at Anjengo, Kōliṭhōṭṭam and Eḍava. The eastern parts are hilly and the soil lateritious. The Vāmanapuram river flows through this taluk. The taluk enjoys an annual rainfall of 74·5 inches.

The chief occupation of the people is agriculture. The principal crops raised and acreages under them are given below:—

Paddy	13,504	acres.
Coconut	28,558	„
Tapioca	18,162	„
Pepper	1,513	„

A large proportion of the people is also engaged in fishing, coir-making and the manufacture of lime. Copra and coconut oil are largely exported.

This taluk has the highest proportion of Muslims and the lowest of Christians.

Āttingal is the headquarters of the Tahsildar. The taluk is divided into the following pakuthies:—

- | | |
|------------------|----------------|
| 1. Ayrūr | 7. Cherunniyūr |
| 2. Ālankōḍu | 8. Chirayinkīl |
| 3. Aḷūr | 9. Eḍava |
| 4. Āttingal | 10. Eḍakkōḍu |
| 5. Avanavanchēri | 11. Iḷampa |
| 6. Chemmarūthi | 12. Kaḍakkāvūr |

13. Kaṛavāram	23. Nāvāikuḷam
14. Kīlāṭtingal	24. Ollūr
15. Kīlimānūr	25. Paḷayakunnummēl
16. Kīlvallam	26. Paḷḷikkal
17. Koḍuvaḷannūr	27. Puḷimāth
18. Kūnthallūr	28. Śārkaṛa
19. Maḍavūr	29. Varkala
20. Maṇampūr	30. Veḷḷallūr
21. Mudakkal	31. Vēttar.
22. Nagaṛūr	

This taluk possesses a Munsiff's court, a Panchāyat and Bench Magistrate's court, two Government medical institutions besides Mission Dispensaries, Sub-Registry offices, two police charging stations with out-posts, and 141 schools of all grades, both departmental and private, and Anchal and Post offices. The places of importance in the taluk are Āttingal, Varkala, Kīlimānūr, Chirayinkīl, Kaḍakkāvūr, and Nāvāikuḷam.

This place is situated about four miles to the south-west of Āttingal. There are a District Hospital, an Anchal office, a police outpost and a Chirayinkīl Railway Station at this place. A large quantity of dried fish is regularly sent out by train.

This is a village in Neyyāttinkara taluk. It is inhabited chiefly by Vēṭans who make flower-pots and other earthenware. A fine clay resembling Chūlāttupēṭṭa. porcelain in some respects is obtained in the neighbourhood.

A town situated on the sea-coast in Kalkuḷam taluk at 8° 10' 45" N. Lat. and 77° 13' 30" E. Long. It is about four miles to the north-west of Iraniel. It is the southernmost port in the State and a port of call for coasting steamers. During the time of Colachel.

Rāja Kēśava Dās the port was considerably improved. Ocean-going steamers also call sometimes to load monazite, palmyra fibre and other articles. Large quantities of paddy and rice are being imported through this port. There is a group of outlying rocks in front of the town, which forms a partial break-water under the shelter of which landing and shipping operations are carried on. Bartolomeo speaks of this place as "Colachy well-known to the ancients." It was a Dutch colony which came under Travancore after the defeat of the Dutch by King Mār-t'hāṇḍa Varma in 1751. The Colachel battle is famous in the history of Travancore.

A municipality administers the civic affairs of this town. There is a Sub-Registry office here besides a police out-post and an Anchal sub-office.

A pakuthi in Chirayinkīl taluk having an area of 3.52 square miles. It has long been a Muslim centre noted for its trade. A station has been opened here on the Trivandrum—Quilon railway. The Eḍava lake has its outlet into the sea at this place. In 1726 the English appear to have obtained a ratification from the Queen of Attingal in regard to the factory at Eḍava.

A pakuthi in Kalkuḷam taluk having an area of 4.72 square miles. It has long been famous as a weaving centre, particularly for cloths of very fine texture called *nēryathus*. Weavers and Chettis form the bulk of the population. Agriculture and the manufacture of jaggery are the other important occupations of the inhabitants.

Situated five miles south of the main southern road. It was the seat of the Royal Family in ancient days before it was shifted to Padmanābhapuram. There is an old palace here. Tradition says that one of the ruling princes disappeared suddenly while

Iraniel-Town.

sleeping in this palace. The stone couch on which he is supposed to have slept is still preserved and a lamp kept burning incessantly by the side of the couch. The portion of the palace from which the King disappeared is called *Vasanthamanḍapam*.

The name *Irāṇiel* is said to be a corruption of *Raṇasinganallūr*. *Raṇasinga* or lion in battle might have been the title of one of the early kings of Travancore.

The place is famous for very fine cotton fabrics manufactured by hand-loom. It was the headquarters of the *Irāṇiel* Tahsildar until recently when the pakuthies which comprised the taluk of that name were distributed among the adjacent taluks. An English High School, a Stationary Magistrate's Court and a police charging station are the principal Government institutions of the town.

A pakuthi in *Chirayinkīl* taluk, two miles north-west of the village of *Chirayinkīl*. It is inhabited mostly by *Nāyars* and *Īlavas*. A pagoda dedicated to *Śāsthā* stands on the shore of the back-water. There is also a Roman Catholic church.

Kadakkāvūr.

Kaḍakkāvūr is a watering station on the Trivandrum-Quilon railway. Weaving and coir yarn spinning are followed by the majority of the inhabitants.

A village along the sea-coast in *Kalkuḷam* taluk about 5 miles to the south-east of *Irāṇiel*. It was one of the old sea-ports, although the anchorage was unsafe as it lay between the shore and two rocky islets. A Light House was erected here for the guidance of mariners. The port, however, dwindled in importance after the Interportal Convention. There is an old Roman Catholic church in the locality.

Kadiyapaṭṭanam.

A village half-way between Trivandrum and *Āttingal* on the road to Quilon. The ancient *Śiva* temple at this

place has some exceptionally fine wood carvings in it

Kalakkūttam. At the north-east corner of the village there is a spring which, issuing from the declivity of an eminence, discharges itself into a cistern about twelve feet square and then descends through a subterranean channel for about forty-five feet into another basin so contrived as to retain from five to six feet of water throughout the year. The excess water flows out and is used for irrigating the fields. There is an old palace which is kept in a state of good repair. The village also contains a Sub-Registry office, Anchal and Post offices, a police charging station, a Mission Hospital and a Railway Station.

Not far from the village there is a cave-temple cut in a huge rock called Maḍavappāra. There are in it a few figures which, tradition says, are self-cut. Some people believe that this cave must have been a Buddhistic Vihāra, but the temple is of too recent an origin to warrant any such belief.

A hilly pakuthi in Viḷavankōḍu taluk having an area of 67·18 square miles. Excluding the hills, it may be

Kaliyal. considered to be a village seven miles north-east of Kuḷiṭhura and a mile west of the Kōthayār. Attempts have been made to bring a considerable portion of the extensive wastes under cultivation and a number of estates have sprung up recently. But the locality is malarial.

A populous village on the border of a rich rice growing valley about two miles south-west of Kuḷiṭhura in

Kaliyikkavila. Viḷavankōḍu taluk. The majority of the inhabitants are Nāyars. But the Nāḍār community also is strong. An important public market is held here on Mondays and Fridays.

This taluk played a prominent part in the earlier history of the State having been the seat of the Royal House before its removal to Trivandrum. It has an area of 229·39 square miles consisting of 24·28 square miles of wet lands, 100·36 square miles of dry lands and 82·74 square miles of forests, with a population of 206,491. It is bounded on the north by Viḷavankōḍu taluk, on the east by the Vēli Mala and Thōvāḷa taluk, on the south by Agasthīswaram taluk and on the west by the Arabian Sea.

The northern portion of this taluk is hilly and rocky. The greater part of the Vēli Mala lies within its limits. The only river flowing through this taluk is the Valliyār which is waterless in the summer.

Palmyra palms grow in abundance. Agriculture is the chief occupation of the people, the principal crops raised being paddy and tapioca. The paddy fields in the plains are served by the Kōthayār Irrigation Works. Out of the total cultivable area of 1,14,863 acres, the area cropped is 77,004 acres. The main crops cultivated and the acreages under them are given below :—

Paddy	20,533	acres.
Coconut	11,945	„
Tapioca	15,269	„
Rubber	1,176	„
Tea	820	„
Ginger	280	„
Pepper	211	„
Sugar-cane	30	„

Weaving is a minor industry and sugar is manufactured at Thakkala.

This is the only taluk which has more than one municipality within its limits. A large number of important

Dēvaswams are situated here. For purposes of revenue administration the taluk is divided into the following pakuthies :—

- | | |
|--------------------|-----------------------|
| 1. Ālūr | 10. Maṇavāḷakkuric'hi |
| 2. Aṟuvikkaṛa | 11. Mēkōḍu |
| 3. Āttūr | 12. Ponmana |
| 4. Coḷachel | 13. Thalakkulam |
| 5. Irāṇiel | 14. Thīruvaṭṭār |
| 6. Kaḍiyapaṭṭaṇam. | 15. Thīruvithāmkōḍu |
| 7. Kakkulam | 16. Thirppaṛappu |
| 8. Kappiyara | 17. Thakkala |
| 9. Kōthanallūr | 18. Vālvachakōṭṭam |

There are three departmental medical institutions at Coḷachel, Padmanābhapuram and Kulaśekharam, besides the important mission hospitals at Neyyūr, the London Mission Dispensary at Kulaśekharam and a number of aided Āyurvedic Vaidyaśālās. The taluk possesses 134 schools, English, Malayalam and Tamil, with a total enrolment of 21,870. There are also a District Magistrate's Court, a Munsiff's Court, two Panchayat and Bench Magistrate's Courts, six Sub-Registry offices, three police charging stations and a third grade Anchal Office with six sub-offices.

The places of interest in this taluk are Padmanābhapuram, Thakkala, Thīruvaṭṭār, Coḷachel, Irāṇiel, Thīruvithāmkōḍu, Neyyūr, and Kaḍiyapaṭṭaṇam.

A village in Neḍumangāḍ taluk on the road from Trivandrum to Ponmuḍi. There is an old palace. There are several rubber estates in the locality.

Kallār.

Kilimānūr literally means land of parrots and deer. It is situated nearly seven miles to the north-east of Āttingal, the former residence of the Rāṇis and twenty-seven miles to the north of Trivandrum. It has an area of seventeen square miles. This is an Eḍavaka in Chirayinkil taluk and belongs

Kilimānūr.

to a family of Kōyilthampurāns. It was granted to the Kōyilthampurāns in 903 M. E. by the king of Travancore in recognition of the heroic service rendered by Kēraḷa Varma Kōyilthampurān in saving the lives of the Rāṇi and her son when they were waylaid by enemies. The Eḍavaka is sub-divided into two pakuthis *viz.*, Kiḷimānūr and Paḷayakunnummēl, with a total area of 7.35 square miles.

Tradition says that the village was owned by the Kunnummēl Rāja, a turbulent chief of the Paṇḍāla caste. During one of the insurrections so frequent in the earlier days, the chief plotted against the Travancore King, who therefore dispossessed him of his territory and added it to his own. The site of a palace with the ruins of an earthen fort is still to be seen in a part of the village called Valiya Kōyikkal. The Kiḷimānūr Kōyilthampurāns are natives of Paṛappanāḍ in Malabar. Their northern home is called 'Taṭṭāri Kōvilakam. The great Mārthāṇḍa Varma Mahārāja, the founder of Travancore, and the great Dharma Rāja were the issues of Kiḷimānūr Kōyilthampurāns.

The Kiḷimānūr house of Kōyilthampurāns has been closely connected with the Travancore Royal Family for over two centuries. Vidwān Kōyilthampurān, a literary luminary at the court of Swāthi Thirunāl Mahārāja, and Ravi Varma, the great Indian artist, belonged to the Kiḷimanūr palace. So also the present Ko'hu Kōilthampurān, the father of H. H. the Mahārāja. While Vēlu Thampi was wandering incognito to escape from the English, he took shelter in this palace. In memory of the kind treatment that was accorded to him he kept his sword there. The sword is still kept in the palace.

A village in Neyyāttinkara taluk noted for the temple of Piranthūr Mahādēvar, about the origin of which the following story is current. On his way to Benares the great Vilvamangalaṭhu Swāmiyār visited a place called Piranthūr in North

Kolla.

Malabar. That place had been rainless for many years. The people welcomed the Swāmiyār and persuaded him to stay with them for some time. The Swāmiyār learnt that the absence of rain must have been due to the people having neglected the two temples in the locality, one dedicated to Śiva and the other to Viṣṇu. He accordingly took the two images with him and assigned to the former which was the smaller of the two a residence at Kolla and called it Piranthūr Mahādēvar.

A village in Neyyāttinkara taluk to the south of Bālārāmapuram. Ward and Conner (1816) described the place

thus: "A scattered village south of Valram-
 Kōttukāl. poor, on the sides of the glen of that name; a large area of the cultivation is in a swamp, which is so deep and treacherous as to bury a man or animal entering it incautiously; there are several other logs of the same description along the edges of the glen equally dangerous which admit of no cultivation. The Polayars gather the cultivation in these marshy places by using a movable staging formed of twigs and straw".

A suburb of Nagercoil in Agasthīswaram taluk. It is situated on the main road from Trivandrum to Cape Comorin. It has been a trading centre
 Kōttār. from very early days. During the periods of Chōḷa and Pāṇḍya ascendancy this place was frequently the scene of conflicts between rival powers. Rājendra Chōḷa Dēva changed the name of Kōttār to Mummudichōḷanallūr. It was also called Rājendrachōḷapuram after the great Rājendra Chōḷa. Even now it is a busy centre of trade. Fra Bartolomeo says: "This city, a considerable place of trade, is upwards of 2,000 years old; and is much frequented by merchants from the island of Ceylon, the Provinces of Madura Marava, Tanjur, and the coast of Coromandal. A river which flows through the middle of it divides it into

two parts. It contains abundance of merchandise, and is inhabited by a great number of weavers, money-changers, silver smiths, jugglers, comedians, quackers, dancing-girls, conjurers and black artists." It is full of narrow crowded streets with numerous shops. There is a weaving colony and the cloths of fine texture manufactured here have been appreciated and admired in distant countries. A Tamil and Malayāḷam High School, a fourth grade Anchal office, a police charging station and a Stationary Magistrate's court are among the important Government institutions in the locality.

A small village at the head of a bay which afforded a tolerably safe landing to vessels in fine season. It is eight miles south of Trivandrum and is close to Viḷinjam which was once the seat of an English factory. There are a few rocks projecting into the sea. The fine bathing ghat in the sea is a favourite resort of Europeans.

A village at the foot of the Vēḷi Māla in Kalkuḷam taluk about two miles north-east of Thakkala. The place is noted for a temple dedicated to Subrahmaṇya, which attracts large crowds of pilgrims on almost all Fridays.

A village on the shores of a lake of the same name in Agasthīśwaraṃ taluk. It is pleasantly situated between the lake and the sea. The lake supplies the brine required for the salt in the neighbourhood.

This is the southernmost peak in the Travancore Ghats with an elevation of 5,370 ft. Superior tea is cultivated here. Tradition says that it was from this peak that Hanumān leapt across the sea to Lanka in quest of Sitha, consort of Śrī Rāma.

A village in Kalkuḷam taluk. The place has grown into importance on account of the deposits of sand containing monazite, zircon, ilmenite and other rare minerals in the neighbourhood. Two European firms The Travancore Minerals, and Messrs. Hopkins and William are working at this place for the export of these minerals.

A village in Kalkuḷam taluk famous for a temple dedicated to Bhadrakālī, which attracts crowds of pilgrims for the annual festival called Maṇḍakkāṭṭu Koḍa in March. The image of the deity worshipped in this temple is in the form of a big ant-hill. According to tradition some ploughboys made a heap of mud from the fields and worshipped it. Before long the mud image acquired sanctity. Animal sacrifice was common but is now stopped.

A suburb of municipal town of Kulīthura. This place has loomed into importance recently owing to the rural reconstruction work organised by the local Y. M. C. A. It is also a London Mission centre. The Mission Hospital and the English High School are the other important public institutions in the locality. The public market of Thoḍuveṭṭi also contribute to the importance of the place.

A pakuthi in Agasthīswaram taluk having an area of 8.73 square miles. Formerly iron ore was obtained from a mine in the neighbourhood and the manufacture of iron goods was a thriving industry. But the industry died out when machine-made iron goods began to be imported into the country.

A village situated on the main southern road to the north of Thakkala. There is a tile and brick factory at this place. It is now a Christian centre and has an old convent with orphanages attached to it.

This is a health resort at an elevation of 4,400 feet above the sea-level, about thirty-two miles from Nagercoil, and is easily reachable to the people of **Muthukkulivayal**. South Travancore and the neighbouring District of Tinnevely. It is believed that in days of yore the people dug this place for pearls and other precious stones, hence the name *muṭhu-kuḷi-vayal* or 'pearl-pit-field.' But it is not known how their labours were rewarded. A stream of first rate water runs through the plateau, surrounded by undulating knolls covered with grass and scrub. The scenery is a combination of grandeur and beauty with its lofty adjacent peaks and magnificent valleys, open and undulating grassy slopes, from which may be seen, on the one hand, vast stretches of forest-clad hills, and, on the other, at various points, a long unbroken line of sea-shore. Nowhere south of the Peermede hills does there seem to be anything equal to this place. In the hottest season the air is deliciously cool, the temperature varying from 64 to 71 degrees Fahr. In October the average is 57° to 60°. There are several coffee and tea estates in the neighbourhood. The place can, however, be reached only by a steep bridle path.

A delightful place on the coast of the Kalkulam taluk, often visited by persons desiring to have a sea-side holiday. The place was known to mariners **Muttam**. because of the Crocodile Rock rearing its head a few miles out into the sea. A Lighthouse was built here by the British Government as a warning to approaching ships. At first the London Mission erected a church at this place, but the congregation having reverted to Catholic faith, the Catholics have constructed a big church in the village. Several varieties of fish are obtained here. There is also a fish curing yard.

Mailāḍi is a village in Agasthīswaram taluk, famous as containing the first Protestant church in Travancore built

in 1810 by the enterprising missionary Rev. Ringeltaube.
 Mailādi. The place was pointed out to the mission-
 ary by the reigning Mahārāja. There
 is an important market in this place.

This is the largest town in South Travancore. It is
 situated at 8° 11' N. Lat. and 77° 28' 41" E. Long., within
 seven miles of the Aramboly Pass through
 Nagercoil. which runs the highway from Tinnevely
 to Trivandrum. It has an area of 4·80 square miles com-
 prising a number of villages, e. g., Vaḍaśśēri, Oḷukaṇaśśēri,
 Vaḍiviśwaram and Kōṭṭār. Its population according to
 the last census in 43,000. Kōṭṭār and Vaḍaśśēri are manu-
 facturing and trading centres. There is an ancient pagoda
 dedicated to the Serpent God.

The town is administered by a municipal council.
 It is electrified and a water supply scheme is in progress.

Nagercoil owes much of its present position and
 importance to the efforts of Christian missionaries. The
 London Mission owns a second grade college which has
 grown out of the Nagercoil Seminary, the first English
 school in Travancore, and a printing press, also the first of
 its kind in the State. The oldest newspaper in Travancore,
 the Travancore Times, was started here. Lace-making
 was introduced here by Mrs. Mault in the 19th century.
 The lace manufactured here was highly appreciated at the
 London Exhibition.

Thōvāḷa and Agasthīswaram, the two southernmost
 taluks of the State, together go by the popular name of
 Nānjanāḍ. This name is derived from the
 Nānjanāḍ. extensive paddy fields that are found in this
 part of the country. There is also a tradition that the
 name is derived from Nānji Kuravan who once ruled over
 the country. In its collected villages, waving plains, palmyra
 topes and extensive cultivation Nānjanāḍ resembles the

neighbouring District of Tinnevely in every particular except that it does not partake of the comparatively arid sterility of the latter. Nānjanāḍ is mostly a level tract with an average annual rainfall of 40 inches. The paddy fields of this region, covering nearly 55,000 acres, are served by the Kōthayār Irrigation Project. Various channels and distributaries constructed under the scheme have enabled more lands being brought under the plough and secured to them complete immunity from drought.

Tradition goes that during the thirteenth and fourteenth centuries Nānjanāḍ was governed by Nānji Kuravan and his descendants and for some time thereafter by the Vellālas from whom it passed over to Travancore.

Tamil is the mother tongue of the majority of the inhabitants who do not differ much from the people of the adjoining Tinnevely District in their dress and social customs. Rice is the staple food of the rich and the poor alike. The chief industries are jaggery-making, gardening, hand-loom weaving, mat-making, pottery, brass works, etc.

It is worthy of note that considerable portions of the paddy lands of Nānjanāḍ are owned by moneyed-men in other parts of the State, thus giving rise to the evils of absentee landlordism.

The people of Nānjanāḍ have from very early times enjoyed sympathetic treatment at the hands of the Rulers of Travancore and have been selected for responsible posts in the State service.

This taluk occupies the north-eastern corner of the Division and is completely inland. It has an area of 365.97 square miles with a population of 157,312 according to the last census. It is bounded on the north by Koṭṭārakkara and Paṭhanāpuṛam taluks, on the east by the Sahyādrī Range, on the south by Neyyāttinkara taluk and on the west by Trivandrum and Chirayinkil taluks.

Nedumangāḍ:
Taluk.

This is the most hilly taluk in the division, nearly 12,098 acres being under the forest. Agasthyakūṭam, the highest peak in the southern portion of the Sahyādri Range, is situated in this taluk. The Kāramana and Kilīyār rivers rise in the hills here and take their courses through this taluk. There is a waterfall in the Kāramana river at Aṛuvikkaṛa. The Vāmanapuram river also has a considerable portion of its course in this taluk.

Though the hills are covered with rocks, there are no mines or minerals. The plumbago mines of Vellānāḍ ceased to work many years ago.

The forests abound in fine timber trees of all kinds and almost all species of plants grow in the plains.

Wild animals such as elephants, tigers, leopards, boars, bears, etc., are found in the forests. Besides the crow, the kite, the dove and other common birds, eagles, vēlāmpal and *maina* are also found.

There are no festivals except the annual *uthsavams* in the important temples. Bi-weekly markets are held at Venjāramūḍu, Kallara, Neḍumangāḍ and Kāṭṭākkāḍa.

Several Christian Missions, particularly the London Mission, the Salvation Army and the Catholic church have been doing active work in this taluk. Their important centres are Thānnikōḍu, Paḥa, Kaṛumankōḍu, Vaṭṭappāra and Chullimānūr. There are six churches and a mission hospital in the Kuḷaṭhumṃēl pakuthi. The Lutheran Mission also conducts several schools in this taluk.

The taluk has an annual rainfall of 90 inches; but in some parts it is below the average and consequently the crops fail sometimes. Agriculture and petty trade are the chief occupations of the people. The principal crops raised and the areas under them are given below:

Tapioca	46,278 acres.
Pepper	18,225 „
Paddy	14,096 „
Coconut	7,695 „
Tea	2,747 „
Rubber	2,705 „
Ginger	17 „

Agricultural loans are availed of by the ryots. Only two tanks and a dam are maintained for irrigation purposes. Pottery-making and the making of mats and baskets out of reeds are the cottage industries followed by the poor folk. There are good roads throughout the length and breadth of the taluk with four camp sheds and four sathrams for the accommodation of travellers.

The taluk is divided into the following pakuthies:—

- | | |
|----------------|-----------------|
| 1. Ānāḍu | 9. Pullāmpāra |
| 2. Āryanāḍu | 10. Pālōḍu |
| 3. Kaṛakuḷam | 11. Perumkuḷam |
| 4. Kuḷathummēl | 12. Uḷamalakkal |
| 5. Maṇikkal | 13. Vāmanapuram |
| 6. Maṇṇūrkaṛa | 14. Veḷḷanāḍ |
| 7. Nallanāḍu | 15. Vīraṇakāvu |
| 8. Neḍumangāḍ | 16. Vempāyam |

The chief places are:— (1) Neḍumangāḍ, the headquarters of the Tahsildar, with a Munsiff's court, a Sub-Registry office, a Village Panchayat, and English and Malayalam schools; (2) Pālōḍu, (3) Vidura, (4) Kallār, (5) Ponmuḍi, (6) Vāmanapuram, and (7) Kāṭṭākkāḍa. The taluk has three police charging stations and six out-posts, a fourth grade Anchal office with six sub-offices, 88 schools and a District Hospital, three district dispensaries and two Mission Hospitals.

In early times this taluk was known as Elavallurnāḍ. At the headquarters of the taluk there is an old palace.

This taluk ranks second in the State in respect of population. It has an area of 232·96 square miles. It stretches across the country from the Neyyāttinkara-taluk sea to the foot of the hills on the east. It is bounded on the north by Neḍumangāḍ and Trivandrum taluks, on the east by the Sahyādri Range and Viḷavan-kōḍu taluk, on the south by Viḷavankōḍu and on the west by the Arabian Sea.

The eastern portion of the taluk is mountainous, some of the important peaks being Nilimala, Kaṭṭara, Paḷlichi, Śāsthāmpāra, Ānappāra, etc. About 22,846 acres are under forests. There are also several colonies of Kāṇis on the hills, the more important of which are Punnakkāṭṭu Kāṇi, Kaḷlimūḍu, Vellāḍ, Pannimala, etc. These hilly parts are malarial. The Neyyār flows through this taluk, though its waters are not much used for irrigation.

Some of the important rocks are Pukōḍu, Kakkōḍu, Kalanga, Āriappāra, Kuṭṭappāra, etc. There are no mines or minerals in this taluk.

The climate is hot and rainfall scanty and there is scarcity of water in some parts.

The only important festivals are the *uthsavams* in the temples. There are no fairs worth mentioning.

Agriculture is the chief occupation of the people. Almost the whole of the cultivable area of 1,09,998 acres is cultivated. There are many irrigation tanks. The principal crops raised and the areas under them are given below :—

Tapioca	48,508	acres.
Coconut	31,416	„
Paddy	14,912	„
Pepper	311	„
Ginger	137	„

The weaving of coarse cloths is a minor industry. Pottery is carried on at Tholukal and some other places.

Good roads connect the important stations in the taluk. There is a travellers' bungalow and a few camp-sheds.

The taluk comprises the following pakuthies :—

- | | |
|----------------|--------------------------|
| 1. Athiyannār | 10. Nēmam |
| 2. Chenkal | 11. Neyyāttinkara |
| 3. Kaṛimkuḷam | 12. Ottaśśēkharamangalam |
| 4. Kolla | 13. Paḷlic'hal |
| 5. Kōṭṭukāl | 14. Pāraśśāla |
| 6. Kuḷaṭhūr | 15. Perumkaḍaviḷa |
| 7. Kunnathukāl | 16. Thiruppuram |
| 8. Māranallūr | 17. Thiruvallam |
| 9. Marukil | 18. Viḷappil |

The population of the taluk according to the last census is 274,538. The Tahsildar holds his headquarters in Neyyāttinkara town which also has a Munsiff's court, a Panchayat and Bench Magistrate's court, a Stationary Magistrate's court, an English High School, a Municipality and the local offices of several departments. The taluk also possesses two police charging stations and seven outposts, two district hospitals and two district dispensaries, besides mission dispensaries and Āyurvēdic Vaidyaśālas, eight Sub-Registry offices, a third grade Anchal office and 226 schools of different grades, English as well as Malayalam with a total enrolment of 40,730. A Health Unit has been organised by the Public Health Department in this taluk.

Other places of interest are Bālarāmapuram, Aṟuvippuram, Kolla, Malayinkīl, Nēmam, Pāraśśāla, Pūvār and Thiruvallam.

The headquarters of the taluk of the same name, situated 12 miles from Trivandrum on the main southern road. There is a temple dedicated to Neyyāttinkara-Town Śrī Krishna, on the southern bank of the Neyyār. In this temple there is a historic jack tree, known as Ammaḥi Plāvu, in the hollow of which Mārṭhaṇḍa Varma is believed to have hid himself from his enemies who had pursued him. Another matter of historical importance associated with this town is that Unṇi Kēraḷa Varma, one of the earlier kings of Travancore, had his residence here. The affairs of this town are administered by a Municipal Council.

A village in Kalkuḷam taluk. It is known all over India as the headquarters of an important mission hospital which was started in Nagercoil over a century ago. The Neyyūr hospital was founded in 1852 and since then it has become the chief centre of the medical activities of the London Mission Society. The hospital has attached to it a laboratory for preparing vaccines and a European Nursing Home.

This historical town is situated within a mile north of the Udayagiri fort on the main southern road. On the breaking up of the central Chēra family one Padmanābhapuram branch migrated to the south and settled at Padmanābhapuram. It was the capital of the State and the seat of the Royal House until about two centuries ago when it was shifted to Trivandrum. It is surrounded by a square stone fortification intended mainly for the protection of the palaces and the temples within. Some of the palace buildings which contain specimens of admirable skill in ancient sculpture and wood carving as well as numerous inscriptions of great archaeological importance are still preserved in good repair. It is believed that there is an underground passage from this palace to the Chārōḍu palace, a few miles away. Many

interesting paintings and inscriptions have been discovered. "The murals of this ancient palace, painted about a thousand years ago, are remarkable for their freedom of line and intricate details and recall in a striking manner the frescoes of Ajanta".

Besides the palace and temples there are several streets of houses, bazaars, extensive topes, rice fields and tanks within the fort. The town is administered by a Municipal Council. There is also a First Class Magistrate's court at this place.

A suburb of Trivandrum town and the headquarters of the Travancore State Forces. There is a dam across the Killiyār at this place which diverts the water of the stream for irrigating the paddy fields in the neighbourhood.

A populous village in Agasthīswaram taluk, situated a mile and half to the south-west of Śuchindram. It is pleasantly situated on a slope having extensive irrigation tanks fed by channels from the Paḷayār. There are several streets of houses parallel to one another at the south-east corner of the village. There is also a temple dedicated to Perumāḷ in which the annual festival (*Uthsavam*) is celebrated in April.

A village in Neyyāttinkara taluk, situated on the main southern road about half way between the towns of Neyyāttinkara and Kuḷiṭhura. The village was founded by Daḷava Mallan Chempakārāman Pillai. A fairly large section of the inhabitants are Nāḍār converts to Christianity. The place has a Hindu temple, several churches, a mission dispensary, a public market, a Sub-Registry office, an Anchal office and a police out-post besides a number of schools. It is centering about widely diverging religions—Hinduism around the temple

and Christianity around the headquarters of the London Mission.

This is a hill station and health resort in the Neḍumangāḍ taluk, situated at an elevation of 3,000 ft. from the sea-level. It is thirty-eight miles from Ponmudi Trivandrum and can be reached by a good road fit for motor journey. There are two Government buildings called the Upper Sanitarium and the Lower Sanitarium on the top of the hills. There are several rubber and tea estates about the place. These hills and the range extending to the south are the homes of the Kāṇikkār, one of the primitive tribes found in the forests of the State.

About five miles north-west of Trivandrum. It has a fine forest reserve affording shady walks and a glorious view over the Vēḷi lake to the sea. There is Pulayanārkōṭṭa a Boat Club possessing modern boats and affording convenience for boat race.

A village in Viḷavankōḍu taluk, noted for a public market. Kunnathūr pakuthi, the birth-place of the great Dewan Rājā Kēśava Dās, is only four Puthukkada furlongs distant from this place. Uthachi Kōṭṭa, a hill fortress, is also in the neighbourhood of this place.

A village in Neyyāttinkara taluk, situated close to the estuary of the Neyyār. It was a conspicuous trading centre in the early days and was one of Pūvār the old ports which, however, ceased to be important after the Interportal Convention. The inhabitants are mostly Muhammadans, some of them being wealthy merchants. Coir ropes are manufactured in this place. There is also a timber depot in which the timber floated down the Neyyār is stored up for sale.

A village in Chirayinkīl taluk, noted for its temple dedicated to Goddess Bhagavathi. There is a grand festival in this temple on the day of the **Sārkaṛā** Bhaṛaṇi asterism in the month of Mīnam every year. Fairs are held in connection with this festival which attracts large crowds from the neighbouring places. The temple is situated about two furlongs south of the Chirayinkīl station on the Trivandrum—Quilon railway.

A village in Agasthīśwaraṁ taluk, situated three miles to the south of Nagercoil on the road to Cape Comorin.

It is famous for its ancient temple dedicated to Sthānumālaya Peṛumāl. Many parts of the temple building are profusely carved with mythological figures and contain numerous inscriptions of great archæological importance. The tradition is that Indra was absolved from his sins here; hence the name Śuchīndram, i. e., the place where Indra was purified. With a tall spire built on the model of those found in the Carnatic and a strong square stone wall enclosing the premises, the temple building exhibits the full grandeur of the ancient Dravidian architecture. Tradition says that it was constructed by Indra himself. There are several annual festivals in this temple, but the most important of them is the car festival in the month of Dhanu, which attracts a large crowd of people from places far and near. In 937 M. E. the king of Cochin made the following declaration at the shrine of Śuchīndram: “We, myself and nephews, do hereby declare under the solemn oath in the presence of Sthānumūr̥hi that we shall from this day the 12th Karkaḍakam 937 M. E., on no account neither oppose nor sanction war against Śrī Padmanābhadaśa Bālaśama Varma Kulasekhaṛa Peṛumāl, King of Travancore, and his nephews.”

A hilly tract twelve miles from Nagercoil. It is noted for the syphon constructed there for conveying the water of the Thōvāla channel under the bed of the road and a stream.

A village in Agasthīswaram taluk with an area 6.21 square miles. There are a few salt pans here. The Paḷayār flows close by and empties its waters into the Maṇakkūḍi lake which extends to a short distance south of the village. Wet cultivation is the chief occupation of the people.

This was an extensive commercial village and sea-port in the Viḷavankōḍu taluk in early days. It is situated six miles south-west of Kuḷithura near the estuary of Thāmravarṇi and possesses many extensive coconut topes. Formerly timber was floated down the river from the forests in the interior of the country. It was collected at this place and exported to the sea-ports on the East Coast. Ships were built and repaired here in ancient times. The Dutch had a factory at this place. The prominent buildings are a Roman Catholic church and a few mosques.

Coir making and fish curing are the chief occupations of the people. Trade is carried on in these articles.

A rocky hill about a mile south of Vaṭṭiyūrkkāvu in Trivandrum taluk. There is a temple on the summit of the rock below which, on the eastern side, there are two creeks. The stone for the Ottakkal Maṇḍapam, the single square piece of stone in front of the shrine of the Padmanābhaswāmi temple, was cut from this rock. There is a dairy farm in the vicinity of this temple worked on a co-operative basis.

A village ten miles north of Trivandrum, from which the Travancore Royal House takes its title. There is an old temple and a palace in the place. Tradition says that this was the place where the feet of Mahā Vishṇu rested

when the sage Vilvamangalaṭṭhu Swāmiyār saw Him at Ananthankāḍ. The Mahārājas of Travancore go to the temple at this place for worship at the time of their coronation, and it is only after that they assume the title of 'Thrppāppūr mūppu.'

A pakuthi in Neyyāttinkara taluk with an area of 11.32 square miles. It is about four miles south of Trivandrum and is situated at the junction of the Thiruvallam Kilīyār and the Kaṣamana river. There is an ancient temple dedicated to the Thrimūrthis of the Hindu pantheon. It is a sacred place to which Hindus resort in large numbers on new moon days to offer *balis* to the manes of their ancestors.

A beautiful healthy village in Kalkuḷam taluk with an area of 6.06 square miles. It is situated at a bend of the Thāmravarṇi river and is inhabited chiefly by Brahmans and Nāyars. It is noted for its temple dedicated to Ādikēśava Perumāl, which is one of the oldest in south India and contains inscriptions revealing many interesting facts regarding the early history of the country. The place has a Sub-Registry office, a police charging station and Malayalam schools.

A village in Kalkuḷam taluk, situated to the southwest of Padinanābhapuram. The name is derived from Śrī-vāḷumkōḍu which means the place where Goddess of Prosperity resides. The State takes its name from this place which was its earlier capital. The ruins of an old fortress are still to be seen. There are also two mosques, a church and a Hindu temple. The village is now inhabited mostly by Muhammadans who are enterprising merchants conducting business at Trivandrum, Quilon, Alleppey and other places in and outside the State. It is also noted for the manufacture of brass and copper vessels as well as mats out of

palmyra leaves. The church here is considered to be one of the most ancient churches in the State.

This is a completely inland taluk in the south-east corner of the State. It has an area of 141.84 square miles and a population 40,129 according to the Thōvāla-taluk last census. It is bounded on the north and east by Tinnevely District and on the south and west by Agasthīswaram and Kalkulam taluks respectively.

More than half the area of the taluk is covered by hills and mountains, the chief ranges being the Mahēndragiri, the Aśampu, the Poikamala and a portion of the Vēli Mala. There are three passes in the mountains leading to the British territory on the other side. The plains forming part of Nānjanād contain vast paddy fields which are served by channels constructed under the Kōthayār Irrigation Scheme.

In old days the place was under the control of the Pāṇḍya, Chōla and Vijayanagar kings until it finally came under the rulers of Travancore.

Agriculture is the main occupation of the people, the total extent of cultivable area being 28,805 acres. The principal crops raised and the acreage under them are shown below :—

Paddy	14,165 acres.
Tapioca	834 „
Coconut	498 „
Tea	388 „
Coffee	60 „
Sugar cane	7 „

There are eleven coffee and tea estates on the mountains.

For administrative purposes the taluk is divided into the following pakuthies :—

- | | |
|------------------------|--------------------|
| 1. Alakiyapāṇḍipuram | 7. Darśanamkōppu |
| 2. Ananthapuram | 8. Eraḥakuḷam |
| 3. Ārumanallūr | 9. Iśānthimangalam |
| 4. Bhūthappāṇḍi | 10. Thālakkuḍi |
| 5. Chempakaṛāmanputhūr | 11. Thōvāḷa |
| 6. Chiramaṭam | 12. Thrppathisāram |

There are several places of archaeological interest. Bhūthappāṇḍi which is the headquarters of the Tahsildar has an English Middle School and a dispensary. The police charging station at Aramboly, the Sub-Registry office at Thōvāḷa and the agricultural farm at Thrppathisāram are the other prominent Government institutions in the taluk. There are two travellers' bungalows, three mission hospitals and two Aided Āyurvēdic Vaidyaśālas. There is a Village Panchayat at Bhūthappāṇḍi. The taluk has no separate civil or criminal courts within its limits.

A growing town in Kalkuḷam taluk, situated on the main southern road, within a mile north-west of the Udayagiri fort. Several roads branch off from here in all directions. The Travancore Sugar Factory is located in a part of this town. The town lies within the jurisdiction of the Padmanābhapuram Municipality and has a Munsiff's court, a district hospital, an English High School, a Sub-Registry office, and a police charging station besides Anchal and Post offices.

Thakkala

This taluk takes its name from the capital of the State which is situated in it. It has an area of 97·52 square miles and a population of 227,245 according to the last census. It is bounded on the north by Chirayinkīl and Neḍumangāḍ taluks, on the east and south by Neḍumangāḍ and Neyyāttinkara taluks respectively, and on the west by the Arabian Sea.

Trivandrum-taluk

The taluk presents a variety of aspects consisting of hills and dales, river-sides and sea-shore. It enjoys an

average annual rainfall of 67·2 inches. Except in the town the inhabitants are chiefly engaged in agriculture. The principal crops raised and acreages under them are shown below:—

Coconut	21,170 acres.
Paddy	10,455 „
Tapioca	9,286 „
Pepper	931 „
Rubber	32 „
Ginger	37 „

Domestic animals reared in this taluk together with their numbers are given below :—

Bulls and bullocks	7,713
Cows and calves	8,605
Sheep and goats	4,811
Buffaloes (male)	2 647
Do. (female & calves)	1,361
Horses	280
Mares	263
Colts	11
Asses	44

For administrative purposes the taluk is divided into the following pakuthies:—

- | | |
|------------------|---------------------|
| 1. Anchāmaḍa | 11. Kaḍinamkuḷam |
| 2. Anḍarkōṇam | 12. Kalakkūttam |
| 3. Ārāmaḍa | 13. Kilē-Thōnnakkal |
| 4. Āttipra | 14. Maḍathuviḷākam |
| 5. Ayrūppāra | 15. Melē-Thōnnakkal |
| 6. Chengalaśśēri | 16. Menamkuḷam |
| 7. Cheruvakkal | 17. Muṭṭathara |
| 8. Cheṭṭivilākam | 18. Pālkuḷangara |
| 9. Airāṇimuṭṭam | 19. Paḷlippuram |
| 10. Kaḍakampalli | 20. Pāngappāra |

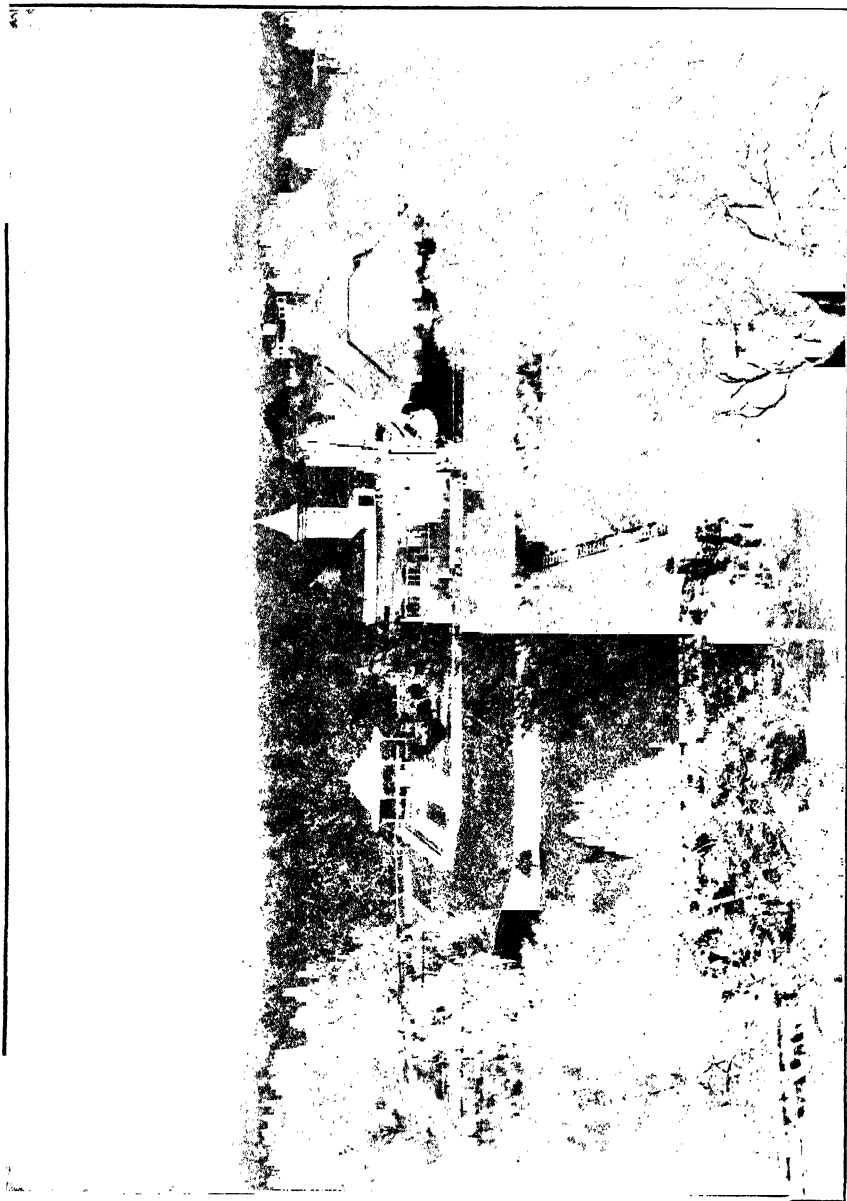
- | | |
|-----------------|---------------|
| 21. Āṇḍāmaḍa | 24. Vanchiyūr |
| 22. Uḷiyāḷaḥura | 25. Veylūr |
| 23. Uḷlūr | |

Including the numerous public offices and institutions at the capital which are separately dealt with below, there are in this taluk seven Government hospitals and four dispensaries besides the Āyurvēdic Hospital, aided Vaidya-śālas and mission hospitals; five police charging stations, and twelve out-posts; two first grade Anchal offices with twelve sub-offices besides Post and Telegraph offices, three Sub-Registry offices and 157 educational institutions of all grades, both Government and private, with a total enrolment of 38,070. The premier municipality in the State is also in this taluk.

Besides the capital, other places of interest in the taluk are Kaḷakkūṭṭam, Thṛppāpūr, Uḷlūr, Thīrumala and Pāngōḍu.

Trivandrum (Thīru Ananthapuram) with an area of about 12 sq. miles and a population of 96,016 according to the Census of 1931, is the capital of the Trivandrum-town State and the seat of the Government and the Royal House. It is the southern terminus of the Travancore branch of the South Indian Railway and of an uninterrupted line of water-communication extending as far north as Thīrūr in Malabar. There are excellent roads in all parts of the town, which are improved from time to time and are maintained in a very satisfactory condition. The Avenue Road, leading to His Highness the Mahārāja's Kaudiyar Palace along the Veḷḷayampalam Square, is one of the best in south India.

The Fort and its neighbourhood constitute the most crowded part of the town which is, however, being extended towards the north and east. The temple of Śrī Padma-nābha within the Fort, with several palaces around it,



Kanakakunnu Palace.

attracts pilgrims from all parts of India. Kaudiyar Palace, the Guest House and the State Banqueting Hall at Vellayampalam, the Museum, the Observatory, the Public Offices, the Colleges, the Residency, the Central Jail as well as the residences of the upper classes are all situated on small eminences commanding refreshing scenes of verdure all around. The town has efficient systems of electric and water supplies. Drainage and sewage schemes on up-to-date lines are in progress. The Guest House, the Travellers' Bungalow at Thaikāḍ, the Mascot Hotel, the Central Railway Station Building, the Sathrams in different parts of the town and a large number of well-conducted hotels provide satisfactory convenience for the State guests and travellers visiting the town. The well-laid-out park with the beautiful museum and menagerie, the golf-links, the several theatres and the excellent sea-beach are all resorted to by people in the evening for games, recreation and enjoyment. The town also possesses a telephone exchange and an efficient motor service.

The Chalai Bazaar, the cantonment, Maṇakkāḍ, and the old landing place are busy trading centres. The agricultural demonstration farm at Niramāṇkāra (Kāra-manai) and the cattle and dairy farm are situated at small distances from the heart of the town. Although industrially Trivandrum ranks below some other towns in the State, it shows signs of increasing commercial activity since the extension of the railway to the centre of the town. A rubber factory has been opened at Chākkai. The aerodrome at Śankhumukham has brought this town within easy reach of the important cities of the world. There is an air mail service between Trivandrum and Bombay.

Trivandrum is also one of the chief sea-ports of Travancore. The port is at Valiyathura, about a mile from the town. It is an open roadstead with deep water close to the shore. A pier for the landing and shipment of cargo

has been constructed. It is 750 feet long and is provided with two steam cranes. Steamers anchor in $12\frac{1}{2}$ fathoms, $\frac{1}{10}$ of a mile off the shore. Trivandrum is now the seat of a new university, designed to give a new orientation to education generally and wedded to high ideals in regard to the development of scientific research, technological education and the study of Kēraḷa art and culture.

This fortress is situated on the main southern road, ten miles to the north-east of Nagercoil. Formerly it was one of the principal military stations in the State. It is built round a lofty isolated hill which was of great strategical importance in the earlier days. The tomb of D'Lannoy who improved the fort is preserved in the chapel within the fort. A beautiful travellers' bungalow stands on the corner of the fort overlooking the road. Across the road, on the opposite side, is the factory of the Travancore Sugars, Ltd.

This is a small village four miles north of Trivandrum town. It is famous for a temple dedicated to Subrahmanya, which is visited by a large number of pilgrims. The Mahārāja and the other members of the Royal House pay customary visits to this temple for worship on specified days. There is an old palace by the side of the temple.

A village in the pakuthi of the same name in Agasthīśwaram taluk. It is noted for a public market which is one of the biggest in the State. This village marked the eastern boundary of Travancore at the commencement of the twelfth century. It is growing in importance owing to the activities of the Salvation Army.

A pakuthi in the Chirayinkī taluk, with an area of 5.93 square miles. The place is known throughout India

as Janārdana, being so named after the ancient temple
 Varkala dedicated to Janārdana situated on the
 summit of a table-land contiguous to the
 sea. It is visited by Hindu pilgrims from all parts of
 India, who regard it as sacred as Gaya itself.*

Several springs near the sea-shore and along the
 other hills in the vicinity contain excellent mineral water.
 Two tunnels were dug out by the Government in one of the
 hills about sixty years ago in order to establish a conti-
 nuous water-communication along the coastal regions.

The Śivagiri mutt situated on an eminence about
 two miles east of the temple is held sacred by the
 Īlavas as it was here that Śrī Nārāyaṇa Guru entered
 Samādhi.

There is a railway station at Varkala. The bracing
 weather and the glorious natural scenery of the place have
 made it a popular holiday resort. It is easily accessible
 from Trivandrum and Quilon by railway or boats and by
 good roads from other stations in the interior. About this
 place Mrs. Hatch says :—"It is thus an important spot in
 the religious history of the State but during the early years
 of the progress of the State it was an obscure one. It was
 in 1762 that the Daḷava of Travancore built about 24 houses
 and presented them to the Brahmans. From that time it
 gradually began to gain in importance. The place is now
 very attractive on account of the natural scenery and
 enchanting position which is enhanced by the traditions."

This is one of the three taluks in the Division which
 stretch across the country from the sea-coast to the foot of
 the hills. It has an area of 165·16 square
 Vilavankōdu-taluk miles and a population of 176,220 accord-
 ing to the last census. It is bounded on the north by
 Neyyāttinkara taluk, on the east by the mountain range

* For details regarding the temple see Chapter on Hinduism.

and Kalkuḷam taluk, on the south by the sea and on the west partly by the sea and partly by Neyyattinkara taluk.

In the north there is the Kilamala reserved forests. There are also hills in some of the pakuthies, particularly Kaḷiyal. An area of 3.79 square miles in this pakuthi consists of unsurveyed hills. The Thāmravarṇi and its tributary, Mullayār, flow through this taluk.

The people are mainly agricultural. Out of a total cultivable area of 43,742 acres 43,533 are under different crops. The chief crops raised and the acreages under them are given below:—

Coconut	...	17,886 acres.
Tapioca	...	14,762 „
Paddy	...	8,494 „
Rubber	...	2,177 „
Ginger	...	99 „
Sugar-cane	...	50 „

The Main Central Road passes through three of the pakuthies and there are ninety-five miles of village roads. There is also water-communication for 5½ miles along the A. V. M. canal.

Kuḷithura is the headquarters of the Tahsildar. The taluk is divided into the following pakuthies:

Ārudēsappattu	Methukummōl
Ārumana	Midālam
Ēludēsappattu	Nallar
Iḍakkōḍu	Naṭṭālam
Kaḷiyal	Painkuḷam
Kiḷliyār	Pākōḍu
Kiḷmidālam	Paḷukal
Kollankōḍu	Viḷavankōḍu
Kunnathūr	

Besides Kulīthura other places of interest in the taluk are Mārthāṇḍam, Munchira, and Thēngāppattāṇam.

The taluk has a strong Nāḍār population which has contributed a large number of converts to Christianity.

A village in Neyyāttinkara taluk, fifteen miles south of Trivandrum. Rājendra Chōla Dēva is said to have come to Viḷinjam. “He with his army commencing his march towards the west on an auspicious day, caused the mountains to bend their back, the rivers to forsake their beds and the Viḷinjam seas to be stirred and agitated”. Till sometime back Viḷinjam was called in deeds and documents as Viḷinjamāna Rājendra Chōlapuṇam. It was formerly an important sea-port and a great trading centre. The Dutch had a factory here which, however, was sacked and burnt by the Portuguese in 1505. The English were allowed to build a factory at this place in 1644, but they relinquished it when they obtained a footing at Anjengo. It is now little better than a fishing village for all its background of a memorable past. It was an important harbour in ancient times. During the time of Rāja Keśava Dās it was considerably improved.

Quilon Division.

This is the central of the administrative divisions of the State, occupying a total area of 2,925 square miles.

Situation and area This is the largest Division and is a little over half the size of Madura District of the Madras Presidency.

Boundaries This Division is bounded on the north by the Kōṭṭayam and High Range Division, on the east by the Sahyādrī ranges, on the south by the Trivandrum Division and on the west by the Arabian sea.

A flat, sandy and alluvial strip of land lies along the sea-coast, intercepted by several lagoons, rivers and canals.

Physical features To the east of this coastal tract, gradually rising towards the interior, is a little elevated region intercepted by numerous hills and hillocks with fertile valleys between them. Further to the east lies the mountainous portion containing ranges of varying elevations which are studded with rubber and tea plantations with deep valleys intervening.

There are no mines worthy of mention in this Division. The black sand along the sea-coast in the **Mines and minerals** Kaṛunāgappallī taluk is rich in rare minerals like monazite, zircon and ilmenite, and organised attempts are being made to collect and export this sand from Kōlithōṭṭam about ten miles to the north of Quilon.

In these areas the composition of the flora varies according to the salinity of the water showing a hydrophytic or halophytic type with a few forms **Flora** adapted for both habitats. In most cases it is the typical hydrophytic or halophytic growth, the latter showing much resemblance to the vegetation of the paddy fields.

The soil being richly alluvial is most suited for the cultivation of sugar-cane and paddy. Large areas under sugar-cane are found in these tracts.

The æration of this water-logged soil is very poor; hence the roots of a number of plants give out curious negatively geotropic branch-roots known as pneumatophores which emerge from the mud in the form of pointed spikes. They are provided with large lenticels or are partly excorticated in order to absorb atmospheric oxygen.

The leaves of all the species possess marked xerophytic features. They are generally thick and fleshy, with well-

developed cuticle, large mucilage cells, protected stomata and aqueous tissue. The thickness of the older leaves in a few species increases with their age and often serve for water storage, though no longer useful as photosynthetic organs. Most of the mangrove plants show a most remarkable method of propagation—vivipary, for the seed germinates while still attached to the plant and the seedling often grows to a considerable size before it becomes detached from the parent. Several degrees of such viviparous growth are noted in the different genera, from types where the embryo germinates but scarcely comes out of the seed to such complete development as in *Rhizophora* etc. The flora, limited to a few representative families, is poor in species and shows a composition in uniformity with similar habitats elsewhere. The chief representative of these mangrove woods is *Rhizophora* belonging to *Rhizophoraceæ*, which is able to survive even in places least diluted by fresh water, while further up the estuaries, where the influence of the tide is less felt, other genera of the family grow. In the shallower portions of the swamps great stretches get filled up with the growth of the large fern *Acrostichum* or with the *Pandanus* or with both, the stilt roots of the latter adapting it well to the unstable substratum.

Close behind the mangrove growth, generally, though not always, above the high-water-mark, grows another type of wood the fruits of most of which (as of the mangroves) are well adapted for water dispersal. The mangrove swamps are a characteristic feature of the backwaters here, similar formations being very rare in other parts of India. They form one of the most important agents in the formation of new land in the coastal region. Its peculiar root-system, forming a thick net-work near the soil, becomes the lodging place of much silt and decaying organic matter brought down by tidal and other currents, which gradually raise the level of the soil above the water-mark. This process is detrimental to the growth of these

plants which, however, advance nearer the wave-line leaving behind their dead stumps. But the newly formed land is very suitable for the cultivation of coconut trees which grow luxuriantly here.

The jungle fauna of the Quilon Division is same as that of the Kōttayam Division. Tigers, elephants, bears, Fauna leopards and boars are common, while bisons are comparatively scarce, being found only in very few places. The domestic animals in the Division do not differ from those of the other divisions. Nor do the birds present any considerable difference in species. Varieties of fish thrive in the backwaters and rivers as well as in the sea.

Plenty of rain falls in all the taluks except Shencotta. The coastal region, the foot of the hills and the mountain Rainfall and climate slopes are all benefited by the south-west and the north-east monsoons. The climate is substantially similar to that of other divisions, mild and humid in the coastal tracts. The hilly parts towards the east are rather cold in the rainy season. The average annual rainfall in inches and the average normals of rainy days in this Division during the years 1108 to 1112 are shown below :—

<i>Year</i>	<i>Rainfall in inches</i>	<i>Normal days of rainfall</i>
1108	101·8	127·1
1109	104·8	127·9
1110	104·4	127·6
1111	104·1	127·4
1112	104·3	127·4

The sub-joined tables give the normal rainfall in inches as well as the normals of rainy days at the taluk headquarters in the year 1937 A. D. (1112 M. E.)

Statement showing the normal rainfall in inches at the taluk headquarters in 1937 A. D. (1112 M. E.)

Taluk head- quarters	No. of years	January	February	March	April	May	June	July	August	September	October	November	December	Annual
Quilon	32	0.8	0.7	1.7	4.5	9.9	19.9	15.5	10.8	8.1	10.9	7.7	2.1	92.6
Kottarakkātā	52	0.7	1.2	3.1	6.7	9.8	22.5	16.1	11.2	9.0	14.9	8.7	2.0	105.9
Punalūr	52	0.8	1.6	3.5	8.4	11.1	22.8	18.9	12.3	9.9	16.9	9.3	2.3	118.8
Shenkōtta	54	2.0	1.3	2.5	3.1	2.7	7.5	6.3	2.7	2.3	7.8	8.4	4.2	50.3
Adūr	52	0.7	1.2	3.3	7.6	10.4	22.8	17.8	12.2	8.2	14.4	8.7	2.2	110.5
Kaṭunāgappalli	52	0.7	0.8	1.8	4.5	10.4	21.7	14.6	8.8	7.7	12.1	7.1	1.8	92.0
Haṭṭipād	52	0.9	0.7	1.9	4.2	9.8	23.7	17.7	10.8	8.4	13.4	7.5	2.5	101.5
Māvēlkkāta	52	0.9	0.6	2.0	5.3	11.2	27.4	21.3	13.2	10.1	15.4	8.6	2.7	118.7
Paṭhananthiṭṭa	52	1.7	1.7	4.5	8.4	12.8	23.0	20.7	15.5	11.7	16.4	11.7	2.9	131.0
Thīruvalla	53	0.9	0.8	2.1	5.1	11.4	25.1	20.6	12.9	9.3	13.2	7.7	2.2	111.3
Alleppey	63	1.1	1.5	2.2	4.9	11.9	26.4	20.0	12.6	9.1	13.8	9.0	3.0	115.5
District average	...	1.0	1.0	2.6	5.7	10.1	22.1	17.2	11.2	8.6	13.5	8.6	2.5	104.3

Statement showing the normals of rainy days at the taluk headquarters
in 1937 A. D. (1112 M. E.)

Taluk head- quarters	No. of years	January	February	March	April	May	June	July	August	September	October	November	December	Annual
Quilon	32	1.7	1.5	3.5	8.3	14.0	22.5	21.5	17.3	14.9	16.6	11.5	3.3	136.6
Kottarakkara	52	1.1	1.7	4.4	10.0	11.7	22.6	21.5	17.4	13.1	16.0	10.0	2.8	132.3
Punalūr	52	1.2	2.1	4.6	10.3	11.9	22.0	21.6	16.9	12.4	17.0	9.7	2.8	132.5
Shenkotta	54	2.7	2.0	3.4	5.4	3.7	12.8	12.0	6.0	5.2	11.6	10.9	6.1	81.8
Adūr	52	1.5	1.8	4.6	10.1	12.0	22.8	22.0	17.9	13.1	16.6	11.4	3.3	137.1
Kaṛunāgappalli	52	0.8	1.1	2.9	6.4	11.1	21.4	18.8	13.2	10.4	13.2	8.2	2.6	110.1
Harippād	52	1.2	1.1	2.7	5.5	11.8	22.6	21.3	16.0	12.0	15.3	9.8	3.5	122.8
Mavelikkara	53	1.3	1.2	3.1	6.5	9.7	23.5	22.4	18.0	14.4	15.4	11.1	3.3	129.9
Paṭhanamthitta	52	2.2	2.0	6.2	10.8	13.0	22.7	23.4	18.5	14.3	15.9	12.2	3.6	144.8
Thiruvalla	53	1.4	1.2	3.9	8.7	13.1	24.0	23.3	18.8	14.2	16.0	11.2	3.3	139.1
Alleppey	63	1.5	2.2	3.8	7.1	12.5	23.2	22.4	18.1	14.1	15.2	11.1	4.0	135.1
District average	...	1.5	1.6	3.9	8.1	11.3	21.8	20.9	16.2	12.6	15.4	10.6	3.5	127.4

The population of this Division, according to the census of 1931, is 1,861,472, of whom 933,169 are men and 928,303 women. The table below shows the increase in the population of this Division from 1881 to 1931.

Year	Population	Increase
1881	891,451	.....
1891	977,748	86,297
1901	1,103,196	125,448
1911	1,270,907	167,711
1921	1,487,178	216,271
1931	1,861,472	374,294
Variation between 1881 and 1931	.....	970,021

It will be seen from the above table that the population has been steadily increasing. The subjoined table shows the urban and rural population of this Division in 1931.

Persons		Males	Females
Urban	195,686	100,650	95,036
Rural	1,665,786	832,519	833,267
Total	1,861,472	933,169	928,303

Hinduism is the predominant religion, the number of Hindus being 1,240,216. Next comes Christianity, the number returned under this religion being 472,255. This Division has a very high proportion of earners in agriculture and allied occupations and the least proportion of non-working dependants. The Nāyars, Īlavas and Christians form the predominant communities. Pulayas, Kuravas and Parayas are found in large numbers. There is also a considerable number of Muhammadans. The chief occupation

is agriculture. But there are subsidiary occupations like coir-making, fishing, toddy-drawing etc. The classwar occupation is substantially the same as in the other divisions.

Places of historical importance

Quilon, Karunāgappalli, Ampalappuḷa, Koṭṭārakkara, Panthalam and Māvellikara are historically important places. There are few places of archæological importance in this Division. The remnants of a fortress and a trench are to be seen in Chandanappalli in the Koḍuman pakuthi of Kunnaṭhūr taluk. This fort once belonged to the Chennir-kaṛa Rājā. To the north of this fort there are three ancient temples containing several important inscriptions in Vaṭṭeḷuṭhu characters.

The number of houses according to the last census is 3,44,219, of which 33,893 are in the towns and 3,10,326 in the villages. There are altogether 15 towns and 1,267 villages in this Division.

Besides the annual *Uthsavams* in the important temples the following festivals deserve notice. The *Uḇhabali* in the Maṇṇāḍi temple in Kunnaṭhūr taluk attracts large crowds of devotees from the surrounding parts. The *Ōḇhirakkaḷi* in Mithunam and *Vrschikabhajanam* are two important festivals held at Ōḇhira in Karunāgappalli taluk. Fairs are held on these occasions. The *Āyilyam* festival at Maṇṇārśāla near Haṛippāḍ is usually celebrated on a grand scale. So also is the *B'araṇi* festival at Cheṭṭikulāngara in Māvellikara taluk. The *Makaravilakku* at Śabarimala and the boat race at Aranmuḷa during Ōṇam are very important festivals, the former attracting increasing numbers of pilgrims year after year. The boat race at Champakulam and the *Chirappu* in the Mullakkal temple at Alleppey are celebrated on a grand scale.

The *Chandanakkulam* in the Kalamala mosque in
 Muhammadan Kunnathūr taluk is an important annual
 festival.

The religious convention held in the Mangānikkal
 church in Ōmallūr in memory of the Patriarch of Antioch
 and the Mārāmar convention in the month
 Christian of Kumbham are important annual festi-
 vals. An important ceremony is celebrated in the Catholic
 church at Edathuva in Ampalappuḷa taluk where large
 crowds of Christians assemble from all parts of the State.

Several missions are working in this Division,
 though not to any appreciable extent in Paṭhanāpuram,
 Shencotta, Kaṟunāgappalli and Kārthika-
 Christian missions ppalli taluks. The Penta Cost Mission and
 the L. M. S. are active in Koṭṭārakkaṟa. The Salvation
 Army has been working at Aḍūr in Kunnathūr, Rānni in
 Paṭhanamthiṭṭa and Kāṭṭukara in Thiṟuvalla as well as in
 the Ampalappuḷa taluk. The Church Mission Society carries
 on much propaganda work in the Paṭhanamthiṭṭa and
 Thiṟuvalla taluks. The Syrian and Latin Catholics, the
 Jacobites and the Mar Thomites own several churches in
 Ampalappuḷa taluk.

Many rivers traverse this Division with a per-
 ennial supply of water. The copious rainfall, the
 favourable climate and the fertile soil
 Agriculture are congenial to the luxuriant growth
 of different kinds of crops. The areas under the principal
 crops in this Division in 1112 are given below :—

Rubber	.....	24,530	acres.
Tapioca	.....	1,81,936	„
Paddy	.....	2,25,598	„
Coconut	.....	2,38,959	„
Pepper	.....	19,198	„
Sugar-cane	.....	8,799	„

Tea	.....	7,734	acres.
Ginger	.....	446	„
Coffee	.....	20	„

A part of Kuttanād which is one of the principal paddy producing areas in the State lies in this Division. Artificial irrigation is scarcely necessary to raise paddy, but where needed the tank-system is resorted to on a limited scale. There are altogether four hundred and seventeen irrigation tanks and three hundred and fifteen irrigation channels in the Division. The coconut palms grow abundantly in the coastal region, as the sandy soil is well adapted for their cultivation. In the hilly tracts pepper, tapioca, rubber, cashewnut and similar dry crops are grown. Statistics showing the agricultural stock from 1108 to 1112 are given in the following table.

<i>Particulars</i>	<i>1108</i>	<i>1109</i>	<i>1110</i>	<i>1111</i>	<i>1112</i>
Oxen	1,25,395	1,25,131	2,30,159	1,27,991	127,658
Cows & calves	1,85,450	2,23,913	2,34,424	2,33,609	230,350
Buffaloes (male)	19,428	19,429	13,476	13,333	13,684
„ (female)	11,532	11,600	8,392	8,687	9,097
Horses	142	146	39	34	38
Mares	50	53	23	21	18
Colts and fillies	6	7	1	1	2
Asses	894	909	260	261	267
Sheep & goats	66,976	68,256	86,800	52,259	79,675
<i>Ploughs</i>					
With two bullocks	55,917	58,402	66,336	67,064	70,589
With four bullocks ... ..	...	...	34	34	34
<i>Carts</i>					
Riding	1,125	1,133	980	980	939
Load-carrying	7,708	7,824	4,963	5,127	5,306
Pigs	...	...	...	656	6,678

Of the various cottage and factory industries carried on in the Division, the coir industry occupies a chief place. Numerous backwaters and canals afford facilities for retting the coconut husk. Men, women and children are engaged in this industry. The spinning of coir-yarn and the making of coir-mattings form the principal occupation of a large section of the people in the coastal taluks. Screw-pine-mat-making is a prominent cottage industry among the poor people in the Karunāgappaḷi taluk. Another industry in this Division, *viz.*, wood-seasoning, is fast declining, though there are chances for its revival. There are several factories in this Division including a cotton mill, an oil mill and eight tile factories at Quilon, many cashew-nut factories and three mineral companies at Niṇṭakara, Chavara and Kōlithōṭṭam. There is a paper mill at Punalūr. There are eleven tea factories and nine rubber factories. Quilon is the centre of the tile industry. Recently there has been a marked growth in the number of tile factories, the tiles manufactured at Quilon enjoying a good market in the Madras Presidency. Messrs. Harrisons & Crosfield and Thomas Steaphen & Co. are among the premier tile factories. Kaolin deposits near Kuṇṭara are valuable and a porcelain factory has been started in that locality. Though the cashewnut industry is of recent origin, it has developed considerably. Great numbers of workers are engaged in the preparation of cashewnut kernel and a large quantity of the prepared kernels is exported to foreign countries. Alleppey is the centre of the oil industry as well as of coir-mats and matting industries.

Quilon was one of the most important ports on the West Coast of India from the earliest times and had trade relations with distant countries including China. Pepper and spices were the principal commodities which were bartered for

foreign goods. Many voyagers and travellers have testified to the brisk trade that this port was carrying on in early days. In later times Daḷava Vēlu Thampi did much to improve this port. He built bazaars, constructed roads and invited and encouraged foreign merchants to settle down at the place. The port of Alleppey also was carrying on trade with foreign countries. The importance of the place by virtue of the mud-bank in the sea was recognised by Dewan Rājā Kēśava Dās who spared no pains in developing it into a good port. Alleppey is now the chief port and the greatest commercial centre in the State.

With the organisation of good markets in suitable localities, 253 in number, and the construction of a net-work of fine motorable roads throughout the length and breadth of the Division, external as well as internal trade has developed considerably. Large quantities of copra, coconut oil, pinnak, coir-yarn, coir-mats and mattings, timber, tiles, cashewnuts, pepper, rubber and tea are exported. The principal imports are paddy and rice, tobacco, cotton and iron goods, glass-ware, soap, and stationery articles. Twelve joint stock banks, of which four have branches in other parts of the State, and four co-operative banks are working in this Division. There are two chambers of commerce at Alleppey, the Travancore Chamber of Commerce and the Alleppey Chamber of Commerce.

The South Indian railway runs right through the Division from Quilon to Shencotta thence to Thenkāśi.

Communications There are fifteen railway stations. Important towns in this Division are connected by the trunk telephone system. Four trunk roads traverse this Division. They are the Quilon-Trivandrum road passing through a portion of the Quilon taluk, the Quilon-Shencotta road passing through Quilon, Koṭṭārakkara, Paṭhanāpuram and Shencotta taluks, the Main Central road passing through Koṭṭārakkara, Kunnaṭhūr, Māvelikkara and Thiruvalla taluks, and the Quilon-Alleppey

Road passing through Kaṛuṇāgappaḷli, Kārthikappaḷli and Ampalappaḷa taluks. There are also about seventy by-roads connecting important places with one another or with the trunk roads, twenty-eight of them being not less than ten miles each. Ten travellers' bungalows and sixteen camp-sheds are situated at important centres. There is uninterrupted water-communications along the backwaters and canals parallel to the coast, from one end of the Division to the other. Most of the rivers in this Division are navigable for country boats in their lower courses. There are also ten combined post and telegraph offices besides the railway stations which also receive paid messages during the hours set apart for railway work.

Administrative

For purposes of land revenue the Division is divided into twelve taluks and is under the charge of a Division Peishkar. The area, population and the number of pakuthies of each taluk are given in the following table.

Taluk	Area in square miles	Number of pakuthies	Population according to census of 1931
Quilon	147.41	14	247,632
Koṭṭārakkara	212.74	11	137,621
Paṭhanāpuram	414.96	6	101,608
Shencotta	129.14	9	47,868
Kunnathur	150.46	8	117,110
Kaṛuṇāgappaḷli	88.99	12	192,345
Kārthikappaḷli	74.38	18	142,875
Māvelikkara	111.95	15	174,000
Paṭhanamthitta	905.49	8	142,632
Thiruvalla	212.23	26	337,553
Ampalappaḷa	147.15	13	220,768
Shertala	117.14	15	204,474

Each pakuthi is under the charge of a Pravr̥thikār. The following figures relating to the revenue of the Division for 1112 have been obtained from the Tahsildars concerned.

Taluk	Land Revenue		Miscellaneous Revenue			Total		
	Rs.	Ch. C.	Rs.	Ch. C.		Rs.	Ch. C.	
Quilon	95,053	19	1 13,094	17	0	1,08,148	8	1
Kottāṛakkara	...	....	...	...	...	1,40,000	0	0
Paṭhanāpuram	77,302	10 15	8,521	20	5	85,824	3	4
Shencotta	87,212	4 11	5,403	17	5	92,615	22	0
Kunnathur	92,540	11 12	10,824	26	6	1,03,365	10	2
Kaṛunāgappalli	1,50,000	0 0	3,500	0	0	1,53,500	0	0
Kār̥thikappalli	1,18,509	25 11	1,685	12	4	1,20,195	9	15
Māvelikkara	1,17,841	25 4	17,067	2	2	1,34,908	27	6
Paṭhanamthitta	97,463	2 2	28,107	22	9	1,25,570	24	11
Thiruvalla	1,33,559	9 10	15,803	20	12	1,49,363	2	6
Ampalappula	1,59,683	6 0	23,377	19	0	1,83,060	25	0
Shertala	1,32,973	0 0	10,614	0	0	1,43,587	0	0

Twenty-two chowkeys and customs houses function in this Division. There are two District courts, sixteen Munsiff's courts, seven Village Panchayats and one Bench Magistrate's court, four First Class Magistrate's courts, and fourteen Second Class Magistrate's courts. There is a District Superintendent of Police with two Assistant Superintendents under him. The total number

of charging stations is eighteen and that of out-posts thirty-five.

This Division ranks second in point of literacy, the percentage being 43 for males, and 18 for females. The different kinds of educational institutions working in 1112 M. E. were as shown below:—

Primary schools	...	1,056
Technical schools	...	21
Other institutions	...	366

Seventeen aided libraries are distributed among the under-mentioned taluks:—

Libraries

<i>Taluk</i>	<i>Urban</i>	<i>Rural</i>
Quilon	...	2
Kunnathūr	...	1
Karunāgappalli	...	1
Kāṛthikapalli	...	2
Māvelikkāra	1	...
Paṭhanamthitta	...	2
Thiruvalla	...	5
Ampalappuḷa	...	3
Total	1	16

Ninety-four per cent. of the people speak Malayāḷam and five per cent. speak Tamil, but in Shencotta taluk which is contiguous to Tinnevely District only two per cent. of the population speak Malayāḷam and more than ninety-five per cent. speak Tamil.



The sub-joined table shows the number of newspapers and journals published in this Division.

Place of Publication	Daily	Bi-weekly	Weekly	Bi-Monthly	Monthly	Tri-annual	Total
Alleppey	1	1	5	...	7
Chengannūr	1	...	1
Kāyamkuḷam	...	1	...	...	1	...	2
Māvelikkara	1	...	...	1
Quilon	1	...	1	...	2	...	4
Śāsthāmkōṭṭa	1	1
Shortala	1	...	1
Shencotta	1	...	...	...	1
Thiruvalla	1	1	10	...	12
Total	1	1	4	3	20	1	30

There is a large number of medical institutions in this Division including seven district hospitals, twenty-three dispensaries and 120 aided Āyurveda Vaidyaśālas. The most important of them is the District Hospital at Quilon.

There are five municipalities in this Division, all under-elected non-official presidents. Particulars regarding the dates of establishment, area and population of each of these is given below :—

Municipalities, Clubs
and Associations

<i>Name</i>	<i>Date of establish- ment.</i>	<i>Area in square miles.</i>	<i>Population</i>	<i>Incidences of taxation per head of the population.</i>		
				Rs.	Ch.	Ca.
Alleppey	1894	5.00	43,838	1	10	13
Kāyamkulam	1911	3.00	10,841	0	11	8
Quilon	1888	6.00	33,739	0	25	0
Shencotta	1929	0.85	12,499	1	3	2
Thiruvalla	1920	4.35	14,501	0	26	2

The following are the prominent Clubs and Associations functioning in this Division.

<i>Name of Club or Association</i>	<i>Headquarters</i>	<i>Date of Establishment</i>
The Rāma Varma Club	Quilon	1064 M. E.
The Alleppey Club	Alleppey	1068 „
The Malabar Syrian Christian Evangelic Association	Thiruvalla	1079 „
The Sanāthana Dharma Vidyasāla	Alleppey	1086 „
The Rājakīya Kshathriya Sabha	Māvēlikkāra	1087 „
The Quilon Club	Quilon	1089 „
The Travancore Labour Association	Alleppey	1097 „
The Muslim Association	Shencotta	1099 „

<i>Name of Club or Association</i>	<i>Headquarters</i>	<i>Date of Establishment</i>
The South Travancore Planters' Association	Quilon	1100 M. E.
The Travancore Muslim League	Quilon	1102 „
The Catholic Banking and Industrial Syndicate	Champakulam	1104 „
The Muslim Jama-ath	Paḍanāyar- kulāngara ...	„
The Paṛadēśa Viśwa Brahma Mahāsabha	Kaḍampanād	1108 „
The Badhul Islam Association	Kunnikkōḍu	1111 „
The Jihadul Islam Association	Do	1111 „
The Kēraḷa Karshak Sangham	Māvēlikkara	1111 „
The Rahimatul Islam Association	Punalūr	„ „
The Milidhahul Islam Sangham	Achanputhūr	„ „

The statistics relating to the births and deaths registered in this Division in 1111 M. E. and the vaccination operations are given in the tables below:—

Vital Statistics

Statement showing the number of births registered in 1111 M. E.
in the rural areas of the Quilon Division.

Taluk	Number of births registered exclusive of still births			Rate of birth per 1,000 of the population		Number of males born to every 100 females born	Excess of births over deaths for 1,000 of population	Births registered according to community excluding still birth				
	Males	Females	Total	Males	Females			Total	Hindus	Muhamadans	Christians	Others
Kottarakkara	1,345	1,275	2,620	9.15	6.68	17.83	105.49	8.17	1,932	154	534	...
Pathanapuram	1,099	1,054	2,153	11.98	11.49	23.47	104.27	11.86	1,358	319	437	37
Shencotta	637	578	1,215	17.87	16.22	34.09	110.21	6.78	1,074	87	54	...
Quilon	1,034	938	1,972	4.83	4.39	9.22	110.23	4.11	1,533	146	238	5
Kunnathur	1,181	1,120	2,301	10.08	9.56	19.64	105.45	11.58	1,621	93	587	...
Karunagappalli	1,472	1,437	2,909	8.11	7.92	16.03	102.44	8.93	2,257	407	245	...
Karthikappalli	1,301	1,232	2,533	9.11	8.62	17.73	105.60	9.21	2,124	156	253	...
Mavelikkara	1,943	1,768	3,711	12.16	11.06	23.22	109.89	12.27	2,744	195	751	21
Pathanamthitta	1,945	1,739	3,684	12.35	11.05	23.40	111.84	14.52	1,686	164	1,784	50
Thiruvalla	3,165	2,998	6,163	10.27	9.72	19.99	105.57	11.56	3,217	86	2,859	1
Ampalappula	1,989	1,640	3,629	11.19	10.39	21.58	107.60	11.48	2,543	169	1,105	3

Statement showing the number of births registered during 1111 M. E.
in the municipal towns of Quilon Division.

Municipal towns	Number of births registered exclusive of still births			Rate of birth per 1,000 of the population			Proportion of males born to females born every 1,000	Excess of births over deaths for 1,000 of population	Births registered according to community exclusive of still births			
	Males	Females	Total	Males	Females	Total			Hindus	Muham- madans	Chris- tians	Others
Alleppey	856	729	1,585	19.52	16.63	36.15	119.42	14.42	594	303	688	1,585
Kāyamkulam	143	140	283	18.19	12.91	26.10	102.14	16.32	142	46	65	283
Quilon	902	812	1,714	26.73	24.07	50.80	111.08	35.06	1181	102	431	1,714
Shencotta	211	180	391	17.26	14.72	31.98	117.22	2.37	343	48	...	391
Thiruvalla	296	278	574	20.43	19.19	39.62	106.47	24.43	275	10	289	574

Statement showing the number of deaths registered during the year 1111 M. E.
in the rural areas of the Quilon Division.

Taluk	Small-Pox	Fever	Plague	Cholera	Dysentery and Diarrhoea	Injuries				Total	Other causes	Total
						Suicide	Wounds & accidents	Snake bite etc.				
Quilon	3	259	...	26	121	...	4	9	13	670	1,092	
Kottarakkara	82	422	...	18	96	1	4	8	13	788	1,419	
Pathanapuram	47	382	...	8	86	2	5	6	13	529	1,065	
Shencotta	...	356	...	9	180	1	6	4	11	417	973	
Kunnathur	12	180	...	...	58	...	11	14	25	670	945
Karungagappalli	...	151	...	26	231	3	20	5	28	851	1,287	
Karthikappalli	1	166	...	48	177	3	8	...	11	814	1,217	
Mavelikkara	19	223	...	42	200	2	26	10	38	1,225	1,750	
Pathanamthitta	9	375	...	5	130	4	13	17	34	545	1,217	
Thiruvalla	16	523	...	126	362	2	28	28	58	1,513	2,598	
Ampalappuza	2	310	3	184	199	5	30	1	36	1,058	1,792	

Statement showing the number of deaths registered during the year 1111 M. E.
in the municipal towns of the Quilon Division.

Municipal towns	Small-pox	Measles	Plague	Cholera	Dysentery and Diarrhoea	Suicide	Injuries			Other causes	Total
							Wounds & accidents	Snake-bite etc.	Total		
Alleppey	1	213	22	11	109	4	1	...	11	585	955
Kāyamkulam	...	19	...	...	6	...	1	...	1	80	106
Quilon	6	134	...	4	24	...	4	1	5	189	362
Shencotta	3	76	...	12	45	3	14	...	17	378	531
Thiruvalla	...	47	...	3	16	18	15	4	37	117	220

Statement showing the details of vaccination operations in 1111 M. E.
in the Quilon Division.

Sanitary Circle	Operations		Vaccination		Vaccination as per age group			Persons vaccinated per 1,000 of the population	Percentage of successful vaccination	
	Primary	Re.	Males	Females	under one year	1 to 5	Above 5		Primary	Re.
Kottakkara Circle	45,167	68,176	58,659	55,284	2,091	17,935	93,017	233.38	94.53	22.79
Kayamkulam Circle	29,105	115,084	72,009	72,180	3,460	18,375	122,354	255.19	93.82	46.27
Changanassery Circle including whole of Ampalappuzha	37,813	72,466	58,429	52,050	2,871	16,147	91,461	162.87	95.72	48.2

Statement showing the details of vaccination operations in 1111 M. E.
in the municipal towns of the Quilon Division.

Towns	Operations		Vaccination		Vaccination as per age group		Persons vac- cinated per 1,000 of the population	Percentage of success- ful vaccination	
	Primary	Re-	Males	Females	Under 1 year	1 to 5	above 5	Primary	Re-
Alleppey	1,676	3,478	2,538	2,616	316	1,015	3,823	89.55	84.37
Kāyamkulam	404	559	552	411	156	304	503	85.00	17.10
Quilon	1,359	4,008	2,902	2,465	214	730	4,423	74.46	45.12
Shencotta	465	1,818	1,233	1,050	31	359	1,893	37.03	7.95
Thiruvalla	750	1,585	1,379	956	117	466	1,752	100.00	19.00

A village situated in an exceedingly wild part of the mountains of the Shencotta range. A pass leading from this place connects the Tinnevely and Achankōvil Madura districts with Travancore. There is a celebrated temple dedicated to Śāstha.

The headquarters of the Tahsildar of Kunnathar taluk. It is situated on the Main Central Road and several bi-roads branch off here. Since the establishment of Government schools the place has developed considerably. It is a health resort on account of its dry air. A fine travellers' bungalow is situated on the road-side. The place has also a Munsiff's court and a Sub-Registry office.

The largest sea-port town in Travancore. About the close of the 18th century this place was a mere jungle. Dewan Kēśava Pillai made it into a good port. A survey of the sea was conducted, and discovering the existence of a safe anchorage protected by a mud-bank off the coast, a port was opened here. The Dewan built warehouses and brought in merchants from Sindh and Cutch. Ships were built to carry the produce to Bombay and Calcutta. Cloth merchants from Tinnevely came and settled here. At present Alleppey is the second largest town in the State in point of population and the first in respect of industrial and commercial development. The port is one of the finest on the Malabar coast, second only to Cochin. Its present population is 43,838. Of all the towns Alleppey has shown the highest rate of growth of population during the last decade and it is still growing on account of the rapid development of its trade and industries which attract a large number of persons from other parts of the State as well as from outside.

Alleppey with its smooth mud-bank affords great facilities for shipping operations throughout the year, the

anchorage offering a good holding-ground to steamers of all sizes. The port is open to coastal and foreign trade. A pier built in 1086 was extended in 1109 M. E. There is also a lighthouse at the port.

Alleppey is the headquarters of the Principal Port Officer as well as the Tahsildar of Ampalappuḷa taluk. Many European and American firms have their representatives at this port and carry on extensive industries. The list of the exports from Alleppey is a long one, the chief articles being coconut, coconut oil, oil cakes, copra, coir, fibre, coir-yarn, mats, matting, pepper, ginger, turmeric, tea, fish. The majority of them engage hundreds of workers in the manufacture of coir mats and mattings. There is a considerable demand in foreign markets for the coir mats manufactured at Alleppey.

Alleppey is the home of the first post office in Travancore. There is a first class travellers' bungalow near the beach. There are also several schools, both English and Malayāḷam, and a few convents. The town is administered by a municipal council. The other institutions are a Sessions court, a Munsiff's court, a Village Panchayat and Bench Magistrate's court, and a First Class Magistrate's court, a Sub-Registry office, an English High School, the office of the Assistant Inspector of Schools, a District Hospital and a police charging station with four out-posts under it.

This taluk has an area of 147·35 square miles. It is bounded on the north by the Shertala taluk and the Vēmpaṇāḍ lake, east by the Changanāśśēri and Thiruvalla taluks, south by the Kārthikapalli taluk and west by the Arabian Sea.

The taluk is mainly water-logged and the major portion of it is under water during the rainy season. No

part of it is hilly. On the other hand, the soil in most parts is sandy with substrata of loose *Kāri* lands. The rivers flowing through this taluk are deep. The silt and other manures brought down by the rivers make the soil fertile. There are extensive rice fields in which *puncha* cultivation is carried on, vast areas being allowed to lie fallow in alternate years.

The taluk receives an average annual rainfall of 115·4 inches. Paddy and coconut are the chief crops cultivated. Tapioca also is cultivated to a small extent. The acreage under each of these crops is given below :—

<i>Crop</i>	<i>Acres</i>
Paddy	54,118
Coconut	23,742
Tapioca	50

The population, according to the census of 1931, is 2,20,768. The chief occupation of the people is agriculture.

The headquarters of the Tahsildar is at Alleppey. The taluk is divided into the following pakuthies :

- | | |
|-----------------|-----------------------|
| 1. Alleppey | 8. Mārārikkūḷam South |
| 2. Ampalappuḷa | 9. Neḍumuḍi |
| 3. Āryāḍ North | 10. Puḷinkunnu |
| 4. Āryāḍ South | 11. Purakkāḍ |
| 5. Champakkūḷam | 12. Thakaḷi |
| 6. Kainakāri | 13. Thalavaḍi |
| 7. Kōḷimukku | |

This taluk contains the following departmental institutions:—

A District court	Alleppey.
A Munsiff's court	Do.
A First Class Magistrate's court	Do.
A Panchayat and Bench Magistrate's court	Do.

A District Hospital	Alleppey
A Principal Port Officer's office	Do.
A First Grade Anchel office	Do.
A Sub-Registry office	Do.
A Dēvaswam Assistant Commissioner's office	Ampalappuḷa.
A Stationary Magistrate's court,	Do.
A District Dispensary	Do.
A Sub-Registry office	Do.

There are also three police charging stations with four out-posts, twelve Anchel sub-offices and 128 schools, both English and Malayāḷam, with a total enrolment of 30,256.

Besides Alleppey and Ampalappuḷa, other places of interest are Takali, Thalavaḍi, Purakkāḍ, Mankompu and Champakkuḷam. Quite recently a statue of His Highness Śrī Chithra Thirunāl Mahārāja was set up at Mankompu.

This village, situated about ten miles south of Alleppey, was the old headquarters of the taluk. There is a famous temple dedicated to Śrī Kṛṣṇa. Ampalappuḷa The temple is known throughout Kēraḷa for the milk porridge *Pālṭāyasam*. A Magistrate's court, an English Middle School, a Dispensary, a Sub-Registry office, a Dēvaswam Assistant Commissioner's office and a police charging station are among the Government institutions of this place.

Ampalappuḷa was the capital of the old Chempakaśśēri Rājās about whose origin the following story is current.

In ancient days this locality was governed by a group of Nampūthiris who held their offices in the temple. One day, while they were absorbed in a game of chess, some ship-wrecked sailors approached the temple to beg for food,

With a view to be rid of those people the Nampūthiris pointed out to them a poor Brahman who was just returning from the temple and told them that he alone could help them. They accordingly approached him and begged for something to eat. The good man took out a ring from his finger—the only relic of his prosperous days—and gave it to them saying that they could sell it and purchase what they wanted. After appeasing their hunger, they returned to the man and offered to stay with him. As there were many of them, the poor man lost what little he had by feeding them for three days. Still they would not go. He therefore directed them to the richest Nampūthiri in the place. They plundered his house. In this way all the rich Nampūthiris were deprived of their properties. These people were next deputed to collect the temple dues. In short, with their help their employer became a very powerful man and gradually took possession of the temple and its lands. He was the founder of the Chempakaśśēri line of kings. This principality was annexed to Travancore in 1746 A.D. by Mahārāja Mārthāṇḍa Varma. The palace of the Chempakaśśēri Rāja still exists, being repaired and kept in a good condition.

A part of the Quilon town, which has derived its name from the temple dedicated to the Goddess Ānandavalli. This place was included in Ānandavallīśwaraṁ Deśinganād and before it was annexed to Travancore this was known as Ānandēśwaraṁ after the presiding deity in the temple. In the days of Vēlu Thampi Daḷava, an image of the Goddess Ānandavalli was also consecrated in the temple. According to another version, the consecration of this *Dēvi* took place earlier, i. e., during the time of Rāja Kēśava Dās.

A village in Thiruvalla taluk, situated on the bank of the Pampa river. The place is noted for an ancient temple

dedicated to Śrī Kṛṣṇa. In the month of Chingam every year a boat race is held. There is a tradition current regarding the origin of this temple and the importance of the boat race festival. The image of the deity in this temple, which is believed to have been the one worshipped by Arjuna, one of the Pāṇḍava princes, was originally consecrated at Nilakkal, a very populous village in the Rānni pakuthi in those days. In course of time the place became quite uninhabitable owing to the ravages of wild animals and insect pests, but the people were unwilling to desert it leaving the temple behind. They had, however, to leave the place at last, and when they had done so, the god consecrated in that temple took the form of a young *Brahmachārī* and requested some of the low caste men whom he found on the river bank to take him across the stream. They made a raft with six bamboos and gave it to the *Brahmachārī*. He rowed westward and landed at a place a mile west of Kīl Trkkōvil. Attracted by a small light at a distance he went thither and spent the night there. That place is even now called *Vilakkumāḍam*. He returned to Kīl Trkkōvil and prevailed upon the local men to build a temple at the site where it now stands. This place was famous for the manufacture of metal-mirrors, known as *Āranmula kaṇṇāḍi*. This industry though once popular is now slowly dying out.

A village in Kārthikappaḷli taluk, between the Kāyamkuḷam lake and the sea. As the sea-coast is near, there is great facility for retting coconut husks and most of the poor people are engaged in the coir-yarn industry.

A village in Shencotta taluk, situated on the main road from Quilon to Shencotta, in a circular valley about a mile from the head of the pass of the same name. It is one of the principal passes leading to Travancore from Tinnevely and was used as a

trade route by merchants. The mountain scenery around the pass is very magnificent. The Tinnevely-Quilon railway crosses the Ghats here through a number of tunnels. There is a very sacred temple dedicated to Śāstha in this village, to which crowds of pilgrims go for worship at the Maṇḍalapūja in the month of Dhanu.

A beautiful lake in the Quilon taluk. It takes its name from the eight creeks into which it branches off in different directions. “Thousands of coco-
 Ashtaṃuṭi palms surround it on every side, but one never tires of them; the traveller sees their beauty, the owner sees their value.” About two miles from Quilon the lake joins the sea at Niṇṭakara and a bridge has been recently constructed across the bar here. In ancient days, this inlet was used as a port by traders and here the Chinese brought their wares to exchange for pepper. The bar is sufficiently deep to admit country crafts. The soil around is rich in monazite.

A portion of the Quilon town, noted for a temple. Probably it was the āśramam of a Maharshi in olden days.
 Aśrāmam Even now there is a grove at the western portion of the temple called *Munikkāvu*. A legend is current about the origin of the temple. There was a very wealthy Brahman landlord in Kunnathūr taluk, called Kaḷakkāṭṭu Pōtti. As he had no issue, he spent the major portion of his wealth in charity. One day, while his garden was being tilled, the tool struck a stone from which blood oozed out. He learned from an astrologer that if that stone was removed to the āśramam of the sage and worshipped there daily, he would get a son. Accordingly, a temple was erected at the present spot and the black stone was consecrated there. Some of the tile factories of Quilon are situated in this locality.

This place is a water-logged area on the bank of the Pukkaitha Ār, a branch of the river Pampa. There is an

annual boat race conducted in the month of Mithunam
 Champakkulam which is largely attended by people from
 different parts of the State.

A village in Kaṛunāgappalli taluk, noted for spinning
 yarn and fishing industries. The place has improved very
 much in recent times. It is on the Alleppey
 Chavara Quilon road. There are many departmental
 institutions such as an English High School, a police
 out-post, a District Dispensary and a Sub-Registry office
 here. It is one of the most thriving industrial centres in the
 State, being the headquarters of several mineral factories.
 Monazite, ilmenite and other valuable minerals are regul-
 arly exported from here. There are a palace and a library.

A town in Thiruvalla taluk, situated on the Main
 Central Road. It was the headquarters of the taluk of the
 same name until the latter was abolished,
 Chengannūr the pakuthies that constituted it being
 distributed among the adjacent taluks. There is a famous
 temple here dedicated to Śiva and Pārvathi with many
 legends regarding its origin and importance.

This place is the residence of the Vanjippuḷa Chief.
 The town possesses a Munsiff's court, a First Class Magis-
 trate's court, a Stationary Magistrate's court, a police
 charging station, a Sub-Registry office, a Sanitary Circle
 Office, an office of the Assistant Inspector of Schools and
 an English High School. Nāyars and Syrian Christians
 form the bulk of the population. A magnificent bridge has
 been put up across the Pampa river which flows through
 this village.

A village about two miles from Māvelikkara. There
 is a famous temple here, in which an annual festival
 known as *Kettukāṭha* is celebrated. It
 Chettikulangara is very attractive. Many wonderfully
 constructed and beautifully decorated cars locally known

as *Kuthira* and *Thēru* are exhibited and are taken round the pagoda. The function resembles the Chinese festival celebrating the birthday of Buddha.

A village in the Ampalappūla taluk, well-known for its ancient church dedicated to St. George. The annual festival of the Saint which is conducted on the fourth Mēḍam attracts thousands of pilgrims. There is an English High School at the place.

Edathuva

A town in Kārthikappalli taluk, situated on the road from Quilon to Alleppey. There is a temple dedicated to Subrahmanya. This temple is of archaeological importance and tradition says that it was constructed before the commencement of the *Kali Yuga*. There is no doubt that the temple is a very old one.

Harippād

The ownership of the temple was originally vested in four Brahman families. They wished to have another building in the premises and to dedicate it to Śāstha. Accordingly, when the new building was nearing completion, the managers had a dream that at a particular spot in the Pāthirāmaṇal island, there was an idol of Subrahmanya and that it should be consecrated in the new building. The image was brought and installed. There are three festivals in the temple in Chingam, Dhanu and Mēḍam.

This place is the seat of a family of Kōyilthampurāns who have marriage connections with the royal house of Travancore. The late Kēraḷa Varma Valiya Kōyilthampurān as well as the consort of the present Senior Mahārāṇi are scions of this family. For some time recently there was a municipality at the place but it has ceased to exist. A Munsiff's court, a Sub-Registry office, an English Middle School and the Taluk Office are the chief Government institutions in the locality.

This is an ancient historical village near Māvelikkara. It was here that Travancore gained a decisive victory over the Kāyamkuḷam Rāja, which led to the annexation of the latter's principality. There is a palace and a large temple dedicated to Śiva. "The temple is considered to be one of the oldest in Kēraḷa and the image is supposed to have been consecrated by the renowned Chōramān Perumāl himself". After his defeat the Kāyamkuḷam Rāja discontinued visiting this temple. Its western door which was closed then has not been opened since. There are many inscriptions of archaeological interest in this temple.

This is a flourishing town on the left bank of the Pampa river about ten miles east of Thiruvalla, and contains a beautiful and elegant Mar Thoma Syrian church. On the sands of the dry river-bed close by large crowds of Christians including eminent divines from various parts of the world assemble in the month of February to attend the religious convention held at the ideal amphitheatre provided by nature. The local St. Thomas English High School is a progressive educational institution.

The village is situated on the Achankōvil river eighteen miles from Punalūr. The surrounding scenery, consisting of hills and dales covered with vegetation, is enchanting. An Agricultural School, a Pepper Farm and an Agricultural Colony composed of young men trained in modern methods of agriculture and tilling the parcels of land allotted to them on concessional terms by the Government are local institutions of interest.

A populous village within a mile of Kāyamkuḷam. Formerly it was the military station of the Kāyamkuḷam

Rāja. There is a palace and a large square fort in good repair. The principal temple in the locality is dedicated to Śiva.

It is one of the most typical of the coastal taluks in the State. It is situated between Quilon on the south and Kārthikappalli on the north. It has an area of 88.99 square miles and a population of 192,345 according to the census of 1931. It is bounded on the north by Kārthikappalli and Māvālikkāra taluks, east by Kunnathūr, south by Quilon and west by the Arabian Sea.

The soil in the western part of the taluk is alluvial and sandy, being watered by the lagoons and many small canals. The ground gradually rises towards the east. Some of the western pakuthies like Chavāra and Panmana contain many low-lying regions and water-logged areas. There are no hills, nor any mines in this taluk, but the sand along the coast from Niṇṭakāra to Kāyamkuḷam contains rich deposits of monazite, zircon and ilmenite. Laterite is being quarried in small quantities in Maināgappalli, Thaḷava and Thoḍiyūr pakuthies. The taluk receives an annual average rainfall of 92.00 inches. The climate is comparatively moderate.

There is no necessity for artificial irrigation in this taluk. The total cultivable area is 48,748 acres of which 47,000 acres are under crops. Coconut and paddy are the chief crops raised. Āthināḍ is noted for a fleshy variety of brinjals. The area under the different crops are given below:

<i>Crop</i>	<i>Acres</i>
Coconut	23,724
Paddy	21,196
Tapioca	3,786
Ginger	30
Pepper	13

The main occupation of the people is agriculture. Screw-pine mat making is also an important cottage industry.

For administrative purposes the taluk is divided into the following pakuthies :

- | | |
|----------------------|-------------------|
| 1. Chavara | 7. Peṟunāḍ |
| 2. Kaṟunāgappalli | 8. Puthuppalli |
| 3. Kṛshṇapuram | 9. Thālava |
| 4. Kulaśekharaapuram | 10. Thekkumbhāgam |
| 5. Maināgappalli | 11. Thēvalakkaṟa |
| 6. Panmana | 12. Thoḍiyūr |

The office of the Tahsildar is at Paḍanāyarkuḷangara. Besides a Munsiff's court and two Magistrate's courts, there are two police charging stations at Kaṟunāgappalli and Kāyamkuḷam with three outposts, two District Dispensaries at Chavara and Kaṟunāgappalli, a third grade Anchal Office at Paḍanāyarkuḷangara, four Sub-Registry offices and 108 schools, English and Malayāḷam, with a total enrolment of 25,046.

Places of note in this taluk are Chavara, Ōḍhira, Kṛshṇapuram and Maruthūrkuḷangara.

This is another coastal taluk situated between Kaṟunāgappalli on the south and Ampalappuḷa on the north.

It has an area of 74.38 square miles and a population of 142,875 according to the census of 1931. It is bounded on the north by Kāṛthikappalli taluk, east by Thiruvalla and Māvēlikkaṟa taluks, south by Kaṟunāgappalli and west by the Arabian Sea.

There are no hills or forests in this taluk. The soil is sandy, alluvial and fertile and the surface even. The

whole area is well-watered by streams and canals. The Pampa and the Kuḷakkaḍa rivers flow along the northern and eastern sides of the taluk and unite their waters at Viyapuṛam. The taluk receives an annual average rainfall of 101·5 inches. Coconut, areca, jack, ānjili and mango trees grow abundantly. Plantains, ginger and pepper also thrive well. Out of the total cultivable area of 47,533 acres 40,946 acres are under crops. There is no need for artificial irrigation. Coconut and paddy are the chief crops and the areas under them are given below:

Paddy	24,686 acres.
Coconut	16,259 „

The chief occupation of the people is agriculture. Coir-making is a thriving industry.

The taluk is divided into the following pakuthies :

1	Ārāṭṭupula	10	Kīṛikkāḍ
2	Chēppāḍu	11	Kumārāpuṛam
3	Cheruthana	12	Muthukuḷam
4	Chingōli	13	Nangiyārkuḷangaṛa
5	Haṛippāḍ	14	Paḷḷippāḍ
6	Kandallūr	15	Paṭhiyūr
7	Kārthikappaḷli	16	Trkkunnappula
8	Kaṛuvāṭṭa	17	Valiyakuḷi
9	Kiḷakkēkkaṛa	18	Viyapuṛam.

The Tahsildar holds his office at Haṛippāḍ. Besides a Munsiff's court, a Second Class Magistrate's court and a Panchayat and Bench Magistrate's court, there are a Sub-Registry office, a police charging station, two third grade Anchal offices, and 93 schools, English as well as

Malayālam, with a total enrolment of 18,201. Places of interest in this taluk are Haṛippāḍ, Kārthikappaḷḷi, Viya-puṛam and Kaṛuvāṭṭa.

A small village a mile to the east of Ampalappuḷa. It is situated on the banks of the canal and possesses a beautiful camp-shed. It is a convenient halting station for boats during the monsoons when there will be vast sheets of water on either side of it, as far as Thōṭṭappaḷḷi on the south and Alleppey on the north. There is an image of the Buddha here which indicates that it was a centre of Buddhistic influence at one time.

A village in Thiruvalla taluk, situated on the banks of the Maṇimala river. The place takes its name from the famous temple dedicated to Hanumān. Five furlongs north-east of Kaviyūr is a granite rock called Thirukkenkuḍi dēvan. It is very artistically cut out into a dome supported by two sculptured pillars and is dedicated to Gaṇapathi. The doorway sculpture represents Bhīman, the Pāṇḍava prince with his massive club.

A very old town on the Quilon-Alleppey road. It was formerly the capital of the Kāyamkuḷam Rājā and the scene of much warfare. The Rājā surrendered in 1745 and the principality was then annexed to Travancore. The remains of some irregular fortifications are to be seen in the northern portion of the town. The old palace of the Kāyamkuḷam Rājā is still extant at Kṛṣṇapuram.

The Kāyamkuḷam lake presents a beautiful scenery with its shores of green paddy fields and waving coconut palms. Its out-let into the sea admitted small coasters,

which contributed to the importance of the place as a port from very ancient times. Several canals connect the village and the backwater. Kāyamkuḷam was famous for its pepper and other spices. It continues to be a place of considerable commercial activity chiefly owing to the coir-yarn industry which flourishes there. There is a very old Syrian church at this place.

The affairs of the town are administered by a municipal council. There are also a Munsiff's court, a Village Panchayat and Bench Magistrate's court, a Second Class Magistrate's court, a Sub-Registry office, a Sanitary Circle Office, a police charging station, a third grade Anchal office, an English High School, Malayāḷam schools and a District Dispensary.

A village on the coast in Chavara about ten miles north of Quilon. Three firms are working in this place for the collection and export of the sea-sand which contains rich deposits of monazite, zircon and ilmenite. This place has been declared a port for the export of sand only.

This is an inland taluk to the east of Quilon. It has an area of 212·74 square miles and a population of 137,621 according to the census of 1931. It is bounded on the north and east by Paṭhanāpuṛam taluk, south by Neḍumangāḍ and west by Quilon and Chirayinkīḷ taluks. The surface is hilly and the soil hard, but the Iṭhikkaṛa and Kallaḍa rivers which flow through the taluk make it fertile.

The taluk has an annual average rainfall of 105·7 inches. Paddy and tapioca are the main crops. Pepper, ginger, sugar-cane and rubber are also cultivated, though on a small scale. The areas under the different crops are given below:

<i>Crop</i>	<i>Acres</i>
Tapioca	37,047
Coconut	26,427
Paddy	16,791
Pepper	6,488
Rubber	695
Sugar-cane	33
Ginger	7

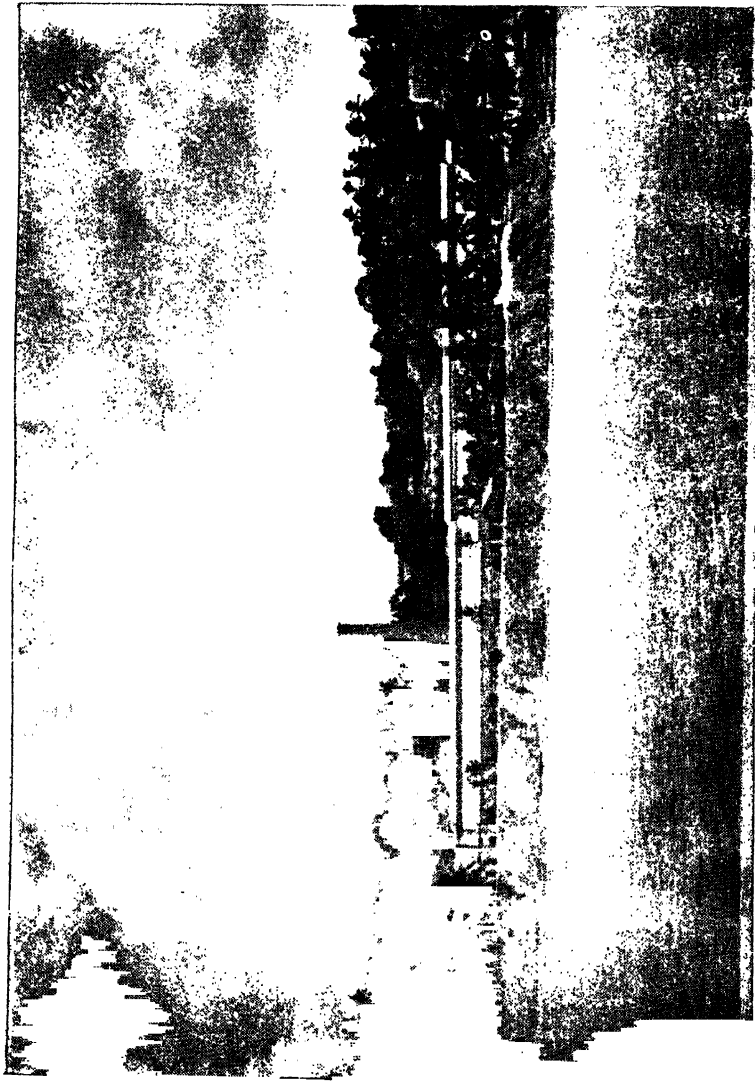
Both the Main Central and the Quilon-Shencotta roads cross each other at Koṭṭārakkara, which has consequently become an important centre of motor traffic. The Quilon-Shencotta railway passes through this taluk and Koṭṭārakkara town has a prominent station on this line.

The office of the Tahsildar is at Koṭṭārakkara. The taluk is divided into the following pakuthies :

1 Chaḍayamangalam	7 Mailan
2 Elukōṇ	8 Ummanūr
3 Koṭṭārakkara	9 Veḷinallūr
4 Kuḷakkada	10 Veḷiyam
5 Kummiḷ	11 Veṭṭikkavala
6 Mēlila	

Besides a District Munsiff's court, a Second Class Magistrate's court, a Sanitary Circle Office and an office of the Assistant Inspector of Schools in the Koṭṭārakkara town, the taluk possesses a police charging station with two out-posts, a District Dispensary, a third grade Anchal office with fifteen sub-offices, two Sub-Registry offices and 119 schools, English as well as Malayālam with a total enrolment of 19,638.

Places of note in the taluk are Koṭṭārakkara, Chaḍayamangalam, Veṭṭikkavala and Vālakam.



Ceramic Factory, Kundara.

This was once the capital of the principality called Elayedathu Swarūpam which was conquered by Mārthāṇḍa Kottāraṅkara town Varma. The town has an old temple and a Syrian church. Kathakali, the indigenous pantomimic play, was first introduced by a Rāja of Kottāraṅkara in the first half of the eighth century M. E. The town has improved recently and is a centre of motor traffic, as the Main Central Road and the Quilon-Shencotta Road cross each other at this place. It possesses a railway station, a travellers' bungalow, a Munsiff's court and a Magistrate's court, an English High School and a number of other Government institutions.

A village midway between Quilon and Kottāraṅkara on the Quilon-Shencotta railway. The London Mission Hospital here treats many poor patients. Kunṭara The kaolin deposits around the place promise a great economic future for the country. Recently a kaolin factory has been started by Government. There are also many cashewnut estates. From Kunṭara a branch road leads across to the Main Road between Quilon and Trivandrum, effecting a saving of eight miles. There is a railway station at this place.

A picturesque village, on the fortieth mile of the Trivandrum-Shencotta road. It is six miles south of the Thenmala railway station and is famous Kulaṭhūppula for its temple dedicated to Śāstha. The bathing place in the river abounds in sacred fish which feed from the hands of pious visitors.

This is an inland taluk situated almost in the heart of the country. It has an area of 150.46 square miles and a population of 117,110 according to the Kunnathūr census of 1931. It is bounded on the north by Māvelikkara and Paṭhanamthiṭṭa taluks, east by

Paṭhanāpuṛam, south by Paṭhanāpuṛam and Koṭṭārakkāra and west by Kaṛunāgappaḷi. The taluk is entirely in the midland region and is intercepted by numerous small hills some of which contain fertile slopes while others are barren. Vast areas in Koḍuman and Ēnāthimangalam pakuthies are under forest conservancy. the total area of the reserved forests being 14,207 acres. The Kallaḍa river flows along the southern boundary of the taluk. There are no mines in the taluk. The soil is not rocky though it consists of pebbles, sand and mud.

Several kinds of tropical trees and plants grow in this taluk. Wild pigs, deer, monkeys, porcupine, jackals and hares are seen in the forests.

The taluk receives an average annual rainfall of 110·4 inches and the climate is fairly temperate. Out of the total cultivable area of 80,958 acres 45,320 acres are under crops. The chief crops raised and the area under each are given below:

Paddy	14,289	acres.
Tapioca	14,180	„
Coconut	9,629	„
Rubber	4,218	„
Pepper	3,029	„
Tea	40	„
Sugar-cane	28	„
Ginger	14	„

Though there are no major irrigation works there are three minor works for the maintenance of which half contributions are realised from the ryots concerned. They are:

1. Cross bars in the Aḍūr Valiya Thōḍu.
2. Sluice in the Puthiyakāvil Chira.
3. Reservation of a Kāyal bund in Pōruvaḷi.

The occupation is mainly agriculture. Poultry farming as a cottage industry is slowly coming into prominence. The lower classes are engaged in making mats and baskets. The Main Central Road passes through this taluk. A few roads branch off from Aḍur to distant places.

The taluk is divided into the following pakuthies:

- | | |
|-------------------|-----------------|
| 1. Aḍur | 5. Paḷḷikkal |
| 2. Ēnāthimangalam | 6. Pōruvaḷi |
| 3. Koḍuman | 7. Śūranāḍu |
| 4. Kunnāthūr | 8. West Kallaḍa |

The Tahsildar has his office at Aḍur, which has also a Munsiff's court, a Second Class Magistrate's court, an English High School, a District Dispensary, a camp-shed and an office of the Assistant Inspector of Schools. The taluk also possesses a police charging station, a fourth grade Anchal office, with eight sub-offices and 76 schools, English as well as Malayāḷam with a total enrolment of 14,574.

Śāsthāmkōṭṭa and Karimpinpuḷa are places of interest in this taluk. Śāsthāmkōṭṭa takes its name from the temple of the Śāstha believed to be founded by Śrī Rāma. The Śāsthāmkōṭṭa lake is the biggest fresh water lake in the State. Karimpinpuḷa is on the Kallaḍa river. It was here that the Zamorin of Calicut and his family resided when they took refuge in Travancore from the invasion of Tipu Sultan.

This is one of the two prominent paddy producing regions of Travancore, the other being Nānjanāḍ in the south. In its physical aspects as well as in the conditions that govern the agricultural life of the people, Kuṭṭanāḍ is markedly distinct from the rest of the country. It is a low-lying water-logged region comprising, for the most part, portions of Kōṭṭayam,

Kuṭṭanāḍ

Changanāśśēri and Ampalappūla taluks. The area of Kuṭṭanāḍ paddy lands is roughly 2,00,000 acres. Of this the regularly cultivated area would be about 80,000 acres of *Karappādams* and 50,000 acres of *Kāyal* lands. The former are cultivated annually and the latter once in two years. The *puncha* system is the prevailing form of cultivation in Kuṭṭanāḍ.

A small village in Kunnathūr taluk. It is remembered in history as the place where the heroic Daḷava Vēlu
 Mannadi Thampi met his death. There is also a famous temple dedicated to Goddess Bhagavathi at this place.

A village near Haṛippāḍ. It is famous for a grove (*Kāvu*) set apart for serpent worship. The *Kāvu* is an extensive sacred enclosure of dense foliage
 Mannārśāla infested by cobras. There are several traditions regarding the sanctity of the place. A large number of people go there for worship and to make offerings on the days of the *Āyilyam* asterism in the month of Thulāṁ.

This is an inland taluk with an area of 111.95 square miles and a population of 174,000 according to the last census. It is bounded on the north by the
 Māvelikkārā taluk Aḥhankōvil river, east by Paṭhanamthiṭṭa and Kunnathūr taluks, south by Kunnathūr and Kaṛunāgappalli taluks and on the west by Kārthikapalli taluk. There are no hills or reserved forests, though the eastern portion of it is slightly rocky. There are no mines of any kind. It is traversed by the Aḥhankōvil river.

The taluk has an average annual rainfall of 117.9 inches. The climate is agreeable. Out of the 67,660 acres of cultivable lands 66,661 acres are under crops. The coconut trees are largely grown. Tapioca, bananas and other

vegetable plants are also cultivated. Rubber and sugar-cane are cultivated on a small scale. The areas under the different crops are given below:

Tapioca	25,553 acres.
Paddy	21,972 „
Coconut	19,070 „
Pepper	469 „
Ginger	246 „
Sugar-cane	130 „
Rubber	66 „

There are two major irrigation works in this taluk, viz., the deepening of the *Puṭṭan* (new) and *Paḷaya* (old) *Thōḷus* in the Kaṇṇamangalam pakuthi and the deepening of the Veṭṭiyār *Thōḷu* in the Nūranād, Thaḷakkaṛa and Chunakkaṛa pakuthies.

The chief occupation of the people is agriculture. There is a weaving school and factory at Onāṭṭukara and a match factory at Chennaihala.

There is a net-work of roads connecting the different parts of the taluk. The Main Central Road passes through its eastern portion. For administrative purposes the taluk is divided into the following pakuthies :

- | | |
|--------------------------|----------------------|
| 1. Bhaṇikkāvu | 9. Perungāla |
| 2. Chennaihala | 10. Thaḷakkaṛa |
| 3. Chunakkaṛa | 11. Thāmarakkaḷam |
| 4. Kaṇṇamangalam | 12. Thekkēkkaṛa |
| 5. Māvēlikkaṛa | 13. Thirupperumthura |
| 6. Nūranād | 14. Thōnnallūr |
| 7. Palamēl | 15. Vallikunnam |
| 8. Panthaḷam Thekkēkkaṛa | |

The Taluk Office is at Māvēlikkaṛa where there are also a Munsiff's court, a police charging station, a District

Hospital, a second grade Anchal office, a Panchayat and Bench Magistrate's court, a Second Class Magistrate's court, and an Assistant Excise Commissioner's office. The taluk has in addition two Sub-Registry offices, an office of the Assistant Inspector of Schools, a travellers' bungalow at Paḷḷikkal, a camp-shed at Māvēlikkāra and a sathram at Nūranād, nine Anchal sub-offices, 155 schools, English as well as Malayālam, with a total enrolment of 26,158, and a number of private dispensaries and Vaidyaśālas. Other places of interest are Panthalam, Kaṇṭiyūr Nūranād, Paḷḷikkal and Cheṭṭikuḷangaṛa.

This beautiful town is the headquarters of the taluk and the residence of a family of Rājās who are very closely

Māvēlikkāra town allied to the Travancore Royal House.

The picturesque Kuḷakkaḍa river whose banks are fringed with extensive plantations of coconut and areca palms washes the town on its northern side. This town bears signs of having been a place of some importance in the wars with the Kāyamkuḷam Rāja. It was here that Rāmayyan Daḷava died. For some time recently the town has been administered by a municipality. It has also an ancient pagoda, a spacious palace and several public buildings, including a Munsiff's court, a Second Class Magistrate's court, a Panchayat and Bench Magistrate's court, two English High Schools and a special school for the children of the Rājās and Kōyilthampurāns. An image of Buddha is preserved in this town. There is also an old Syrian Christian church. Māvēlikkāra is one of the electrical substations of the Paḷlivāsal Project.

A village on a hillock three miles west of Paṭhanamthiṭṭa. It is now a place of pilgrimage to a section of

Manjānikkāra Jacobite Christians as it contains the tomb of Mar Ignatius Elias III, Patriarch

of Antioch, who visited Travancore in February 1932.

Thousands of persons from Cochin and Travancore come here on the anniversary of that date, when a festival is held in memory of the pious patriarch.

A village to the south of the Cranganore bar where the waters of the Periyār are discharged into the sea.

Munambam There is an ancient fort preserved in good repair. This and the Kōṭṭappuram fort, a few miles to the east, were purchased by the Travancore Government from the Dutch.

A part of the Rājampāra reserved forest. Here is situated one of the seven churches believed to be established by the Apostle St. Thomas on the West Coast. Remains of old houses, temples and churches indicate that the place, which is now the abode of wild animals, was at one time thickly populated.

Nilakkal

A village about six miles from Quilon, where the Ashṭamuṭi lake joins the sea. A magnificent bridge has been constructed over the bar recently and protective works have been carried out to prevent the erosion of the shore north of the bridge. In ancient days traders used this inlet as a port and pepper was exported from here in large quantities. The sands are rich in monazite and factories have been set up to work them. Fishing is one of the important occupations of the people in the locality.

Niṭṭakara

A village near Thiruvalla, famous for its St. Mary's church, a very old structure believed to have been built by St. Thomas, the Apostle. The present building is, however, not very old.

Niranam

A village in Māvēlikkara taluk, where a leper colony on modern lines was opened in 1110 M. E. There is a sub-registry office as well as a *sathram*.

Naranād

A village in Kaṛunāgappaḷḷi taluk on the road from Quilon to Alleppey; famous on account of the *Ōchirakkali*,
 O'hira a mock fight exhibited annually in Mithunam believed to be in commemoration of the battles fought on the spot by the Kāyamkuḷam and Chempakśēri Rājās. The festival which falls about the 15th of June every year lasts for two days. A fair is held and large crowds of people flock to the place on the occasion. It is a place of pilgrimage and many patients come and stay in the temple for cure.

A village in Māvelikkara taluk and the residence of the Panthaḷam Rājās who were formerly independent.
 Panthaḷam The old principality was known as Airūr Swarūpam. It was subjugated in 931 M. E. and finally absorbed in 1812. Branch roads lead to Māvelikkara and Haṛippād on the west and to the hills and the Shencotta pass towards the south-east. There is a camp-shed here.

A village in Quilon taluk with an area of 12·72 square miles. It is situated on the coast about eight miles south of Quilon town. The inhabitants are mostly
 Parāvūr Nāyars and Īlavas. There are a Magistrate's court, a fifth grade Anchal office, and a police charging station here. The chief industry carried on is coir-yarn spinning and coir-matting. Close to this village is the Paravūr backwater.

The headquarters of the Kaṛunāgappaḷḷi taluk; situated on the Quilon-Alleppey road. It was an old military station of the Kāyamkuḷam Rājās.
 Paṭanāyarkuḷangaṛa There are several Government institutions, including a Munsiff's court, a second class Magistrate's court, and a Sub-Registrar's office.

A hilly taluk far in the interior of the country, touching the eastern boundary. It occupies the north-east

corner of the Division. It has an area of 905.49 square miles and a population of 142,632 according to the census of 1931. 709 sq. miles represent the area of the unsurveyed hills. This is the largest taluk in the State. It is bounded by Thiruvalla and Peermade taluks on the north, Thiruvalla and Kunnathūr on the west, Shencotta and Paṭhanāpuram taluks on the south and by the mountains separating it from Tinnevely District on the east.

The major portion of the taluk is hilly and covered with extensive impenetrable forests. Paṭhanamthiṭṭa, the headquarters of the taluk, is 432 ft. above the sea-level. The chief mountains in this taluk are Śabarimala, Nīlimala, Karimala, and Kuṭamuruṭṭimala; some of the prominent hills are Rājampāra, Lāha, Muḍukkakkunnu, Muthumala and Chengara. There are also several high and massive rocks, the prominent ones among them being the Chuttippāra and the Moḍuruḷippāra.

Several kinds of reserved trees as well as other trees are found in this taluk, the fruit trees being grown in the registered areas. Many varieties of root-plants such as *Chēna*, *Chēmpu*, *Kāchil*, ginger, tapioca, sweet potato, and *Cheru kilangu*, as well as fruit plants are largely grown. Rubber and tea plants are cultivated on a large scale. The reserved forests contain wild animals, such as elephants, tigers, bears, leopards and jackals. Several species of ordinary birds are found. As in the other taluks cows, bulls, dogs, sheep, goats, and buffaloes are the principal domestic animals.

The taluk is situated between two rivers, the Perumthēnārūvi and the Aḥhankōvil, and is well watered by them and their tributaries. It enjoys an annual average rainfall of 130.9 inches and the climate is moderate. Out of the total cultivable area of 99,688 acres, 83,999 acres are under crops.

The main crops raised are coconut, paddy, tapioca, sugar-cane, pepper, tea and rubber. The area under the different crops are given below :

Tapioca	25,425	acres.
Coconut	20,668	„
Rubber	12,195	„
Paddy	6,589	„
Tea	3,500	„
Pepper	3,272	„
Sugar-cane	1,645	„
Ginger	88	„

There is a major irrigation work at Pannivēli Chira and a minor work at Kōṭṭūchira.

There are 116½ miles of motor roads, 426 miles of other roads and 44 miles of water communication by rivers.

The occupation of the people is mainly agriculture. Some are taking to trade also. The lower classes are engaged in rattan and reed works.

The taluk is divided into the following pakuthies :

- | | |
|--------------------|-------------------|
| 1. Cherukōl | 5. Ōmallūr |
| 2. Ilanthūr | 6. Paṭhanamthiṭṭa |
| 3. Kumpaḷa | 7. Rānni |
| 4. Mallappuḷaśśēri | 8. Vaḷḷikkōḍu |

There is a police charging station at Paṭhanamthiṭṭa with four outposts at Kōnni, Kaippaṭṭūr, Perināḍ and Rānni. The taluk has a Munsiff's court, a Second Class Magistrate's court, a Sub-Registry office, an Anchal office at Paṭhanamthiṭṭa, two dispensaries at Rānni and Kōnni, 11 Anchal sub-offices, an office of the Assistant Inspector of Schools, and 159 schools, English as well as Malayāḷam with a total enrolment of 28,183.

Places of interest in the taluk are Śabarimala, Āranmuḷa, Kōḷancheri, Perumthēnaṟuvi and Thrppāra.

A mountainous inland taluk between Kottāraḱkaṛa and Shencotta, with an area of 414·96 square miles and a population of 101,608 according to the last census. It is bounded on the north by Paṭhanāpuram taluk, on the east by Shencotta and on the south and west by Kottāraḱkaṛa. About 1,75,580 acres are under forest conservancy. The Kuḷaḱkaḱa river flows through it.

Although the taluk enjoys a comparatively heavy rainfall, the summer is very hot and the winter very cold. Agriculture is the chief occupation of the people, the next important occupation being trade. The cultivation of pine apples and plantains is carried on extensively. 37,693·65 acres are under different crops and the average size of an agricultural holding is 1·7 acres. Agriculture loans are largely availed of by the ryots. There are four minor irrigation works in the taluk, *viz.*, the Venchēmpupuṭhan-viṭu chira, the Chemmannar, Iṭamanavaṭṭaṭhu Thōdu, the Vaṭamana Thōḱu and the Neṭuvannūr Dam.

Making baskets out of reeds is a prominent cottage industry. There was a match factory at Thenmala, but it is not working now. The Mīnākshi Paper Mill at Punalur is in a flourishing condition.

There are good roads opening up the taluk. The Quilon-Shencotta Railway passes through it. There are a travellers' bungalow at Punalūr, camp-sheds at Āyūr, Kuḷathūppuḷa, Paṭhanāpuram and Thenmala and Sathrams at Āyūr and Kuḷathūppuḷa. The taluk is divided into seven pakuthies. This is one of the few taluks which have no separate civil courts within their limits. But it possesses a Second Class Magistrate's court, sixteen medical

institutions, sixty-seven schools, English as well as Malayālam, and two libraries.

Puralūr, the headquarters of the Tahsildar, Kuḷaṭṭhappuḷa and Thenmala are three important places in the taluk. At Kuḷaṭṭhappuḷa there is an ancient temple dedicated to Śaṣṭha where large crowds of pilgrims gather every year on the *Vishu* day.

A waterfall in the Pampa river. It owes its name to clusters of bee-hives which were found there formerly.

There is a motor road up to Peṛunāḍ, north of Vaḍaśērikkāra, and another seven miles have to be negotiated on foot to reach the waterfall which is situated eight miles up from the confluence of the Pampa river and its tributary the Kakkāṭṭār. The water rushes from the rocky bed of the Pampa into a precipitous ravine sixty to one hundred feet deep. For some distance down the waterfall the river is known by the name of *Perumthēnaṛuvi*.

The village of Purakkāḍ lies at a latitude of 9°21 and longitude 76°23 East of Ampalappuḷa. It was called Porka or Porcai by the Portuguese and the Dutch.

Purakkāḍ It is an ancient Malabar port and till the rise of Alleppey late in the 18th century it was the principal place of shipping of the coast between Cochin and Quilon. It is mentioned by Varthema (1503) and by Tavernier (1678) and it figures prominently in the Portuguese and Dutch records. The ruins of the fortification stood there until fifty years ago. Even after the foundation of Alleppey ships used to call at Purakkāḍ in the monsoon season. The people of Purakkāḍ have been sea-faring and even so late as in 1770 they owned ships and *Pattamars* and traded with Ceylon and with the coastal ports of South India.

It is said that the great pirate captain Kydd used to have his adventures on the West Coast mainly in the port of

Purakkāḍ. It was a place of great commercial importance. Several valuable articles were exported and imported from this port. Flowered robes, stibium—a pigment for the eyes—coral, white glass, copper or brass tins, lead, and sandarach were chief among the imports. Important among the exports were pepper, pearls, ivory, fine silks, betel, transparent or precious stones of all sorts, and diamonds.

The country of Purakkāḍ being very productive of rice, and all other necessities of life the Rāja became one of the wealthiest in Malabar. The Dutch Company's factory in this place fell to decay. It passed to Cochin in 1678 A. D., and then to Travancore in 1746 A. D.

Purakkāḍ was an important port and considerable trade was carried on between the natives and foreign traders. Barbosa gives an interesting account of the place. 'Porakkad has a Lord of its own. Here many gentile fishermen reside, who do nothing and have no occupation than of fishing during the winter and of plundering on the sea during summer such as fall in their way. They possess certain small boats which they row skilfully, and collecting many of these together, they themselves being armed with bows and arrows, they surround any ship and after forcing it to surrender by means of their arrows, they proceed to plunder the crew and the ship; the booty they divide with the lord of the country who countenances them.* From an once prosperous sea-coast town Purakāḍ has dwindled into a small fishing village.

The headquarters of the Pathanāpuṛam taluk. It is noted for the Mīnākshi Paper Mill and for exceptionally large and luscious pine-apples. The paper mill was started in 1888 and is an indigenous enterprise. Raw materials are cheaply available here. The place has a railway station on the Tinnevely-Quilon

Punalūr

* History of Kēṛāḷa, Vol. II, p. 110.

line. The Kallaḍa river is here crossed by a suspension bridge.

This taluk occupies the south-western corner of the Division. It has an area of 142·76 square miles and a population of 247,632 according to the census of 1931. It is bounded on the north by Kaṟu-nāgappaḷli and Kunnaṭhūr taluks, east by Koṭṭāṟakkaṟa, south by Chirayinkīl and west by the Arabian Sea.

Several backwaters traverse the taluk. There are no mountains, though the eastern parts are hilly. The ground is undulating and the soil productive. Two rivers, the Kallaḍa and the Iṭhikkaṟa, flow through it. Though the taluk enjoys an annual average rainfall of 87·97 inches the summer months are very hot.

The areas under the principal crops raised are:

Coconut	49,885 acres
Paddy	14,611 „
Tapioca	10,040 „
Pepper	6 „

The following minor irrigation works are maintained:

Punnakkuḷaṭhu chira, in Paṟavūr pakuthi, Kokkaṭṭu-kōṇaṭhu chira and Āmapuṟaṭhu chira in Mīnāḍ pakuthi, Āthiḥhanallūr chira and Kōṭṭayaḍi chira in Āthiḥhanallūr pakuthi, Pāraḱuḷaṭhu chira. Umayanallūr chira, Kōvūr chira in Iravipuṟam pakuthi, Peṟumkuḷaṭhu Thōḍu in Vaḍakkeviḷa pakuthi, and Choraṭhil Thōḍu in East Kallaḍa pakuthi.

Fishing industry is carried on by the people along the coast. Trade in copra, timber and other articles is another occupation of the people.

For purposes of land revenue administration the taluk is divided into the following pakuthies :

- | | |
|------------------|--------------------|
| 1. Athiṣhanallūr | 8. Neḍumpana |
| 2. East Kallaḍa | 9. Paṛavūr |
| 3. Iṛavipuṛam | 10. Peṛināḍ |
| 4. Kilikollūr | 11. Quilon |
| 5. Kottankaṛa | 12. Thṛkōvilvaṭṭam |
| 6. Mīnāḍu | 13. Thṛkkaḍavūr |
| 7. Munro Island | 14. Vaḍakkēviḷa |

The office of the Tahsildar is at Quilon. The taluk has a district court, the offices of the Division Peishkar and the Assistant Peishkar, two Munsiff's courts, a second class Magistrate's court, a municipality, a Panchayat and Bench Magistrate's court, the District Registrar's office, two sub-registry offices, offices of the Assistant Excise Commissioner, the Divisional Inspector of Schools and the Assistant Inspector of Schools, three police charging stations, two district hospitals, 148 schools of different grades, English as well as Malayāḷam, with 37,023 pupils, Anchal, post and telegraph offices, a port office, several aided Vaidyaśālas, and a number of tile, coir and other factories and mills.

Places of interest in the taluk are Āśrāmam, Prākkulaṁ and Thēvaḷli.

Situated at 8° 53' 28" N. Latitude and 76° 36' 59" E. Longitude, this beautiful ancient town is the headquarters of the Division Peishkar of the district as well as of the Tahsildar of the taluk. It was the early capital of this State and was a very important centre of trade and commerce. Formerly it was the cantonment of the subsidiary force maintained by the State. It was one of the earliest sea-ports on the West Coast. It was known to the Arabs as

Quilon town and
port

early as 851 A. D. as Kaulam-mall, when it was already frequented by ships from China. Throughout the middle ages it was one of the chief seats of the St. Thomas Christians. The Portuguese established a factory here in 1503, which was captured by the Dutch a century and a half later. Until 1829 it was the seat of the Travancore Dewan and the British Resident. A British garrison was stationed here between the years 1803 and 1830 after which it was replaced by a native regiment.

The Malabar Era is associated with this town, and its origin dates back to 825 A. D., when king Udaya Mārthanda Varma was reigning at Quilon. He convened a council of the learned men of Kēraḷa with the object of introducing a new era. It was resolved to adopt the Kollam year from the 15th of August 825 A. D., and the whole of Kēraḷa accepted the new calendar.*

Quilon is one of the earliest centres of Christian effort in Travancore. Two Nestorian Bishops from Babylon arrived here in the ninth century A. D. They were allowed to build churches and shops. There is also a strong Muhammadan population in the town. The trade that existed with Arabia brought in many people from that country who were followers of the Prophet. It is said that in 22 A. H. (i. e., the middle of the 7th century A. D.) a party headed by Malik-Ibn Habil landed at Quilon to propagate Islam and that a mosque was built by Hussain, one of his sons.

Quilon has a reef of rocks along its beach, which prevents its corrosion by sea and helps the ryots to plant coconut trees so near the water's edge that their shadows fall on the beating surf, a phenomenon not met with at any other part of this coast. On the south is a beautiful bay known to the early mariners of Europe as affording natural protection to ships even in the worst weather. With the

* On this point see Vol. II, p. 51.

opening of the railway the town has secured direct and easy communication with the towns of the Madras Presidency and is likely to regain her former position as an important commercial centre. The palace of His Highness the Mahārāja stands out boldly on a hill on the shore of the Ashtamuṭi lake at Thevaḷli. Cotton spinning and weaving and the manufacture of tiles are the chief industries. Trade in cashewnut is also carried on, large quantities of prepared nuts being exported to foreign countries. The market of Quilon supplies every species of article to all classes and conditions of natives.

The sea-port is an open roadstead situated off a bight in the coast formed by the Thankaśśēri point, a British possession, projecting slightly beyond the coast line. During fine weather, usually from September till May, vessels can anchor in the inner anchorage in $4\frac{1}{2}$ to 5 fathoms of water $\frac{4}{10}$ of a mile off the shore.

There is a first class travellers' bungalow near the Railway Station. The town is lighted with electricity. It is a station of the Paḷlivāsal Project. It has also a District court, a Magistrate's court, an important railway station, hospitals, sathrams and numerous other Government institutions besides a large number of factories engaged in the manufacture of tiles, coir mats and matting, wood and iron works, cashew nuts, etc.

This is a mountain peak in the northern part of the Paṭhanamthiṭṭa taluk. It contains the most important Sāstha temple situated on the Western Ghats. The temple is surrounded on all sides by very thick forest and is situated on the top of a steep hill. Though this temple is difficult of access, many pilgrims go to worship there on the Makara Sankrānti day in the middle of January. His Highness the Mahārāja paid a visit to the temple in 1115 M. E. accompanied by Her Highness the Mahārāṇi and the Dewan.

A village in Kunnathūr taluk about twelve miles from Aḍūr. It is situated on the shore of a large fresh-water lake of the same name. It has a famous pagoda dedicated to Śāstha. The American Mission conducts a residential school which is beautifully situated on a small hill close by. A weekly market is held at this place. "This smiling happy village is a beauty spot, a health resort and a place of pilgrimage".

This is situated at the south-east corner of the Division and lies almost entirely beyond the Ghats. It has an area of 129.14 square miles and a population of 47,868 according to the census of 1931. It is bounded on the west by the Sahyādrī Range and Paṭhanāpuṛam taluk and on the other sides by the Thenkāśī taluk of the Tinnevely District.

The western portion of the taluk is mountainous and the ground gradually slopes towards the east. About 42,881 acres are under reserved forests. The eastern portion is made up of plains containing extensive fields under wet and dry cultivation. No large rivers drain this taluk, but there are a few small streams like the Nīlamman-kōvil river, the Haṛihaṛa Nadi, the Hanumān Nadi and the Karuppa Nadi, which are waterless during summer.

Granite rocks are common, but no other minerals are available. The forests in the western portion abound in timber trees such as teak and blackwood. Fruit trees like the coconut, jack, mango, iluppa, and tamarind are largely grown in the plains. Elephants, tigers, and other wild beasts are found in the hills; crows, ducks, fowls and kites are among the birds that are commonly met with. Fish is obtained from the numerous irrigation tanks.

The climate is generally temperate, though the summer heat is somewhat severe. The taluk receives an annual average rainfall of 55 inches.

Out of the total cultivable area of 34,509 acres 16,461 acres are under crops. The whole cultivable area covers 8,452 acres of wet lands and 26,057 acres of dry lands. The principal crops raised are paddy, coconut and rubber. Chōlam and rāgi are also raised. The areas under the different crops are:

Paddy	8,562 acres
Rubber	2,727 „
Coconut	1,105 „
Tea	1,050 „
Coffee	20 „

There are 270 *ēlās* in the taluk and the wet lands are irrigated by 167 channel-fed and fifteen rain-fed tanks.

The people are mainly agricultural. Pottery and iron works are carried on as cottage industries in some localities. There are cartable roads throughout the taluk. The South Indian Railway crosses it and there are three stations on this line within its limits.

The taluk is divided into the following pakuthies :

- | | |
|----------------|-------------------|
| 1. Achanputhūr | 6. Puṭhar |
| 2. Āyikkudi | 7. Puḷiyara |
| 3. Ilaṭhar | 8. Śāmburvaḍakara |
| 4. Karkudi | 9. Shencotta |
| 5. Kḷāṅgāḍu | |

The Tahsildar of the taluk has his headquarters at Shencotta town, which has a combined Munsiff's and First Class Magistrate's court, a Municipal Council, a Sub-Registry office, a Panchayat and Bench Magistrate's court, a District Hospital and a police charging station with eight out-posts under it. There is a Village Panchayat at Śāmburvaḍakara. The taluk also has several Āyurvedic

Vaidyaśālas and seventeen schools, English as well as Tamil with a total enrolment of 2,611.

Places of interest in the taluk are Āyikkūḍi, Puḷiyara, Śāmbūrvaḍakara and Āryankāvu. The headquarters of the taluk is only four miles from the famous waterfall at Courtallam.

This town is situated at the frontier and is the first station on the railway entering the State across the Western Ghats. The population is mainly Shencotta town Tamilian. The town and its vicinity were for some time under the sway of the Nawab of the Carnatic, but eventually they came under Travancore. As in British Indian villages, the people live in streets, the houses of the labouring classes being small and congested. About four miles from the town is the famous Courtallam waterfall. The town is administered by a municipal council. A combined Munsiff's and Magistrate's court, a Panchayat and Bench Magistrate's court, a District Hospital, an English High School, a Sub-Registry office, a police charging station and an Anchal office are among the chief Government institutions in the town.

This taluk is situated between the sea and the Vēmpaṇāḍ lake. It has an area of 117·14 square miles and a population of 201,474 according to the Sherthala taluk census of 1931. It was formerly included in the Kōṭṭayam Division, but now it forms a part of Quilon Division. It is bounded on the north by Cochin State, on the east by the Vēmpaṇāḍ lake, on the south by Ampalappuḷa and on the west by the Arabian Sea.

The surface is low and the soil sandy. There are extensive coconut plantations throughout this taluk. There are neither hills nor rocks nor rivers.

The taluk enjoys an annual average rainfall of 104·7 inches. The climate is often intemperate. The extreme

heat and other insanitary aspects of the taluk give rise to many diseases, such as elephantiasis and leprosy. The cultivable area in 1112 M. E. was 59,262 acres and the area cropped 57,352 acres. The main crops raised and the areas under them are given below :

Coconut	34,941 acres
Paddy	22,145 „
Tapioca	266 „

Agricultural loans are taken by the ryots. With the exception of a few bunds there are no large irrigation works. A portion of the taluk known as Karappuram is noted for its vegetables, betels, etc.

The chief occupations of the people are agriculture and fishing. The Īlavas who form the bulk of the Hindu population have largely taken to coir spinning and coir matting. The extraction of coconut oil is an important industry.

The taluk is divided into the following pakuthies :

- | | |
|--------------------------|------------------------------|
| 1. Aīr | 9. Thaṇṇirmukkam (south) |
| 2. Kokkōthamangalam | 10. Thuravar (north) |
| 3. Mārārikkulam | 11. Do. (south) |
| 4. Pallippuram | 12. Thaikaṭṭuśṣēri |
| 5. Pāṇāvalli | 13. Vaḍuthalamattathilbhāgam |
| 6. Shērthala (north) | 14. Vayalār (east) |
| 7. Do. (south) | 15. Do. (west) |
| 8. Thaṇṇirmukkam (north) | |

There are two police charging stations with three out-posts, a third grade Anchal office, with seven sub-offices, Sub-Registry offices, Excise Range office and several schools, English as well as Malayālam, with a total enrolment of 21,278.

A village in Ampalappuḷa taluk, about four miles east of the Ampalappuḷa temple. There is a very old temple dedicated to Śāstha. A medicated oil prepared in this temple is believed to have the power of curing rheumatic complaints.

Thakali

A small promontory on the Quilon coast, which belongs to the British Government. It has an area of only 96 acres. The Portuguese settled here and built a factory, a fort and some churches. The place was under them from 1552 to 1665 when it was captured by the Dutch. The English secured it from the Dutch in 1795 after the capture of Cochin. It was handed over to the British Government along with Anjengo in 1810. It is now under the control of the Collector of Tinnevely. The ruins of the old fort and the Portuguese tower are still extant. A lighthouse was erected here in 1902.

Thankaśśēri

A hilly village on the Western Ghats, situated on the Trivandrum—Shencotta road. The country around is one of the most important planting areas in Travancore. There are several rubber and tea estates in the Kālthuriṭhi valley. The village owns two match factories which are purely Indian concerns. The Quilon—Shencotta Railway passes through this village and there is a station at the place.

Thenmala

This is one of the most important taluks in the Division. It has an area of 212.23 square miles and a population of 3,37,553 according to the census of 1931. It is bounded on the north by Changanāśśēri taluk, east by Paṭhanamthiṭṭa taluk, south by Kunnathūr, Māvēlikkāra and Kārthikappalli taluks and on the west by Ampalappuḷa and Kārthikappalli taluks.

Thiruvalla taluk

There are no mountains here. The surface is hilly towards the east and sandy towards the west. The taluk is full of numerous eminences with low lands covered by paddy fields between them. The soil is generally hard. The important rivers that flow through this taluk are the Pampa, the Maṇimala and the Aḥhankōvil rivers. There are no mines nor minerals, and the few rocks which are found here and there consist mainly of silica and granite. The important trees that are grown are coconut, arecanut, jack and mango. The taluk enjoys a healthy climate. It receives an annual average rainfall of 110·9 inches.

Agriculture is the main occupation of the people. The areas under the principal crops are given below:

Coconut	43,150 acres
Tapioca	38,510 „
Paddy	32,198 „
Sugar-cane	6,546 „
Pepper	1,400 „
Rubber	1,221 „
Ginger	10 „

Nāyars and Syrian Christians constitute the bulk of the population. Thiruvalla town is the headquarters of the taluk. The taluk is divided into the following pakuthies :

- | | |
|-------------------|----------------------------|
| 1. Āla | 14. Kuraṭṭiśṣēri |
| 2. Āranmuḷa | 15. Mānnār |
| 3. Ayiṛūr | 17. Neḍumpuram |
| 4. Chengannūr | 18. Panthaḷam-Vaḍakkēkkara |
| 5. Cheriyanāḍu | 18. Pānṭanāḍ |
| 6. Eḷumattūr | 19. Peṛingara |
| 7. Iravipēṛūr | 20. Puliyūr |
| 8. Kaḍapra | 21. Puṭhankāvu |
| 9. Kallūppāra | 32. Thiruvāṇvanṭūr |
| 10. Kaviyūr | 23. Thiruvalla |
| 11. Kāvumbhāgam | 24. Thōṭṭappuḷaśṣēri |
| 12. Kilakkēbhāgam | 25. Vaḍakkēkkara |
| 13. Kōyippuram | 26. Veṇmaṇi |

There are three police charging stations at Chengannūr, Thiruvalla and Aranmula with three out-posts at Mānnār, Mallappalli, Puramattam. The taluk has also the following Government and other institutions. Two Munsiff's courts at Thiruvalla, a Panchayat and Bench Magistrate's court, Thiruvalla, a Second Class Magistrate's court, Thiruvalla, a District Hospital, Thiruvalla, a District Dispensary, Chengannūr, an office of the Divisional Inspector of Schools, Thiruvalla, an office of the Assistant Inspector of Schools, Mallappalli, an office of the Assistant Inspector of Schools, Chengannūr, the Sanitary Circle office, Thiruvalla, two Sub-Registry offices, Thiruvalla, the Sub-Registry office, Chengannūr and a second grade Anchal office, Thiruvalla.

It also possesses a municipal council and 402 schools of all grades, English as well as Malayalam, with a total enrolment of 65,699.

Thiruvalla takes its name from the magnificent temple of Thiruvallabhan (Śrī Vallabha or Thiruvalla town Vishṇu). According to tradition a colony of Brahmans and Nāyars built a small temple and installed Vishṇu's disc in it. Later the image of Vishṇu was installed. A natural big pool within the temple is considered to be a rare phenomenon. Besides the image of Vishṇu there are five images all made of five metals called *pancha lōha*, gold, silver, tin, lead and copper. The main image of Vishṇu is according to tradition the image made for Sāthyaki, a close relation and devotee of Kṛṣṇa. After Kṛṣṇa's departure from this world, the image was entrusted to Gaṛuḍa, who put it in a river. When the Kēraḷa king was told by Gaṛuḍa in a dream where the image was lying, it was ordered to be taken out of the water and installed on the bank of the river. A temple was built around this image. There are wonderful corridors all made of large granite slabs. The flagstaff is a wonderful

structure. There is an ancient underground cellar in this temple. According to an interesting custom of legendary origin one Brahman is fed every noon before the *Nivēdyam* is offered to the image of the God. The food is served not on a plantain leaf as is usual, but in a plate and dishes made of the sheath of the areca palm.

The town is now a strong Syrian Christian centre and the headquarters of the Mar Thoma Metropolitan. There are numerous banks in this town. A municipal council conducts the civic administration.

A village in the Sherthala taluk, well-known for its temple. People from various places resort to this temple for the consecrated medicine prepared there, which is believed to possess the miraculous power of neutralising all kinds of poison in the human body.

A village near Harippād in Kārthikappalli taluk, situated on the canal route within a short distance of the Kāyamkuḷam lake. The sea-coast offers ample facilities for fishing industry. There is a temple and a palace here. The pakuthi of Thṛkkunnappuḷa is an estate of the Eḍappalli Chief.

Kottayam Division.

This is the northernmost Division of the State and has an area of 3,540 square miles. The present Kōṭṭayam Division comprises the two former divisions of Kōṭṭayam and Dēvikūḷam. It is bounded on the north by the Cochin State and Coimbatore district, on the east by the district of Madura, on the south by the Quilon Division and on the west by the Arabian Sea and the Cochin State.

Situation and
boundaries

One of the taluks, Pañūr, touches the sea-coast and three others Vaikam, Kōṭṭayam and Changanāssēri are

Physical features bounded on one side by the Vēmpaṇāḍ lake. There are no rocky formations along the coast. Neither hills nor big rocks are to be found in the coastal taluks or in the western parts of Kōṭṭayam, Changanāssēri, Vaikam and Kunnāthunāḍ. The ground rises towards the east and north-east. Mūvāttupūḷa and Thoḍupūḷa as well as the eastern parts composing the High Ranges are mountainous. The highest peak in Thoḍupūḷa is Koḍayāthūr and the elevated parts of the Dēvikuḷam and Peermede rise to more than five thousand feet. The western parts are covered with coconut palms, rich paddy fields and a chain of lagoons, the most important of which is the Vēmpaṇāḍ lake. No mines exist in any of the taluks. Granite is found in large quantities in Mūvāttupūḷa and Mināchil.

The extensive hilly region of the High Ranges is one of the most picturesque parts of Travancore. The tract is covered by a chain of mountains and ranges of hills of lower elevation with deep fertile valleys between them. The chief plateaux in the High Ranges are :

Guḍaramala	Irāvimāla
Dēvikuḷam	Peṟumāṁmala
Ānakkūḍi	Anchanāḍ
Vaṭṭavaḍi	Kunḍala

The prominent peaks are the following :

Kaṟimkuḷam	Ānamuḍi
Dēvimāla	Kāṭṭumāla
Tele Itti	Kumaṟikkal
Chokkanmuḍi	Payratmāla
Vākavara	Korumpāra
Alleṁalla	Pāmpādi chōla

The principal forests are in Changanāssēri, Muvattupūla, Kunnathunād and Thoḍupūla and the High Ranges.

Flora The vegetation improves in appearance and variety towards the hills on the east. Teaks grow luxuriantly in the reserved forests of Malayāttar. Irūl, Thēmpāvu, Vēnga and Ānjili are some of the other important species that grow largely in this district. Artificial as well as natural regeneration of these trees is going on. Sandal-wood, mahogany and other varieties are planted experimentally and are found to grow satisfactorily. Coconut gardens are numerous in the plains. The chief crops, food and commercial, raised in this Division are paddy, sugar-cane, pepper, tea, rubber, and areca-nut. Brinjal, cucumber, pumpkin, bean, ginger, jack, mango, plantain trees etc., grow well.

Tea, cardamom and rubber are the chief products in the Peermode taluk. In the forests of this taluk, Thēmpāvu, Vēnga and other wild trees grow abundantly. Sandal-wood and rose-wood are the most important trees found in the Devikulam taluk, teak being rare. Paddy is grown to a small extent.

The elevation of the mountains varies, the loftiest, the Ānamuḍi Peak (8,837 ft.) being the highest in India south of the Himalayas. The mountains possess every variety of climate. Several large rivers flow by tortuous courses through high banks and rocky beds, into the backwaters or the sea on the west. The most important of these rivers is the Peṛiyār which after a course of 142 miles enters the backwater of Koḍungallūr. A portion of its enormous discharge of water is diverted to Madura by the Peṛiyār Irrigation Works. This river adds not a little to the beauty of these hills. A great variety of scenery results from the very wild virgin jungle and dense growth of open stretches and deep valleys planted with tea, rubber and cardamom. Fifty years ago

these High Lands were practically unexplored regions, covered by thick fever-haunted forests, the abode of elephants, tigers, bisons and leopards, having no means of communication. But today, thanks to the enterprise of European and Indian planters, they abound in smiling hills and valleys covered with dense tea bushes. The past decade witnessed remarkable improvement in the development of this region on all sides. New roads were opened, motor traffic was established and the area under cultivation extended giving employment to more than 1,00,000 people. There are three entrances, a motor road branching off from the Main Central Road at Muvāttupūḷa, another from Coimbatore, a motor road through Poḷḷāchi and Uḍumālpēt; and another from Bōḍināyakkannūr—a bridle-path to the Top Station.

There are no mines or minerals nor any important quarries in this region.

Forming a surface covering are many species of grasses with perennial rhizogena. Several varieties of ferns also occur mostly underground growths. The open patches like hill cuttings and the sides of roads are all covered with dense patches of musci with their sporophytes looking out of the green grass. In addition to the many varieties of mosses several liverworts may also be seen growing abundantly.

The constantly moist ground enables a number of large ferns to grow to a height of five to twelve feet with large graceful fronds in the axles of which a number of minor epiphytic forms get a lodging.

A special feature of the High Ranges is the existence of a number of epiphytic forms growing on the trunks and branches of trees and shrubs. The high humidity favours their growth. Occurring as epiphytes are several other mosses and liverwort forms. The whole of this area is rich in several species of which are plants

characteristic of the temperate zone. There are also several others which occur in the rain forest areas. In many places the vegetation shows a gradual transition. This is the case especially along the sides of the valleys.

The hills about Peermede and Mūnnār have a vegetation somewhat similar to that of the colder regions. Some of the characteristic tree forms as *Pinus*, *Cupressus* etc., are however absent.

The ground vegetation on the exposed surfaces at the top is composed of a few shrubby forms belonging to *lantana* species &c., with a number of prostrate or rosette or other low-growing herbs.

Among the low-lying tracts of the hills are marshy areas covered with a number of grasses and cyperaceae. Except the tree fern *alsophila*, the composition of the lower orders of plants is similar to that of the higher altitudes with the addition of a number of other species adapted to warmer habitats. Among the epiphytic forms which occur in plenty a number of new forms are met with.

The ground is very fertile along the sides of the hills on account of the large amount of humus present and is made suitable for the cultivation of tea which requires a cool climate and plenty of manure. It is generally in the forest clearings that tea plants are grown, and here the ground is often soaked with humus to a depth of more than two feet. A peculiar characteristic of these regions is the existence of beautiful flowering shrubs and herbs of the temperate regions which never grow satisfactorily in the plains.

The true tropical rain-forest area is practically confined to the north-eastern corner of the State. Here the formation may be described as of *primaeval* growth untampered by any outside agency. There is a high

mean annual temperature with a rainfall of over eighty inches evenly distributed throughout the year. The climate is thus warm and ever-moist and the vegetation most luxuriant. The forests are terrifying in their aspect in contrast to the peaceful nature of the wooded country elsewhere. Giant trees ranging in height from 50 to 100 ft. or more expand their foliage above the broken forest wall forming a canopy shutting off much of the sunlight, and their pale, gleaming, ever moist, unbranched trunks very well out-lined against the mosaic of foliage afford a suitable substratum for an enormous number and variety of epiphytic forms embodying all types from algae to flowering plants.

The botanical composition of these forests slightly varies from place to place, but is generally constant and typical. The rain-forest flora is a complex formation embodying a number of different strata of plant life; for there are many subordinate types of growth form, such as climbers, epiphytes, undershrubs, forest herbs and parasites of the ground vegetation, associated with the trees, each forming a distinct sub-formation. There is also some difference in the nature of the forest over level areas and those covering the precipitous slopes of the hills. In the former the whole forest floor is thickly matted with a variety of large-leaved shrubby forms, all struggling for breathing space and light in the almost perennial dampness, while countless creepers many feet in length and of fantastic shapes chain up the various plants forming an impenetrable jungle. The trunks of almost all the big trees are supported by elegant plank buttresses. The trunks of these big trees thus present a star-like appearance in cross section unlike the usual circular outline.

The forests of the valleys and slopes of the hills, though showing many similar features, are rather less luxuriant with fewer creepers and undergrowth and are thus more open for passage. Such forests extend along the

valleys for considerable distances. The forest resembles immense dark columned halls affording free passage and clear view in all directions. "It admits the visitor as it were into a vast green vaulted hall, the roof of foliage raised aloft 20 metres above the ground by countless columns often marvellous in shape, huge stems without a branch straight as an arrow and cylindrical and mingled with them weaker ones that are gnarled, bent, and repeatedly branched, all lose themselves overhead in the loose mass of leaves which is traversed at many places by richly foliaged liana. A subdued mysterious light enfolds the bright-barked, silvery-grey, or brownish holds, whilst here and there, as in a church, the sun's rays play in quivering golden beams". The ground-vegetation is sparse and composed of large-leaved ferns and bushes.

Within the forest the botanist will at once endeavour to get a clear idea of its systematic composition. As regards the large trees that produce the general covering of the forest, the labour is usually in vain. The trees are so tall, straight and unbranched to great heights and intermingled with the trunks of the liana that only felling the trees would secure the object in view, and to do this is very difficult, for the trees are bound together by a tangle of liana. It does not, moreover, always lead to decisive results. Many of them blossom but seldom, or do so only for a short period. Sometimes the ground over considerable areas would be seen covered with fallen flowers or fruits, but one can only guess the trees from which they have dropped down. Occasionally we also come across broken twigs, some with flowers or fruits, and at times even large branches fallen down by the enormous weight of the epiphytic vegetation which they could not bear.

Next in importance to the trees come the liana with their strange and curiously shaped stems, the latter sometimes hanging like long cables from the topmost branches

of the trees and reaching to very near the ground, or else found in a tangled heap at the foot of some of the bigger forest trees, or sometimes even forming an arched roof by themselves due to the coiling and inter-twining of their many branches, the whole structure resembling a natural growth. Their woody stems are devoid of leaves for the greater part of their length, their foliage being found up aloft among those of the tallest trees and sometimes even completely covering the entire crown of the latter. In their methods of fruit or seed dispersal they resemble the tallest trees, mainly depending on the agency of wind and possessing winged fruits or seeds. As in the case of the tree types, here also it is difficult to identify the various species for the same reasons. Many of them have their stems twisted in the form of thick cords and present a curious internal sight exhibiting all types of abnormal growth. Their leaves are large and variously lobed or even punctured with large holes, all adaptations to increase the surface area for assimilation. A number of these possesses festoons of aerial roots that hang down in the air to absorb atmospheric moisture; these roots being themselves taken hold of by other lesser types of climbing plants to struggle upward into sunlight and warmth. In addition to these permanent woody climbers there are a large number of lesser forms of climbing plants which have a comparatively shorter period of life history. They grow rapidly during seasons when the forest dome is less dense, produce flowers and fruits quickly and then die. Such are the various species of *Thunbergia*, species of *Ipomœa*, many *Aselepiads*, etc.

To a still greater degree than the liana the epiphytes contribute to the characteristic physiognomy of the rain forest. It is quite impossible to see any bit of bark without an epiphyte growing on it. Perching on the trunks of trees and twigs, and even on the leaves right up to the extreme tips, is a wealth of phanerogams and ferns, not

only herbs but also shrubs and even trees leaving no space for the lower forms of plant life which are forced upward to find their lodgings on the surface of the leaves. Mosses and many lichens lend a background to the other epiphytes and the whole presents the appearance of an aerial flower garden.

Apart from the trees, the liana and the ephemeral herbaceous flora, it is comparatively easy to study the composition of the underwood. One peculiarity is the great variety of foliage displayed. There are large-leaved ferns, thickets of bamboos, clinging forms of lygodium and species of selaginella. A frequent phenomenon is the occurrence of one herbaceous type to the exclusion of all others, occupying a vast tract of ground as associations of strobilanthes bushes that sometimes grow over six feet in height. Lesser areas are often found similarly occupied by species of impatiens, etc. Covering the ground again are many varieties of grasses, through plant forms belonging to a large number of families, all growing close to the ground, along with wholly parasitic forms which protrude their inflorescence through the mass of dried and rotting leaves. These latter have their roots attached to those of neighbouring plants from which they obtain all their nourishment and put forth only their inflorescence which sometimes occur over large areas of forest floor.

The yearly production of organic matter in these forests is said to approach a hundred tons per acre. In the wealth of the covering of fallen leaves and other vegetable debris, a mighty host of tiny creatures are at work consuming this residue. The destruction of organic matter proceeds at a very rapid rate, resulting in the formation of large quantities of humus which quickly soaks into the soil to a depth of two or three feet. This decaying organic matter affords an excellent substratum for the growth of saprophytic plants among which may be mentioned a number of orchids and many fungi, some of them

luminiferous at night. It is in this rich humus soil that the various herbaceous forms grow. They are prominent not only because of their dimensions and their large brightly coloured inflorescence, but also frequently because of their abundance. Species of heliconia, taller than a man, form dense thickets, all with perennial underground rhizomes from which solitary or clustered shoots are put forth. The thickets formed by some of these zingiberaceous plants are so dense and tall and the shoots so stiff that they do not allow any other vegetation to grow between them. It is in such forests where the soil is richly humus that cardamom grows luxuriantly. The planters sow the seeds in proper time and go, and nature takes care of the rest. They return only to claim the fruits which they have to gather with considerable difficulty on account of the thick growth of vegetation. The plant *cannabis sativa* is also found growing wild amongst these herbaceous types, and in Travancore these areas may profitably be used for the cultivation of the same.

The forests of middle Travancore unlike those of the north-eastern region are not ever-green. The rainfall is relatively high, but is not uniform throughout the year. There are in most cases intervening periods of lesser or no rainfall when the trees do not get enough water. The greater part of the forest area in the State may be said to be of this type. The rainfall ranges from fifty to eighty inches or more. The chief characteristic to be noted regarding these forests is the leaf-fall which occurs at the commencement of the dry weather. The undergrowth of the forest is less dense though essentially similar in the composition of species to that of the rain forests. They too, however, wither and die when the forest floor is laid bare. There is a corresponding increase in the number of hardy bushes and thorny shrubs with fewer evergreen undergrowth. The number of annual plants that

complete their life cycle within the favourable season is considerable.

The general formation of the forest is not on such a grand scale as in the rain forest area. The tree forms are not of such tall columnar types. Their trunks show more branching and the foliage is less dense. Large bamboos play an important part in the making up of the forest flora. They occur in associations, especially along the banks of rivers or where water stagnates a little as in level marshy areas. In addition to these large bamboos we also get large tracts of marshy or alluvial soil covered with the dense growth of *ochlandra Travancoria* which perhaps grow nowhere else in such profusion. This reed is now coming into use as a chief raw material for making paper pulp. The monsoon forest-belt is at many places composed of *ochlandra* formations alone which form quite impenetrable jungles affording food and protection to elephant herds and other animals. Another important tree in this belt is the famous *Tectona-grandis* which is now cultivated in several forest clearings as large plantations.

There is a large number of smaller trees belonging to many families growing associated with the shrubs and the larger trees. As in the case of the latter they have also much branched trunks. Among these mention may be made of *Sterculia foetida*, *Malvaceæ* and *Bombaceæ*.

The change from the rain-forest tract to that of the monsoon-forest is a gradual one and is noticeable only during the summer months. During rainy season they resemble each other very much, especially in the composition of the epiphytic and ground vegetation. Among the former except the characteristic species of *impatiens*, *medinella* and certain orchids and the filmy ferns the majority of types occur here also. During summer when most of the trees shed a large part of their foliage, these epiphytic forms remain in a dry shrivelled up condition, though retaining their vitality. They come into luxuriant

growth with the beginning of the rains. To appreciate clearly the wealth of epiphytic forms, one has to visit these forests in the rainy season when they almost assume the characteristics of the rain forests. The change in the vegetation on passing from the constantly humid forests to the periodically dry one is clearly manifest only in the dry season. The number and variety of herbaceous types found in these forests are considerable. The majority of tropical families of herbaceous plants are represented here.

Another noteworthy feature of these forests is the change in the composition of the herbaceous flora according to seasonal variations. Here in fact we meet with the rain-forest forms as well as those of the lower plains according as the ground is moist or partly dry. An idea of the same may be got when one attempts to clear such forest lands for purposes of cultivation. Myriads of plants spring up in the open ground month after month, with new forms appearing after almost every rain so that to the agriculturist weeding the ground of these forms becomes a difficult and costly problem. This difficulty is enhanced by the fact that most of these are plants of short duration. Before even the attempt at weeding is made, a number of them would have flowered and set seed, so that though the parents are removed, there are yet countless seeds left in the ground to germinate and grow once again at the next favourable season. Many of the others possess underground rhizomes or stolons which resist ordinary drought and getting cut up into bits when the ground is tilled develop into as many plants as they get themselves divided. The best method of retrieving the ground from these weeds is to have the whole area set fire to along with the dried up remains of the trees and shrubs. Thus it is possible to kill out-right the majority of these plants or their seeds. This method, however, is effective only for one year, for, during the course of a few months the ground becomes covered with the seeds of many of these

annuals brought from neighbouring areas. The varieties of ferns growing in the ground are different from that of the rain forests.

The monsoon-forest areas are valuable tracts from the point of view of agriculture and as a source of revenue to the Government. In addition to possessing a large number of valuable timber trees as teak etc., these are the habitat of the bamboo and ochlandra formations. The area is also suitable for the profitable cultivation of rubber and pepper, the two really important plants affording an appreciable income next only to coconut and paddy.

In the rain-forest as well as in the monsoon-forest are large level areas where water often stagnates. The ground is clayey, alluvial and rich in humus content. These areas never become completely dry, being located at the bottom of the valleys or surrounded by hills on all sides. Rain water or ground water always percolates through the soil, and thus these areas form bog lands with a characteristic vegetation. Their constitution is not like that of the neighbouring forests. The ground is almost exposed and swampy and covered with marsh grasses and sedges. A few small trees occur along the margins or at places where the ground is more firm. During rainy weather they get covered with water to a depth of four or five feet, but the water soon soaks into the soil. The Mannāmkāṇṭam is such a typical forest swamp.

In dealing with the vegetation of the forests mention should also be made of the flora of the rocks forming the floor of the streams that rush through the forests. Almost all these rocky beds are fully overgrown with large associations of podostemonaceæ, a family of flowering plants growing exclusively underneath the waters of these streams, closely adhering to the rock surfaces. They do not have proper roots. They are flowering plants and more resemble liverworts than any other type of plant form. Their stems are like those of some of the

liverworts or algæ and they form the characteristic flora of these rocky beds. The Travancore streams are rich in the genera of the podostemonaceæ. A number of forms has been collected and identified and all the chief genera occur here.

Tigers, elephants, bisons, bears, deer, monkeys and wild buffaloes are seen in the forest regions of this Division.

Fauna The forests abound in big game. Cows, buffaloes, bullocks, sheep and goats are among the chief domestic animals. A good species of cows, very small in size but of good milk-yield, are common in Veehūr, a village in Vaikam taluk.

Elephants, Indian bison or gaur, the sambur or barking deer, the Indian chervorton or maise-deer, the Nilgiri wild goat or ibex, as it is locally called, the wild boar, the Indian sloth bear, and wild boar, tiger, the panther or leopard of both the spotted and black varieties are found in the forests of this Division. Numerous other species of fauna of a less important nature are also found. And in addition, there is a great variety of birds. Birds like eagles, wild fowls and pea-fowls are also seen. Big fishes are found in the Periyār lake. The Vēmpañāḍ lake affords much scope for fishing industry. Horses, mules, cows and buffaloes are the domestic animals of this Division.

The Kōṭṭayam Division enjoys a heavy rainfall.

Climate and rainfall The normal rainfall in inches and the normals of rainy days in the Division except the High Ranges* from 1107 to 1111 are shown in the table below :

<i>Years</i>	<i>1107</i>	<i>1108</i>	<i>1109</i>	<i>1110</i>	<i>1111</i>
Normal rainfall in inches	123·9	124·0	125·2	124·6	124·1
Normals of rainy days	136·0	136·5	137·1	136·6	136·5

* The figures relating to the High Ranges are shown separately.

Statement showing the normals of rainfall in inches at the taluk headquarters
in the year 1937 A. D.

Stations	No. of years	January	February	March	April	May	June	July	August	September	October	November	December	Annual
Kottayam	52	0.9	0.8	2.5	5.3	11.0	27.3	23.6	15.1	10.9	14.7	7.4	2.5	122.0
Changanáśśēri	52	0.8	0.9	2.5	6.2	11.5	26.7	20.6	13.5	9.5	15.3	8.3	2.8	118.6
Vaikam	52	0.8	0.7	1.6	3.3	10.5	27.5	22.3	13.9	9.3	11.5	6.2	1.5	109.1
Sherthala	52	0.8	0.7	1.7	3.8	10.5	25.2	21.3	12.0	8.2	11.6	6.3	1.8	104.0
Pañūr	54	0.3	0.4	1.0	3.4	10.1	29.9	24.8	15.4	9.7	12.2	5.7	1.2	114.5
Māvātupūla	53	0.5	0.5	1.7	5.9	10.1	29.0	28.7	19.4	11.5	14.7	8.1	2.0	134.1
Peñumpāvūr*	52	0.5	0.5	1.3	4.2	8.8	26.2	26.7	16.9	9.7	11.5	6.9	1.2	114.3
Thodupūla	52	0.8	1.3	2.8	8.2	11.8	30.4	30.2	21.6	12.9	17.0	8.6	2.0	147.6
Pāla	53	1.1	1.4	4.8	10.4	13.8	29.6	27.9	19.2	12.5	18.1	11.2	3.5	153.5
District Average		0.7	0.8	2.2	5.6	10.9	28.0	25.1	16.3	10.5	14.1	7.6	2.1	123.9

Statement showing the normals of rainy days at the taluk headquarters
in the year 1937 A. D.

Stations	No. of years	January	February	March	April	May	June	July	August	September	October	November	December	Annual
Kōttayam	52	1.6	1.2	3.5	7.8	11.7	24.0	23.9	20.3	14.1	15.8	9.6	3.6	137.1
Changanāssēri	52	1.2	1.4	4.0	8.6	12.5	23.2	22.2	17.7	13.0	15.1	10.7	3.7	133.3
Vaikam	52	1.0	1.0	2.5	5.5	11.8	23.6	22.6	17.8	13.6	13.0	8.1	2.5	123.0
Shērthala	52	1.1	1.1	2.6	6.3	12.2	23.5	22.2	17.9	12.4	14.5	9.8	2.8	126.4
Parūr	54	0.4	0.5	1.4	4.3	9.8	23.0	22.9	17.0	11.9	12.4	6.9	1.3	111.1
Perumāpūr	52	0.6	0.7	2.3	6.4	10.3	24.4	25.0	2.2	13.8	14.5	8.1	2.1	129.4
Māvāttupūla	53	0.8	1.0	3.0	8.9	12.1	24.3	26.2	22.1	15.6	17.6	10.3	2.9	144.8
Thodupūla	52	1.0	1.7	5.1	11.9	14.7	25.6	26.7	23.9	16.4	19.1	11.2	2.8	160.1
Pala (Minachil)	53	1.5	1.8	6.5	13.1	14.8	24.7	25.4	22.1	16.0	18.2	12.0	4.5	160.6
District Average		1.0	1.2	3.4	8.1	12.2	24.0	24.1	20.0	14.1	15.6	9.6	2.9	136.3

Statement showing the normals of rainfall in inches at the taluk headquarters
in the year 1937 A. D.

Stations	No. of Years	January	February	March	April	May	June	July	August	September	October	November	December	Annual
Devikulam	32	0.8	1.0	1.8	4.5	7.8	20.3	27.8	17.7	11.0	11.9	6.7	1.9	113.2
Peermede (Taluk office)	28	0.7	1.7	2.2	4.9	12.4	40.6	43.7	26.4	17.6	18.0	9.7	2.1	180.0
District Average		0.7	1.3	2.0	4.7	10.1	30.5	35.7	22.1	14.8	15.0	8.2	2.0	146.6

Statement showing the normals of rainy days at the taluk headquarters
in the year 1937 A. D.

Stations	No. of years	January	February	March	April	May	June	July	August	September	October	November	December	Annual
Devikulam	32	2.0	1.7	3.8	9.6	12.4	23.4	25.2	21.8	17.5	18.4	11.8	4.1	151.7.
Peermede (Taluk office)	28	1.3	1.8	4.0	7.6	12.5	25.4	26.1	23.2	18.4	17.3	11.4	2.9	151.9
District Average		1.7	1.7	3.9	8.6	12.5	24.4	25.7	22.5	17.9	17.8	11.6	3.5	151.8

The climate is generally moderate, but the summer is very hot and the winter very cold in some of the taluks. The hilly parts of Thoḍupulā are malarial.

The climate of Dēvikulām and Peermēde is entirely different from that prevailing in the taluks in the plains. Generally it is very agreeable. The climate of Dēvikulām is cold throughout, the rainfall being very heavy from Eḍavam to Vṛschikam. The following table shows the nearly average rainfall in inches at the various stations in the High Ranges.

<i>Station</i>	<i>Number of years.</i>	<i>Yearly average in inches.</i>
1. Chinnār	28	28·2
2. Marayūr	21	59·3
3. Munnār	24	153·6
4. Dēvikulām	32	113·2
5. Śānthanpāra (Pūppāra)	28	75·0
6. Kumīlī	28	71·5
7. Peermēde (Taluks Office)	28	180·0
8. Do. (Residency)	63	205·1
9. Vanṭanmēḍu	2	88·6
10. Nēriyamangalam	5	206·1

The population of the Kōṭṭayam Division including the High Ranges in 1931 was 18,00,545. The population has increased by 995,468 between 1881 and 1931. The following table shows the variation in population at each decennial census since 1881:

1881	1891	1901	1911	1921	1931	Net variation during 1881-1931 + increase
8,05,077	8,53,718	10,08,304	11,70,116	13,62,511	18,00,545	+ 9,95,468

The distribution of the entire population between urban and rural areas is shown below :

Persons			Males			Females		
Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total
1,21,970	16,78,575	1,800,545	63,862	8,50,556	9,14,418	58,108	8,28,019	8,86,127

The Christians are congregated mostly in this Division. Of the 16,04,475 Christians returned for the whole State, 7,74,810 were residents of this Division. The Hindus numbered only 9,21,333. While the Christians have increased by more than 116 per cent. between 1901 and 1931, the Hindus have increased during the same period only by 45 per cent. This shows that Christianity is the preponderating religion of this Division. The total number of occupied houses in this Division including High Ranges in 1931 was 3,30,117 of which 19,890 were in the towns and 2,89,203 in the villages.

The largest proportion of Syrian Christians is found in this Division, the different sects being congregated in Kōṭṭayam and Changanāssēri taluks. The Romo-Syrians and other Catholics predominate in Mūvāttupūḷa, Thoḍupūḷa and Mīnachil taluks. One of their grandest churches is situated at Changanāssēri. The chief Catholic centres are Vāḷakkūḷam, Valiṭhala, Thoḍupūḷa, Arakūḷa, and Karimaṇṇar in Thoḍupūḷa taluk, Vaikam and Muṭhuchira in Vaikam taluk, and Muṭṭam and Aṛathinkal in Sherthala taluk.

Hindus, Christians and Muslims are found in the High Ranges. A number of Europeans also reside here

working in the Kaṇṇan Dēvan Hills Concession area. Mannāns, Muthuvans and Malappulayans are the hill tribes found in the forests. The various Christian missions so busy in the plains have not yet commenced their activities to any appreciable extent in this part of the country. The High Ranges tract is however still one of the thinly populated parts of Travancore and affords great scope for the absorption of the surplus population in the plains. The following figures showing the population of the High Ranges are informative :

<i>Year</i>		<i>Population</i>
1881	...	6,228
1891	...	14,708
1901	...	21,589
1911	...	40,089
1921	...	56,921
1931	...	105,224
Net variation from 1881 to 1931 ...		98,996

The density of population in this region according to the census of 1931, was 94, though the increase during the last inter-censal period was 84·3 per cent. which is much higher than in any other part of the State during the last five decades. The increase is due to the steady development that has been going on in this region owing to disafforestation and the extension of tea and cardamom cultivation. The bulk of the population consists of illiterate estate coolies who have immigrated from the neighbouring British Indian districts. This part has the lowest proportion of literates, only twenty per cent. among males and four per cent. among females. Hindus form the highest proportion of the population and Tamil is the preponderating language.

Certain parts are malarial, particularly Anchanāḍ in Dāvikuḷam and the outlying places like Chīnthalār and Kūmiḷi in Peermede. Cases of typhoid are not infrequent.

Besides the *uthsavams* in many of the temples the important Hindu festivals of this Division are:

1. Ashtāmi in the Vaikam temple in the month of Vṛschikam.
 2. Do. Do. in Kumbham.
 3. Sahasrakalaśam Do.
- in connection with the birthday of H. H. the Mahārāja.
4. Pūrām in the Sherthala temple, and
 5. Sivarāthri at Alwaye.

Big fairs are held in connection with the Ashtami festival in the month of Vṛśc'hikam. Fairs are held in connection with other festivals also.

The Muslims observe Ramzan and Barawafat as in the other parts of the State. The important Christian festivals are:

1. The Perunāl in the Athirampulā church.
2. Do. in Maṇarkāḍ church.
3. The Rākūḷi Perunāl in St. Thomas church, Pālai, and,
4. The Perunāl in the Cheriyaṇṇallī at Kōthaman-galam on the 25th Kanni.

Excepting the fair at Vanṭipperiyār during Christmas there are no festivals or fairs worthy of mention in the High Ranges.

The Īlavas who constitute the bulk of the Hindu population in Vaikam and Sherthala are engaged in making coir and coir-mats. Some Jews are found in Parūr, whose chief occupation is trade. The chief occupation of the other Hindus and the Christians is agriculture; but fishing maintains a large number of

people both in the coastal taluks and in those along the shores of the backwaters.

Cultivation of tea and cardamom is the chief occupation of the people on the hills. Paddy, wheat, garlic, coffee and potato are cultivated in Anchanād which is the only portion where there are permanent settlers.

Places of historical importance.

There are few places of historical or archaeological importance. The relics of a fortress which belonged to the Vaḍakkunkūr Rājas are seen in Mūvāttupūla, Ārakkūla, and Rāmamangalam pakuthies, while the ruins of their palace are still visible in Rāmamangalam. Thṛkkākkāra, about six miles from Alwaye, is noted for an ancient temple which has been renovated recently. Tradition says that in ancient times the kings of Kēraḷa used to assemble at this place during the *Ōṇam* festival. Certain ancient caves are found out in Pūppāra and Māyūr pakuthies of the Dēvikuḷam taluk and also some dolmens in Māyūr and Kānthallūr in the High Ranges.

Economic.

Agriculture is the main occupation of the people and paddy is the chief crop raised in the western parts. There are 1,495 irrigation tanks and 2,793 irrigation channels in this Division, a very large number of each being in the Kunnathunād taluk. Reclamations of large areas from the Vēmpaṇād lake have been going on during the past seventy years and a good crop of paddy is reaped from the reclaimed lands. The principal dry crops cultivated are coconut, areca, pepper, tapioca, turmeric, ginger, rubber, sugar-cane, tea and

coffee. The acreages under cultivation of different crops in 1112 are shown below :

Paddy	...	3,16,819	acres.
Coconut	...	2,08,177	„
Tapioca	...	88,635	„
Rubber	...	62,403	„
Pepper	...	50,609	„
Ginger	...	22,715	„
Coffee	...	6,098	„
Sugar-cane	...	4,257	„
Tea	...	66,036	„

The following figures show approximately the agricultural stock of the Division in 1112 M. E.

Bulls and bullocks	...	1,82,514
Cows and calves	...	2,44,549
Buffaloes (Male)	...	11,902
Do. (Female)	...	8,259
Horses	...	125
Mares	...	39
Colts and fillies	...	3
Asses	...	44
Sheep and goats	...	90,019
Pigs	...	5,057
Ploughs with two bullocks	...	73,184
Riding carts	...	206
Load carrying carts.	...	3,352

Though the cow and the she buffalo are the milk-yielding animals, the milk of the former is preferred to the latter. Except in a few parts only bullocks are used for agricultural labour.

The cultivable area and the area cropped in the different taluks are shown below :

<i>Taluk</i>	<i>Cultivable acres</i>	<i>Cropped acres</i>
Kōṭṭayam	1,24,746	1,04,626
Changanāśśēri	1,30,490	1,04,931
Vaikam	...	69,853
Sherthala	59,262	57,352
Parūr	...	61,587
Kunnathunād	1,13,649	71,700
Muvāttupūla	1,44,709	1,36,835
Thoḍupūla	1,28,785	77,346
Mīnaḥhil	...	1,18,426
Dēvikulam	...	38,949
Peermode	...	34,788

The average size of holdings varies from taluk to taluk. It is about 50 cents in Vaikam, 73 cents in Kunnathunād, 97½ cents in Kōṭṭayam, 1·03 acres in Muvāttupūla, 1·73 acres in Thoḍupūla and 1·98 acres in Sherthala. Though agricultural loans are freely availed of for improving the holdings only primitive methods of cultivation are still in vogue. There is scarcely any necessity for major irrigation works in this Division, the only work worth mentioning being the Pērūr Pūncha canal in the Ēttumānūr pakuthi in Kōṭṭayam taluk. There are several minor works, the more important ones being :

1. Muḷakkanchira	Nāṭṭakam	Kōṭṭayam
2. Vaḍavaṭhūr Thōḍu	Vijayapuram	Do.
3. Pulikkakaḍa Thōḍu	Do.	Do.
4. Valiya Thōḍu	Do.	Do.
5. Thēvaṛuchira	Puthuppalḷi	Changanāśśēri
6. Karumpanāḍam Thōḍu	Māḍappalḷi	Do.

7.	Kokkāṭṭuchira	Maḍappalli	Changanāssēri
8.	Five canals and a tank		Vaikam
9.	A few bunds		Sherthala
10.	Six tanks		Kunnaṭhunāḍ
11.	Muḷavūr'hira	Muḷavūr	Muvāttupula
12.	Aṭṭāyamchira	Do.	Do.
13.	Muṭhūr'hira	Kōthamangalam	Do.
14.	Iraśinkal'hira	Do.	Do.
15.	Arac'hira	Do.	Do.

The extraction of oil by indigenous processes, spinning of coir-yarn and bell-metal work are the important cottage industries in this Division. Places alongside the Vēmpaṇāḍ lake are favourable for retting coconut husks. The Vaikam or fine weaving yarn produced in North Travancore is a soft hand-spun yarn and is much in demand. Many poor people follow this occupation. The preparation of husks, beating out the fibre and spinning it into coir-yarn are done in practically every poor house along the shores of the Vēmpaṇāḍ lake. A strong centre of the bell-metal industry is Vāḷa-palli in Changanāssēri taluk. Factory industries are rare, though there are a few engaged in the manufacture of tiles, viz., those at Changanāssēri, Alwaye and Rāmamangalam. Recently, however, the rubber industry has received a new stimulus with the establishment of a rubber factory at Pallam. It has a promising future as Kōṭṭayam which is close by has become one of the world markets for rubber. There are two match factories, the Malabar Match Manufacturing Co., and the Kēsari Match Works at Parūr, Śrī Chithra Weaving Mill at Alwaye, three oil mills in Sherthala taluk, and three large printing presses in or near Kōṭṭayam.

Large members of people work in the rubber, tea and cardamom estates on the hills. Many European companies own extensive tea estates, and the manufacture of tea is the most important industry in this area. The two well-organised companies working in the High Ranges are the Kaṇṇan Dāvan Hills Produce Company with thirty-two tates and the Anglo-American Direct Tea Trading Company with three estates. Both are under the same management. There are forty-six tea factories in Peermede taluk, and thirty-one in Dāvikulam besides one cardamom factory in the former. Of these twenty-three are worked by electricity, two by water power and steam engine, fifty by oil or gas engine and two by manual labour.

The backwaters and the network of roads in this Division have greatly helped the development of internal trade. There are many markets of which the most important is the one at Changanāśēri. The produce of the coconut, tiles, rubber, coffee, tea, turmeric and dry ginger are chiefly exported from here. Of the ten joint stock banks working five have branches in other places in the State. There are also five co-operative banks.

The chief exports are tea, coffee, cardamoms and sandalwood, and the principal imports rice, coconut, cotton and iron goods.

The main roads and numerous by-roads, the rivers and the backwaters afford facilities for transporting commodities and for communication. The total number of markets is 119. There are six trunk roads, viz., the Kōṭṭayam—Kumīḷi road, the Kōṭṭayam—Alwaye road, the Main Central road, the Munnār—Chinnār road and the Alwaye—Munnār road. The by-roads either branch off from these trunk roads to distant places on either side or connect other important

stations in different parts of the Division. There are nearly one hundred such roads and of these twenty-three are not less than ten miles each in length. Most of the roads are fit for motor traffic. The following table shows the length in miles of roads and water communication in the taluks of the Division except the High Ranges.

<i>Taluk</i>	<i>Roads-Mileage</i>		<i>Water-Mileage.</i>
	<i>Motorable</i>	<i>Non-motorable</i>	
Kōṭṭayam	163·00	39·00	95·37
Changanāśśēri	155·00	44·12	24·00
Vaikam	70·00	35·37	72·00
Sherthala	55·43	61·06	9·87
Parūr	46·81	82·00	14·37
Kunnathunāḍ	161·04	73·50	„
Muvāttupūla	178·87	46·50	20·00
Thoḍupūla	70·00	66·12	6·00
Mināchil	127·37	54·50	17·87

There are combined Post and Telegraph offices at Alwaye, Changanāśśēri, Kōṭṭayam, Kānjirappalli, Munta-kkayam, Muvāttupūla, Parūr, Perumpāvūr, Sherthala, Vaikam, Peermede, Pālāi, Thekkaḍi, Thiruvalla, and Vanṭipperiyaṛ.

Formerly the High Ranges were accessible only through the Madura District. A considerable portion of it has been opened up recently by the construction of trunk roads, several by-roads and bridle-paths. The Kōṭṭayam-Kumīli road passes through Peermede taluk into the British territory on the other side of the ghats. A road to connect Kumīli with Dēvikulam as well as other roads are under construction. The chief roads in the Dēvikulam

taluk are the Alwaye—Munnār road, the Munnār—Uḍumpanchōla road and the Munnār—Top Station road. There is an aerial rope-way from Munnār to Top Station and thence to Bottom Station, which is worked by a small turbine driven by a stream at the foot of the hills. Now that the Nēryamangalam—Paḷlivāsal road has been completed, local labourers are able to migrate to the tea districts in large numbers. The following are the travellers' bungalows and camp-sheds of this Division :

Travellers' Bungalows

Kānjirappalli	'Thēkkaḍi
Kōṭṭayam	Vaikam
Munnār (2)	Boḍimēḍu
Peermede	Kuṭṭikkāṇam
Sherthalai	Dēvikulam

Camp sheds

Alwaye	Perumpāvar
Ankamāli	Piravam
Kallār	Puṭhancruz
Kuṭhāṭṭukulam	Vaikam
Kōthamangalam	Vaṇṭanmēḍu
Kōṭṭayam	Mlāppāra
Kōlanchēri	Talliyār-Chinnār
Mavāttupulā	Uḍumpanchōla
Nēryamangalam	Śānthanpāra

Administrative.

For purposes of revenue this Division is divided into ten taluks and 132 pakuthies. The following table shows the area, population and number of pakuthies in each taluk:-

<i>Taluks</i>	<i>Area in sq. miles.</i>	<i>No. of pakuthies.</i>	<i>Population in 1931.</i>
Kōṭṭayam	214·04	15	231,903
Changanāssēri	263·78	19	221,478
Vaikam	157·18	14	153,725
Parūr.	113·03	15	184,331
Kunnathunāḍ	361·66	20	226,093
Mūvāttupūḷa	562·81	14	181,128
Thoḍupūḷa	361·60	8	90,728
Mīnac'hil	283·41	11	201,461
Dāvikuḷam	667·03	11	59,201
Peermede	450·90	5	46,023

Revenue 1112 M. E.

<i>Taluks</i>	<i>Land Revenue *</i>			<i>Miscellaneous</i>		
	<i>Rs.</i>	<i>Ch.</i>	<i>C.</i>	<i>Rs.</i>	<i>Ch.</i>	<i>C.</i>
Kōṭṭayam	1,55,680	25	10	5,959	5	1
Changanāssēri	1,35,142	25	0	6,845	14	6
Vaikam	1,09,691	25	6	6,475	14	
Parūr	1,41,338	7	13	5,167	17	4
Kunnathunāḍ	1,40,123	1	11	6,931	2	2
Mūvāttupūḷa	1,45,310	6	12	12,413	17	9
Thoḍupūḷa	83,699	12	15	8,154	21	5
Mīnac'hil	1,22,267	24	5	6,336	3	3
Peermede	1,03,321	19	5	2,924	0	11
Dāvikuḷam	1,50,670	19	4	3,066	9	11

There are two District and Sessions Courts, one at Kōṭṭayam and the other at Parūr. The Munsiff's Courts number thirteen and the Panchayat and Honorary Bench Magistrate's Courts six. The District Magistrate has his headquarters at

* This includes Sanchayam revenue also.

Kōṭṭayam. There are five first class Magistrate's courts, at Kōṭṭayam, Perumpāvūr, Thoḍupulā, Sherthala and Dēvikulām. The headquarters of the taluks and the towns of Ēttumānūr, Alwaye, and Ponkunnam have each a second class Magistrate's court. For purposes of police administration this Division is placed under a District Superintendent of Police, subordinate to the Inspector-General.

There are five municipal towns in this Division, Kōṭṭayam, Alwaye, Vaikam, Changanāśśēri and Parūr.

Towns and municipalities There are also six other towns. The municipal council at Kōṭṭayam is one of the oldest in the State and one of the most important. It was established in 1894. The area, population etc. of the municipal towns are given below :

Name	Date of establish- ment	Area in sq. miles	Population in 1931	Incidence of taxes per head		
				Rs.	Ch.	C.
1. Alwaye	1911	2.43	7,261	0	15	4
2. Changanāśśēri	1912	5.5	26,462	0	9	6
3. Kōṭṭayam	1894	5.59	25,243	1	23	15
4. Parūr	1912	3.51	16,327	0	7	7
5. Vaikam	1911	3.70	13,815	0	3	15

The Presidents and Vice-Presidents of all the municipal councils are elected. The majority of the members are elected non-officials. A few officials and non-official members are nominated by Government; others are elected by tax-payers. The municipalities control the markets in

the towns and also look after sanitation, lighting, etc. The value of these local bodies is being increasingly recognised by the people.

Several associations and clubs are working in this Division. The following are some of them.

<i>Name</i>	<i>Headquarters</i>
1. The Kaṇṇan Dēvan Planters' Association	... Dēvikuḷam
2. The Nāyar Service Society	... Changanāśśēri
3. The Munṭakkayam Club	... Munṭakkayam
4. The Śrī Mūlam Club & Library	... Dēvikuḷam
5. The Travancore Combined Planters' Association	... Do.
6. The High Range Club	... Mannār
7. The Indian Planters' Association	... Dēvikuḷam
8. The S. M. S. Club & Reading Room	... Peermede
9. The Planters' Association	... Do.
10. The Nazuruteedheen Society	... Munṭakkayam
11. The Christhava Mahiḷālayam	... Alwaye
12. The Alwaye Settlement	... Do.
13. The Travancore Agricultural Association	... Kōṭṭayam

This Division has the highest proportion of the literates, namely 45 per cent. of males and 20 per cent. of females. The majority of the people speak Malayalam. There are two first grade colleges and a second grade college in this Division. The former are the St. Berchman's College at Changanāssēri and the Union Christian College at Alwaye, and the latter the C. M. S. College at Kōṭṭayam. There are 785 Primary Schools, 16 Technical Schools and 276 other institutions in this Division.

The schools in this Division, except those of Changanāssēri and Sherthala, are under the control of a Divisional Inspector of Schools, whose headquarters are at Muvāttupūla and the Assistant Inspectors under him.

Particulars of the newspapers and journals published in this Division are given below :—

Place of Publication	Daily	Tri-Weekly	Weekly	Bi-Monthly	Monthly	One in 2 months	Tri-Annual	Bi-Annual	Annual	Total
Alwaye	...	...	...	...	2	...	...	1	1	4
Changanāssēri	...	...	2	1	1	...	1	...	...	5
Kōṭṭayam	1	1	2	...	11	1	...	...	...	16
Manjumēl	...	...	...	...	2	...	...	...	...	2
Parūr	...	...	...	...	1	...	...	...	...	1
Ponkunnam	...	...	...	1	...	...	...	...	...	1
Total	1	1	4	2	17	1	1	1	1	29

There are twenty-seven district hospitals and dispensaries and seventy-eight Aided Āyurveda Vaidyāśālas in this Division. The statistics relating to the births and deaths registered in this Division are subjoined :

The number of births in 1111 M. E. in the rural areas of the Kottayam Division.

Taluk	Number of births registered exclusive of still births			Rate of birth per 1,000 of the population		Number of males born to every 100 females born	Excess of births over deaths for 1,000 of population	Births registered according to community excluding still births			
	Males	Females	Total	Males	Females	Total		Hindus	Muhamadans	Christians	Others
Kottayam	3,052	2,860	5,912	14.77	13.84	28.61	17.62	2,795	77	3,029	11
Changanâssêri	2,428	2,408	4,836	12.69	12.59	25.28	16.21	2,093	198	2,489	53
Vaikam	1,793	1,729	3,522	12.81	12.36	25.17	12.96	2,160	54	1,308	...
Sherthala	1,696	1,515	3,211	8.29	7.40	15.69	7.26	2,585	171	430	25
Parûr	1,107	1,063	2,170	6.55	6.27	12.82	6.95	1,298	215	657	...
Kunnañhunâd	2,337	2,193	4,530	10.70	10.03	20.73	11.50	1,968	539	2,023	...
Māvâttupulâ	2,605	2,500	5,105	14.38	13.80	28.18	16.37	1,846	566	2,670	23
Thodupulâ	1,380	1,307	2,687	15.21	14.41	29.62	16.84	970	227	1,478	12
Minachil	3,101	3,013	6,114	15.39	14.96	30.35	18.02	2,243	80	3,785	6
Devikulam	864	802	1,666	14.60	13.55	28.15	12.07	850	6	158	652
Peermede	709	638	1,347	15.41	13.86	29.27	9.08	445	71	418	413

Statement showing the number of deaths registered during the year 1111 M. E.
in the rural areas of the Kottayam Division.

Taluk	Small- pox	Fevers	Plague	• Cholera	Dysentery and Diarrhoea	Injuries				All other causes
						Suicide	Wounds and accidents	Snake- bite etc.	Total	
Sherthala	...	387	...	3	227	4	17	4	25	1,084
Vaikam	...	440	...	...	200	4	14	11	29	1,039
Kōttayam	...	587	...	1	168	2	26	10	38	1,475
Changanāsseri	45	527	...	22	117	3	29	8	40	985
Mināchil	3	938	...	3	182	6	37	13	56	1,301
Muvāttupūla	2	916	...	18	141	2	40	18	60	1,003
Thoḍupūla	...	499	...	...	102	...	16	14	30	528
Kunnaṭhunād	...	786	...	19	157	6	30	15	51	1,004
Parar	...	281	...	...	138	2	12	4	18	556
Peermede	2	252	...	2	146	4	10	2	16	511
Devikulam	2	150	...	1	112	1	5	4	10	676

Statement showing the number of births registered during 1111 M. E.
in the municipal towns of the Kottayam Division.

Taluka	Number of births registered (exclusive of still births)			Rate of birth per 1,000 of the population			Number of males born to every 100 females born	Excess of births over deaths for 1,000 of population	Births registered according to classes			
	Males	Females	Total	Males	Females	Total			Hindus	Muham- madans	Chris- tians	Other Castes
Kottayam	607	575	1,182	24.05	22.78	46.83	105.56	32.41	470	34	678	...
Changanassery	393	329	722	16.24	13.59	29.83	119.41	14.79	341	70	311	...
Vaikam	213	215	428	15.44	15.56	31.00	99.07	16.23	359	6	63	...
Parur	188	167	355	12.39	11.00	23.39	112.57	11.20	253	14	83	5
Alwaye	111	139	250	14.55	18.24	32.79	79.89	19.29	100	55	95	...

Statement showing the number of deaths registered during the year 1111 M. E.
in the municipal towns of the Kottayam Division.

Towns	Fever	Plague	Cholera	Dysentery and Diarrhoea	Injuries				Other causes	Total
					Suicide	Wounds & accidents	Snake-bite etc.	Total		
Kottayam	65	...	...	8	1	13	..	14	277	364
Changanasseri	81	1	1	46	12	1	..	13	201	343
Vaikam	32	...	1	18	...	6	..	6	141	204
Parūr	47	...	...	13	...	4	1	5	120	185
Alwaye	24	...	...	5	...	3	1	4	70	103

A town situated on the banks of the Periyār in Kunnathunāḍ taluk. It is a busy centre during the summer, as many people go there to enjoy the refreshing bath in the river. It is an important station on the Cochin-Shornore Railway. The river which is very broad at this place divides itself into two branches, thus forming the apex of an extensive delta filled with paddy fields and sugar-cane and coconut plantations. In the middle of the river there is a shrine dedicated to Śiva. The annual *Śiva'āthri* festival in this temple in the month of Kumbham attracts thousands of pious devotees from the neighbouring parts. A big fair lasting for several days is held in connection with this festival.

A fine camp-shed overlooks the river at the place where the railway bridge crosses it. Baskets made of reeds in the surrounding parts are brought to this place for sale. The town is well-equipped with educational institutions, and the first grade Union Christian College is close to it. Messrs. E. S. Sassoon of Bombay are running the Śrī Chithra Rayon Mill at this place. With the inauguration of the Pallivāsal Scheme and the completion of the Cochin Harbour, Alwaye has every chance of becoming one of the chief industrial centres of the State.

This is the highest peak in southern India. The thickly wooded plateau known as the High Range in the north-eastern part of the State spreads itself like a wheel round its axis, Ānamuṭi, 8,837 feet high. Ānamuṭi is the elephant crown of the Ānamalai, the Elephant-Hills, as the High Range is often called.

Comprises a valley and a hill range. There are extensive tea, coffee and chincona plantations.

An important chowkēy station on the Cochin frontier. Huge Chinese fishing nets can be seen all along the shore of the Vēmpaṇāḍ lake on both sides of Arūkkutti. The Kaithappuḷa kāyal commanded by this important preventive station is one of the deepest lagoons in Travancore and is full of ferocious alligators. The Assistant Excise Commissioner of the District holds his office at this place.

The tract known as the Cardamom Hills with an elevation of 2,000 to 3,500 feet constitute the south-western portion of the High Range. They are covered with virgin forests intermingled with cardamom cultivation. At one time the jurisdiction over this area was vested in the Superintendent of the Cardamom Hills.

This is situated at the south-east corner of the Division with an area of 263·78 square miles and had a population of 221,478 in 1931. It is bounded on the north by Kōṭṭayam, Minac'hil and Thoḍupuḷa taluks, on the east by the Munjamala, on the south by Thiruvalla and on the west by Ampalappuḷa taluk and the Vēmpaṇāḍ lake. The western parts of the taluk consist of plains covered by extensive *puncha* paddy fields. The ground rises towards the east and the soil is fertile.

The average annual rainfall for 1111 M. E. was 118·5 inches. There is hardly any failure of crops. Almost the whole of the cultivable area has been brought under the plough.

Of the total cultivable area of 1,30,490 acres 1,04,931 acres were under crops during 1111 M. E. The principal crops cultivated and the areas under them are shown below:

Paddy	...	31,656 acres
Coconut	...	23,349 „
Rubber	...	24,868 „
Tapioca	...	18,567 „
Pepper	...	2,796 „
Tea	...	1,518 „
Ginger	...	1,208 „
Sugar-cane	...	969 „
Coffee	...	325 „

Agricultural loans are freely availed of by the ryots. The three minor irrigation works in the taluk are the Thevaſuchira in Puthuppaḷḷi pakuthi, the Karumpa-nāḍam Thōḍu and Kokkōthiſhira in Maḍappaḷḷi pakuthi. The taluk possesses good roads except in the lowland portion.

Syrian Christians of all rites are seen here though the majority are Romo-Syrians. A grand Romo-Syrian Church is situated at Changanāśśēri. The main occupation of the people is agriculture; but cattle breeding, fishing, bell-metal works and trade are also pursued by some people.

The taluk is divided into the following pakuthies:

Changanāśśēri	Neḍumkunnā
Chēnnankaſi	Nilampēſur
Cheruvaḷḷi	Puthuppaḷḷi
Chirakkaḍavu	Ēmankaſi
Kānjirappaḷḷi (North)	Vāḷappaḷḷi (West)
Kānjirappaḷḷi (South)	Vāḷappaḷḷi (East)
Kuriſhi	Vāḷur
Maḍappaḷḷi	Veḷḷiyanāḍu
Maṇimala	Veḷḷāvur
Muṭṭar	

There are three police charging stations with two outposts, a District Hospital and 176 educational institutions, English as well as Malayāḷam, including a first grade College. The total number under instruction is 38,908. The town

of Changanāssēri is the headquarters of the Tahsildar. A second grade Anchal office with twelve sub-offices, two District Munsiff's courts, a Village Panchayat court, a Second Class Magistrate's court, two Sub-Registry Offices, a municipal council, an Excise Range office and an office of the Assistant Inspector of Schools are the other important institutions in the taluk.

This is the headquarters of the taluk. The Syrian Roman Catholic Bishop has his seat here. The bi-weekly market at this place is one of the largest in the State. It was established by Velu Thampi Changanāssēri town Daḷava. The Lakshmīpuram Palace, the residence of a prominent family of Kōyil thampurāns, and the St. Berchman's College are located here. Vāḷappalli, a suburb of this town, is famous for its bronze ware. The civic administration of the town is carried on by a Municipal Council.

The country around this town was formerly a separate principality under an independent chief. The Rājā having conspired with the Chempakaśsēri and Kāyamkuḷam chiefs against Mārthāṇḍa Varma, the latter sent an army to invade Changanāssēri. The Rājā fled and the territory was annexed to Travancore.

A town of recent origin in Dēvikuḷam taluk. The quarters and offices of the staff employed at Paḷlivāsal in connection with the Hydro-Electric Chithrapuram Project are located at this place. It is so named in honour of the visit of His Highness the Mahārājā to the place on the 1st March 1935. It is seven miles west of Munnār and about two and a half miles distant from the Government Power House at Paḷlivāsal. It is about 3,800 ft. above sea-level and is surrounded on all sides by hills and valleys and thick forests which provide a very attractive scenery. There are a hospital, a police station

and an Anchal Office. This place is also the headquarters of the Electrical Engineer to Travancore Government.

This is the larger of the two taluks comprising the High Ranges. It has an area of 667·03 sq. miles and had a population of 59,201 in 1931. Situated at the north-eastern corner of the State, it is bounded on the north by Coimbatore, on the east by Madura, on the south by Peermede taluk, and on the west by Mūvāttupūla and Thoḍupūla taluks. The whole of this taluk is a mountainous region with high hills and deep valleys watered by some of the tributaries of the Periyār. The highest peak is Ānamūṭi. The taluk receives an average annual rainfall of 112·6 inches. The climate is cold throughout the year.

The important trees found in the forests are sandalwood and rosewood. Teak is rare. The principal crops grown are tea, coffee, cardamom and orange.

The forests abound in big game. Eagles, wild fowls, wild pigeons and pea-fowls are common. Fish is rarely found in the rivers. Horses, mules and cattle including English cows and oxen are among the domestic animals.

There are no important festivals or fairs in this taluk.

The principal crops raised and the areas under them are given below:

1. Tea	...	37,347	Acres.
2. Paddy	...	3,626	„
3. Rubber	...	1,033	„
4. Coffee	...	879	„
5. Sugar-cane	...	11	„

The cultivation and manufacture of tea is the main occupation of the people.

The headquarters of the taluk is Dēvikulām town. The taluk is divided into the following pakuthies:

- | | |
|-----------------------|------------------|
| 1. Ānakkulām (West) | 6. Marayūr |
| 2. Kaṇṇan Dēvan Hills | 7. Nāchivayal |
| 3. Kānthallūr | 8. Paḷlivāsal |
| 4. Kōṭṭakompu | 9. Pūppāra |
| 5. Kīlanthūr | 10. Uḍumpanchōla |
| | 11. Vaṭṭavaḍa |

Besides twelve schools with a total enrolment of 931, the taluk possesses three Magistrate's courts, a Munsiff's court, a Sub-Registry office, an Assistant Excise Commissioner's office, two Excise Range offices, five dispensaries, a fourth grade Anchal office with five sub-offices, two Police charging stations with three out-posts.

The headquarters of the taluk of the same name and is situated in a valley near the summit of the High Range. It is already the queen of the hill stations in Travancore and bids fair to achieve wider reputation. There is a travellers' bungalow which visitors are allowed to occupy.

This town lies ten miles south-east of Mānnār and is connected with it by a motor road, the journey along which reveals to the eye an enchanting view of colour and scenery. The place takes its name from a dreaming lake which lends variety to the scene. Evergreen forests and still mountain slopes clothed with lush verdure succeed one another in the emerald panorama on either side. Dēvikulām was formerly the headquarters of the Cardamom Department, but the commercial

activities have been shifted to Munnār and the place remains a sanctuary for the lovers of nature.

A town on the Main Central Road, situated eight miles north of Kōṭṭayam. It was the headquarters of a taluk of the same name, which was abolished recently, the pakuthies that comprised it being divided among the adjacent taluks. There is an ancient temple dedicated to Śiva, which attracts many pilgrims. Tradition says that this temple was at first a small one, and the locality around it thinly populated. The deity consecrated in this temple was dreaded by the people. The erection of a second temple dedicated to Śrī Kṛṣṇa close by, however, appeased the deity in the former temple, and people began to settle at the place in greater numbers. Between the years 716-719 M. E. the *ūrālars* who managed the temple rebuilt it on a grand scale. People possessed by evil spirits resort to this temple for relief. It is now one of the richest temples in the State. Several important roads meet at Ēttumānūr. There are English and Malayāḷam schools at the place.

A village on the road from Kōṭṭayam to Alwaye. It is believed to have been named after the idol consecrated in the temple there. According to tradition the idol of Śiva in this temple was installed by Khaṛa simultaneously with those in the temples at Vaikam and Ēttumānūr. But as he held the other two idols in his hands, he held this in his mouth and, as he wished to install the three idols at the same auspicious moment, he placed it on the appointed spot directly from his mouth, and hence the place came to be called "Kaḍiḥhiruṭhi". The present name Kaḍuṭhuruthi is a popular form of this. It was regarded as polluted on that account. There is another and more probable account as to the origin of the name. This place is supposed to have been an island in the sea which extended to the surrounding places in bygone

times. After some time the sea receded and the place became part of the mainland. 'Kaṭal' means sea, and 'Thuruthu' means island. The place is now a Christian centre and is very important in the history of the Christians of Travancore. In 1599 Archbishop Menezes called together a synod to expurgate the clergy of their heresies and schism and win over the whole Christian population to the papal see. The church at Muṭṭuchira which is close by is also important. There are inscriptions and other matters of archaeological importance. The palace of the Vaṭak-kumkūr Rājā was situated here, and its ruins may still be seen. The place had once a strong Nampūthiri population. But after Menezes' time proselytism was effected so thoroughly that now the majority of inhabitants are Roman Catholics.

This village is the birthplace of the great Śrī Śankaṛa. It is situated on the north bank of the Periyār about six miles east of Alwaye. It is easily accessible from Ankamāli on the Cochin-Shoranore Railway and also by a small road, branching off from the M. C. Road at Perumpāvūr. The Sanketham premises, belonging to the Śṅgēri Mutt, Mysore, contains two temples, one dedicated to the great reformer and the other to Śārādāmbāl Dēvi. A Sanskrit school conducted by the Mutt and a Sathram maintained by the Government are situated here. A quiet retreat where the bustle of modern times seems to have stopped short, the place affords excellent river-bathing in summer months.

A village in Kunnathunāḍ taluk, six miles from Perumpāvūr. It is known for its Bhagavathi temple which is situated on a hill. There is a boulder at this place which seems to rest on a rock without proper support. Buddhist pilgrims frequent the place to see the rock-cut temple.

A village in Mīnac'hil taluk, situated on the M. C. Road between Ēttumānūr and Mūvāttupulā. It contains one of the most ancient Catholic churches (St. Mary's Church) in Travancore. There is also an English School at this place.

This is situated along the south-eastern shore of the Vēmpaṇāḍ lake. It has an area of 214.04 square miles and had a population of 231,903 in 1931. It is bounded on the north by Mīnac'hil, on the east by Mīnac'hil and Changanāśśēri, on the south by Changanāśśēri and on the west by the Vēmpaṇāḍ lake.

Kōṭṭayam is a hilly taluk, though many of the hills are not covered with much forest growth. The soil is hard and fertile. The taluk is drained by the Mīnac'hil and the Koṇṭūr rivers. It receives an average rainfall of 123.26 inches annually. The atmosphere is humid throughout the year. The cultivable area in 1112 M. E. was 1,24,746 acres, and the area cropped 1,04,626 acres. The principal crops raised and the area under each are given below:

<i>Crops</i>	<i>Area</i>	
Paddy	36,177	acres.
Coconut	27,183	„
Tapioca	21,087	„
Rubber	4,549	„
Pepper	4,211	„
Ginger	2,127	„
Sugar-cane	1,278	„

The average size of a holding is $97\frac{1}{2}$ cents. Agricultural loans are largely availed of by the ryots. The Pēṟur Puncta Canal is a major irrigation work. The minor ones are the Mūlakkaṇchira-Thōḍu in the Nāṭṭakam pakuthi

and the Vaḍavaṭṭhūr Thōḍu and the Valiya Thōḍu in the Vijayapuram pakuthi.

The main occupation of the people is agriculture. Fishing and coir making are the chief industries in the western parts. Pepper, ginger and rubber are cultivated in the hills. Tiles are manufactured at Nilimangalam, while limeshell-burning is an important industry in Kumarakam. Large quantities of copra, coir, pepper, dry ginger and molasses are sent to Alleppey and Cochin from this place. So also is the tea of the Peermede District.

The Syrian Christians form the bulk of the population. The taluk contains numerous churches some of which are very old. It is a strong centre of the Church Mission Society, the Jacobites, the Mar Thomites, the Romo-Syrians and the Latin Catholics. The *Perunāl* in the Athirampulā church and in the Maṇarkāḍ church in the month of Meḍam are grand annual festivals.

For purposes of revenue administration the taluk is divided into the following pakuthies:

1 Aimanam	9 Nāṭṭakam
2 Akalakkunnam	10 Ōṇamthuruṭhu
3 Ēttumānūr	11 Pāmpāḍi
4 Kaippulā	12 Panac'hikkāḍu
5 Koḍumālūr	13 Perampakkāḍu
6 Kōṭṭayam	14 Thiruvārppu
7 Kumarakam	15 Vijayapuram
8 Kummanam	

Kōṭṭayam town is the headquarters of the Division Peishkar of this district and of the Tahsildar of the taluk. The taluk also contains, besides a District Court, several divisional offices, two police charging stations and six out-posts, a first grade Anchal Office with twenty-nine

sub-offices, a District Hospital, 226 educational institutions including a second grade college, with a total enrolment of 42,097, Magistrate's courts, Munsiff's courts, Sub-Registry offices, and a municipal council in the town of Kōṭṭayam.

This is the headquarters of the Northern Division. It is the most important educational and commercial centre in North Travancore. It is very conveniently situated commanding the route to the High Ranges. Several important roads branch off from here in different directions. It is the seat of the Bishop of Travancore and Cochin and the Mar Dionysius Metropolitan. There are numerous churches some of which are very old. Most of the divisional offices of the State departments pertaining to the Kōṭṭayam Division are situated here. The civic administration of the town is carried on by a municipality.

A village four miles distant from Kōṭṭayam. There is a famous Bhagavathi temple at this place, which is managed by Nampūthirīs. There is an interesting story regarding the origin of the temple. It is given here in the words of Mrs. Hatch. "An old priest of the Madura temple was accused of stealing the nose-diamond belonging to the idol. The goddess appeared before the pious old man one night, and bade him follow her. Together they fled from the Pāṇḍyan kingdom and by dawn reached Kumāranallūr where a temple was being built for Subrahmaṇya. The priest told the authorities that the temple should be dedicated to goddess Bhagavathi since she had already visited it. The authorities, however, disregarded his request with the caustic remark that if the goddess wanted that temple, she would have told them direct. The party set out to fetch the idol of Subrahmaṇya, but were soon so completely surrounded by a thick fog, that they dared not proceed

further. The old priest said that the fog was sent by the goddess to prevent them from reaching their destination, and when the authorities promised to dedicate the temple to the goddess the mist cleared immediately. Further proof that the goddess was guiding them was furnished by the finding of an image in an old well as suggested by the priest. Thus it was that the temple meant for Subrahmanya came to be dedicated to Bhagavathi. The country around this temple is even now known as Manjūr which comes from manju (mist) and ūr (place). Females do not generally enter the inner premises of this temple for worship."

This is a chowkey station at the frontier on the road from Peermede. The Kumīlī Ghat is seven miles long.

The Pass leads to the British India. The country around is a fine place for hunting, the dense forests abounding in rich game. Many hill tribes inhabit the locality.

An extensive taluk situated along the northern frontier of the State. It has an area of 361.66 square miles and had a population of 226,093 in 1931. There are numerous hills and hillocks, but few forests. This taluk receives an annual average rainfall of 113.9 inches. It is irrigated by the Periyār river. The total cultivable area in 1112 M. E. was 1,13,649 acres, and the area cropped 71,700 acres.

The chief crops raised and the areas under each are given below:

1. Paddy	...	63,535	acres.
2. Pepper	...	1,952	,,
3. Rubber	...	1,651	,,
4. Tapioca	...	1,519	,,
5. Ginger	...	1,200	,,
6. Coconut	...	819	,,
7. Sugar-cane	...	135	,,

The average size of a holding is 73 cents. There are six irrigation tanks. Good roads traverse this taluk and the Cochin-Shoranore railway passes through it.

The people are mainly agricultural. Bamboo mats, rattan works and lemon grass oil are largely exported. A tile factory, a match factory, a cashewnut factory and the Sri Chithra Cotton Mill are situated in or about Alwaye.

The taluk is divided into the following pakuthies:

- | | |
|--------------------|------------------|
| 1. Aikkañāṇḍu | 10. Manjapra |
| 2. Alwaye | 11. Peṛumpāvur |
| 3. Aśamannūr | 12. Rāyamangalam |
| 4. Chēranallūr | 13. Chemmanḍu |
| 5. Kaḷukkampalam | 14. Thṛkkākkāra |
| 6. Kōthakuḷangara | 15. Vāḷakkulam |
| 7. Kunnaṭhunḍ | 16. Vengōla |
| 8. Malavaṇṇūr | 17. Vēngur |
| 9. Māṇikkamangalam | |

The Tahsildar has his headquarters at Peṛumpāvur. There are two police charging stations and five out-posts, a fourth grade Anchal office with six sub-offices, a District Hospital, two dispensaries and 126 educational institutions English as well as Malayāḷam, with a total enrolment of 21,656.

Situated at an elevation of 5,584 ft. This is one of the beauty spots in the State, and commands an extensive view of the Cardamom Hills. "To go to the Lockhart Gap, to gaze at the endless panorama of green hills and forests is alone worth the journey from the plains. Almost the whole of the Cardamom Hills covering 300 square miles lies stretched at one's feet with the Peer-medē Hills wrapped in a pleasant haze. Grandeur, remoteness and an eternal verdure charm the eye and fascinate the heart. The view-point, sixty-five miles eastward on the Alwaye-Mūnnār Road, also affords a most beautiful view of

the Cardamom Hills, and of Chithrapuṇam and its buildings set in success of loveliness."

This village is eighteen miles east of Alwaye, and five miles from Perumpāvar. It has a salubrious climate, and the sparkling waters of the Periyār with its clean sandy bed afford excellent facilities for bathing. The deep pools in the river also furnish a good scope for fishing. The forest camp-shed is available for occupation with the permission of the Conservator of Forests. The famous cross hill on the opposite bank with a church on its summit is a place of pilgrimage to Catholics.

This taluk touches the eastern frontier of the State. It has an area of 283·41 square miles and had a population of 201,461 in 1931. It is bounded on the north and east by Thoḍupulā taluk, on the south by Changanāśśēri and Kōṭṭayam and on the west by Mūvāttupulā. The surface rises towards the east culminating in the Illikkakkallu Hill from which the Minachil river rises. Granite is abundant, the rock particles in certain places containing iron ore, though only in negligible quantities. The taluk receives an average annual rainfall of 180 inches, and the climate is agreeable.

Romo-Syrians form the bulk of the population and there are certain ancient Catholic churches at Ariṭhara, Kuravalangād, Iḷalam and Bhaṇaṇagānam. The *Rākuli Perunāl* in the St. Thomas Church at Pāla is a grand annual festival. No organised missions are working in this taluk except the C. M. S. at Mēlukaṇa. Muhammadans are fairly strong in the eastern parts of the taluk.

Agriculture is the chief occupation of the people. The chief crops cultivated are paddy, coconut, tapioca, pepper, ginger, turmeric, sugar-cane and rubber. The areas under these crops are given below;

Coconut	57,200	acres.
Paddy	14,585	„
Rubber	12,191	„
Pepper	11,627	„
Tapioca	10,459	„
Ginger	6,032	„
Coffee	4,081	„
Tea	976	„
Sugar-cane	163	„

The average size of a holding is 2.16 acres. Agricultural loans are freely availed of. No artificial irrigation is carried on in this taluk.

There are several good motor roads. Water communication is possible for a few months in the year.

The taluk is divided into the following pakuthies:

1 Bhaṛaṇagānam	7 Mīnaçhil
2 Ilakkāḍu	8 Puliyannār
3 Kāṇakkari	9 Pūnjār
4 Kidāṅgūr	10 Rāmapurām
5 Koṇḍūr	11 Uḷavūr
6 Ḹālam	

Pāla town is the headquarters of the Tahsildar. There are two police charging stations, a third grade Anchal office with nine sub-offices, a District Dispensary and 168 schools of all grades, English as well as Malayāḷam, with a total enrolment of 34,615. The Iḍavaka of Pūnjār is in the eastern portion of the taluk.

A village encircled by wet cultivation. The houses are situated in enclosures thickly planted with coconut trees. There is a fine expanse of water that stretches along the village to the north, east and west. Here is the residence of the

Munjaṇikkara

descendants of the Kōṭṭayam Rājā, a chief of one of the principalities of Malabar who took refuge under the banner of Travancore when his territory was overrun by Tipu Sultan.

A hill station about 5,000 ft. above the sea-level. It is situated on the confluence of three rivers, the Kaṇṭala Ār, the Kanni Ār, and the Nallathanṇi Ār.

Munnār

It is a health resort seventy-two miles east of Alwaye, and connected with it by a good road passing through Kōthamangalam, Peṇumpāvūr and Nēryaman-galam. One of the outlet roads of the High Ranges leading to the Madura District passes through this place. Munnār is the centre of tea industry in Travancore. There are many coffee and cardamom estates owned by the Kaṇṇan Dēvan Hills Produce Co. Ltd., in the neighbourhood. The produce of these estates is transported to the plains by an aerial rope-way rising to about 4,000 feet. This rope-way is worked by a turbine driven by a small stream at the foot of the hills. In consideration of the Government having acquired and handed over the land required for the rope-way, the Company has agreed to the use of the rope-way by the general public on payment of fixed charges. Tea is mostly exported through Tuticorin, part of the transport being done on the aerial rope-way eighteen miles long. The Bottom Station of the rope-way is connected by a motor road to Bōḍināikannūr on the South Indian Railway. It combines the amenities of a modern holiday resort with the splendid scenery that is quiet, green, restful and inviting.

A village in the very heart of the rubber region. The majority of the estates are owned by Europeans.

Munṭakkayam

It is situated on the Kōṭṭayam-Kumīḷi road where it meets the Maṇimala river.

This is one of the largest taluks occupying the north-east corner of this Division and lying along the northern frontier. It has an area of 562·81 square miles and a population of 181,128 according to the last census. It is bounded on the north by Cochin State, on the east by Thodupula and Minachil taluks, on the south by Kōttayam and on the west by Kunnathunad and Cochin. This is a hilly taluk. There are neither mines nor minerals, though granite is abundant.

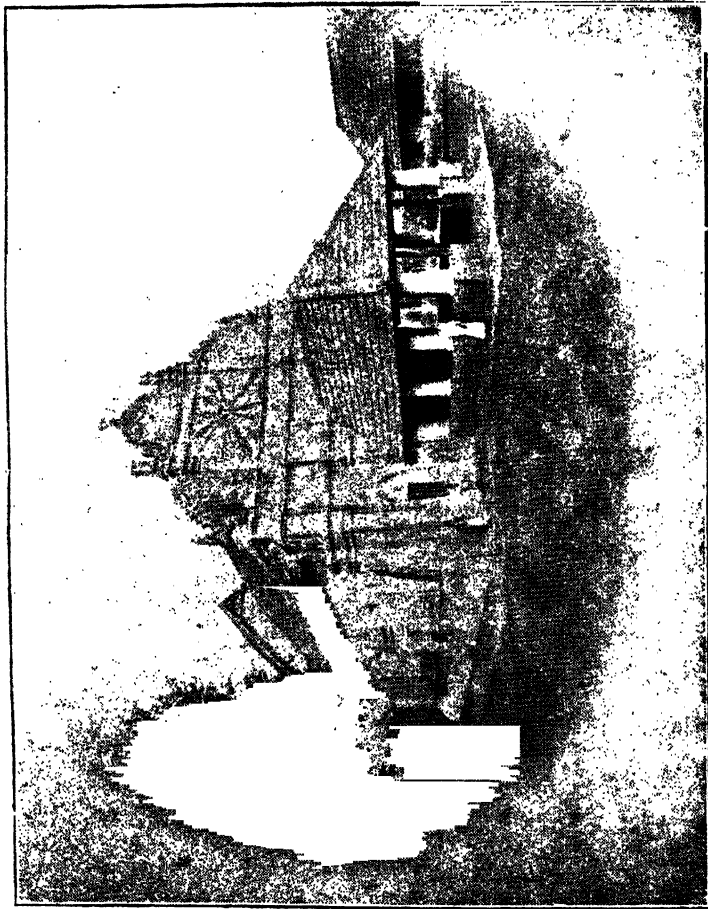
The taluk is well served by two large rivers which flow through it, the Periyar and the Mūvāttupula river. It receives an annual average rainfall of 132·0 inches.

The arecanut is the most important crop raised and it is largely exported. The other principal crops cultivated are :

Paddy	51,626	acres.
Tapioca	11,375	„
Pepper	10,310	„
Coconut	9,822	„
Rubber	5,957	„
Ginger	5,759	„
Coffee	297	„
Sugar-cane	256	„

The cultivable area in 1112 M. E. was 1,44,709 acres, of which 1,36,835 acres were under crops. The average size of a holding is 1·03 acres. There is no major irrigation work, but there are five minor ones.

The chief occupations of the people are agriculture and trade in *copra* and arecanut. Handloom weaving, basket making and pottery are followed as cottage industries. There is a tile factory at Rāmamangalam.



St. Mary's Church, Kothamangalam.

The taluk is divided into the following pakuthies :

- | | |
|------------------|-----------------|
| 1. Arakkulā | 7. Muḷavūr |
| 2. Ēṇānallūr | 8. Muvāttupulā |
| 3. Iramallūr | 9. Piravam |
| 4. Kōthamangalam | 10. Āmamangalam |
| 5. Kuṭhāṭṭukulām | 11. Thirumārāḍi |
| 6. Kuṭṭamangalam | 12. Vārappaṭṭi |

The Tahsildar holds his office in the town of Muvāttupulā. There are three police charging stations with three out-posts. There is a district hospital and two dispensaries, a third grade Anchal office with ten sub-offices, and 81 schools, English as well as Malayāḷam with a total enrolment of 18,245.

A road has been constructed recently from this place to Pallivāsai, connecting the plains and the hills in the High Ranges. The long bridge at Nēryamangalam across the Periyār was completed at a total cost of Rs. 3.99 lakhs, and it was opened by His Highness the Mahārāja on the 18th Kumbham 1110.

The place has loomed into importance recently. The State has harnessed the hydro-electric possibilities from the Pallivāsai waterfall in the Muthirappulā river, a tributary of the Periyār. By this scheme water is diverted from the Government weir at Munnār at 4,750 ft. above the sea-level, to take it along a tunnel through the mountains to a lower level. The power-house was inaugurated on the 19th March 1940.

A fairly large island cultivated with coconut trees in the centre of the Vēmpaṇḍ lake. It has an interesting story connected with it. Its name means "Mid-night Sand". The legend says how a Nampūthiri Brahman who was once travelling

in a canoe jumped into the lake to perform his customary evening ablutions. The Nampathiri was such a pious man that when he immersed himself in the water the land immediately rose to form the island.

The northernmost taluk in the State. It has an area of 113.03 square miles and had a population of 184,331 in 1931. It is bounded by Cochin on all sides except on the east where it is bounded by Kunnathunād. The taluk is mostly included in the delta of the Periyār and has a level surface intersected by rivers, canals and backwaters. The soil is sandy. The taluk receives an annual average rainfall of 115.1 inches. The summer is hot, but the heat is alleviated by the sea breeze. Out of the total cultivable area of 64,427 acres, 63,828 acres are under different crops. The main crops under cultivation and the areas under them are shown below:

Paddy	35,310	acres.
Coconut	22,642	„
Tapioca	2,250	„
Sugar-cane	1,400	„
Pepper	298	„
Ginger	210	„
Rubber	163	„

Portions of the taluk being water-logged there is a paucity of good roads. Two irrigation works are maintained, *viz.*, the Murivakkal Thōdu in Ayŕar and Kuṭhikāṭṭukulam Thōdu in Puḥhanchira. Agricultural loans are largely availed of by the ryots. The average size of an agricultural holding in this taluk is about three acres.

The headquarters of the Tahsildar is Parŕ town. The taluk is divided into the following pakuthies:

- | | |
|----------------------|---------------------|
| 1. Ayūr | 8. Kōṭṭuvalli |
| 2. Ālangāḍ | 9. Pārakkāḍavu |
| 3. Chengamanāḍ | 10. Parūr |
| 4. Elikkaṛa | 11. Puṭhanchira |
| 5. Eḍappalli (south) | 12. Puṭhanvelikkaṛa |
| 6. Eḍappalli (north) | 13. Vaḍakkēkkaṛa |
| 7. Kaḍungallur | 14. Vaṛāppuḷa |

There are three police charging stations with three out-posts, a second grade Anchal office with six sub-offices, a Munsiff's court, a municipality, Sub-Registry and Excise offices and 94 schools, English as well as Malayāḷam with a total enrolment of 20,639.

This constitutes the southern portion of the High Ranges. The taluk has an area of 450 square miles and had a population of 46,023 according to the Peermede taluk last census. It is bounded on the north by Dēvikuḷam taluk, on the east by Madura and Āmnāḍ districts, on the south by the Peṛumthēnaṛuvi river, the Peṛiyār lake and part of the reserved forests of Sabaṛimala, and on the west by Changanāṣṣēri and Mīnaḥil taluks. Peermede is a hilly taluk, the highest peak being Amṛtha Mēḍu. There are many deep and fertile valleys between the hills. The Peṛiyār, the Mīnaḥil and the Aruḍa rivers flow through the taluk. There are neither mines nor any quarries.

The forests contain huge timber trees like teak and rosewood; the chief plants grown are cardamom, tea and rubber. Elephants, tigers, wild boars, bison and deer are abundant in the forests. Besides, the birds found in the plains, the eagle is a common visitor on the hills. Big fishes are found in the Peṛiyār lake.

The taluk enjoys an average annual rainfall of 181·2 inches. The country around Peermede has a bracing

climate and is on that account a good sanitarium during the summer months.

There are no important festivals or fairs except the one at Vaṇṭipperiyār during Christmas. Nor are there any important missionary centres in this taluk.

The chief crops cultivated are rubber and tea. Paddy and coconuts are also raised in small quantities. The areas under the different crops are given below:

Tea	...	29,065 acres
Rubber	...	5,261 „
Paddy	...	311 „
Tapioca	...	101 „
Pepper	...	54 „
Coconut	...	5 ..

The cultivation and manufacture of rubber and tea are the chief occupations of the people. There are forty-six tea factories working in this taluk. The taluk is divided into the following pakuthies :

- | | |
|------------------|---------------|
| 1. Mlāppāra | 4. Peermede |
| 2. Periyār | 5. Vaṇṭanmēdu |
| 3. Peruvanthānam | |

The Tahsildar holds his headquarters at Peermede. There are two Magistrate's courts, a Sub-Registry office, an Excise Range office and an Anchal office at Peermede. The taluk also contains two police charging stations at Peermede and Muṇṭakkayam with two out-posts at Kumīli and Vaṇṭipperiyār. Muṇṭakayam, Peermede and Kumīli have each a District Dispensary. There are also ten schools with a total enrolment of 935.

It is about 49 miles north-east of Kōṭṭayam and is connected with it by a well-metalled road. It is said to have been the residence of the Muham-madan saint Peer Muhammad; hence the name of the place. His tomb is at Kuṭṭikkāṇam four miles away. Peermede which is 3,500 ft. above the sea-level has an agreeable and delightful climate and is used as a sanitarium during the summer season. The rainfall is heavy averaging nearly 200 inches annually and the temperature ranges from about 50 to 90 degrees. Peermede is a veritable heaven for all nature lovers. A recent excavation in the Thengakal Estate near Vaṇṭipperiyār has resulted in the discovery of large dolmens and menhirs which throw considerable light on the burial customs of the pre-historic races in South India. Rubber and tea plantations are numerous in this region.

All sorts of wild game abound in the forests in and around the Periyār catchment area. A Game Sanctuary has been established at Nēlīkkampaṭṭi Periyār lake isthmus in the Periyār lake where wild life is left to breed and multiply unmolested and unhampered. A shooting box has been constructed at Eḍappālayam where visitors could halt during their cruise over the Periyār lake and enjoy the beautiful scenery around. Besides the State Launch, which is available for use in the river, there is a jolly boat to meet the convenience of the tourists who desire to visit the spot. Picnic sheds have also been constructed in selected places in the region to afford greater facilities to visitors.

The Periyār lake region abounds in most beautiful scenery; and the climate is delightful. We can see there various species of wild life calmly and peacefully grazing in natural surroundings on the lake or on the adjacent hills,

This hilly tract which constitutes the Eḍavaka belonging to the Pūnjār Rājās is situated along the eastern borders of the Mināḥil taluk. The members of this ancient aristocratic family are closely related to the Travancore Royal House. The pretty village of Pūnjār stands on the Mināḥil river and has a temple dedicated to Śāstha. There is also a special school here for the education of the children of the chiefs. The Consort of the First Princess Kārthika Thirunāl is a member of the Pūnjār family.

A village twenty-eight miles north of Changanāssēri. It is situated on the border of a navigable channel, with an extensive sheet of land under cultivation. It is a populous village inhabited mostly by Syrian Christians. The Syrian church in the village is in a pleasant situation and is one of the earliest Christian edifices in the country. The Illams and temples and the Nāyar houses lie dispersed in the glens.

A village on the Periyār lake within two miles of Kumilī and fourteen miles from Cumbum. The Periyār Dam, eight miles from Thēkkaḍi is one of the highest in the world. The water is taken for irrigating the Madura District through a tunnel over a mile in length. Not far from Thēkkaḍi on the Periyār lake is the Royal Game Sanctuary where elephants, tigers, bisons, panthers, bears, samburs, spotted deer and other fauna can be seen at close quarters grazing or roaming. A cruise on the lake to see the surrounding scenery is exceedingly charming.

This taluk is situated in the north-eastern part of the Division and has an area of 361.60 square miles with a population of 90,278 according to the last census. It is bounded on the north by Thodupulā-taluk, Mūvattupulā taluk and the Coimbatore District, on the east

by the High Ranges, on the south by Mināchil and Peermede taluks and on the west by Muvāttupūla, and Mināchil taluks. The taluk, particularly the eastern portion of it, is mountainous, the highest peak being Koḍayāthar. The Panjār river and some of the tributaries of the Muvāttupūla river flow through it. Large areas have been brought under cultivation recently. The taluk enjoys a copious rainfall, the average for the year 1111 being 147·6 inches. Some of the hilly parts are, however, malarial. The Kanni Elam Tract comprises 181·7 square miles.

The cultivable area in 1112 was 1,28,785 acres, and the area cropped 77,346 acres. The main crops raised and the area under each are shown below:

Paddy	...	31,165	acres
Pepper	...	15,261	„
Tapioca	...	11,549	„
Coconut	...	9,986	„
Rubber	...	6,295	„
Ginger	...	1,523	„
Tea	...	795	„
Coffee	...	482	„
Sugar-cane	...	45	„

The average size of a holding is 1·73 acres. Agricultural loans are largely availed of by the ryots. There is no artificial irrigation in this taluk.

There are several Catholic centres, such as Vāḷakkūlam, Vāḷiṭhala, Thoḍupūla, Arakkūla, and Kaṛimaṇṇur.

For administrative purposes the taluk is divided into the following pakuthies:

- | | |
|-------------------|----------------------|
| 1. Kaṛikkōḍu | 4. Maṇakāḍu |
| 2. Kaṛimaṇṇūr | 5. Thoḍupūḷa |
| 3. Kumāramangalam | 6. Kanni Ēlam Tract. |

The Tahsildar has his headquarters in the Thoḍupūḷa town, which contains a District Dispensary, a Sub-Registry office, an Excise Range office, a police charging station, an English High School and a fourth grade Anchal office. Besides two English High Schools the taluk possesses 48 schools, English as well as Malayāḷam, with a total enrolment of 11,101.

A village six miles from Alwaye. It is believed to have been the capital of Mahābali, the Asura Emperor of Hindu mythology, with whose name *Ōṇam*, the national festival of Kēraḷa, is associated. The annual Aṭhaḥamayam ceremony conducted by the Cochin royal family is reminiscent of the starting of the Rāja of Cochin for Thṛkkākkara to attend a meeting of the ruling princes of Kēraḷa supposed to have been held at the place in connection with *Ōṇam*. Recently the Archaeological Department has done some excavations here.

A village in Vaikam taluk, situated on the Kōṭṭayam-Ernakulam road, on the frontier between Travancore and Cochin. It has played an important part in the early history of the country. It was here that a great Synod was held by Archbishop Menezes in 1599 (the Synod of Diamper). The place also contains a famous Hindu temple.

A village about a mile and a half north of Vaikam, on the Kōṭṭayam-Ernakulam road. It is famous for a temple dedicated to Subrahmaṇya, which is visited by pilgrims who go to the Vaikam temple for worship, especially on the Aṣṭami day.

The legend current regarding the origin of this temple is closely allied to that of the Kumāranallūr temple, the idol of Subrahmaṇya originally intended to be installed at that place having been exchanged for the temple here. On the night of the Aṣṭāmi festival in the Vaikam temple in the month of Vṛschikam, the image of the deity in the Udayanāpuṛam temple is taken to Vaikam in grand procession on the back of a caparisoned tusker to the accompaniment of music and display of fire-works.

The village has a private English Middle School.

This pakuthi of the Dēvikuḷam taluk is in the very heart of wild jungle. The village is surrounded by a deep elephant trench. The few inhabitants Udumpanchōla in the revenue camp-shed in the neighbourhood are occasionally troubled by wild elephants. They worship clay and stone images of elephants with offerings of food and flowers.

This taluk is situated on the eastern shore of the Vēmpaṇāḍ lake. The total area of the taluk is 144·09 square miles and had a population 153,725 Vaikam-taluk in 1931. It is bounded on the north by Cochin territory and Mūvāttupūḷa and Minac'hil, on the south by Kōṭṭayam, and on the west by the Vēmpaṇāḍ lake. The taluk is bereft of hills or rocks worth mentioning, and the western parts are intersected by several canals used for purposes of irrigation as well as communication. Nearly two-thirds of the area is a flat country covered with rice lands and coconut topes. The Mūvāttupūḷa river waters the northern pakuthies, while certain other rivers and canals irrigate the southern parts. The taluk receives an average annual rainfall of 109·5 inches. The people are mainly agricultural. The chief crops raised and the areas under them are given below:

Paddy	...	26,682	acres.
Coconut	...	22,831	„
Tapioca	...	11,462	„
Ginger	...	4,656	„
Pepper	...	3,950	„
Rubber	...	782	„

Romo-Syrians, Latin Christians, Jacobites and the Church Mission Society are working in this taluk. There are convents at Muṭhuc'hira and Vaikam.

The taluk is divided into the following pakuthies:

- | | |
|------------------------|-------------------|
| 1. Chempu | 8. Naḍuvila |
| 2. Kaḍuṭhuruṭhi | 9. Paḍinjārēkkaṛa |
| 3. Kulaśēkhaṛamangalam | 10. Thalayāḷam |
| 4. Mānjūr | 11. Vaḍakkēmuri |
| 5. Maṇakkunnam | 12. Vaḍayār |
| 6. Maravanthuruthu | 13. Vaikam |
| 7. Muḷakkuḷam | 14. Vec'hār |

The Taluk Office, a Munsiff's court, a District Dispensary, an English High School, a police charging station and a second grade Anchal office are among the Government institutions situated in Vaikam town. The taluk also possesses three police out-posts, eight Anchal sub-offices, and a municipal council besides 95 schools, English as well as Malayāḷam with a total enrolment of 20,228.

This famous place is situated on the eastern shore of the Vēmpaṇḍ lake and is accessible by car from Ernakulam on the north and Kōṭṭayam on the south.

Vaikam town

It was the capital of the Vaḍakkumkūṛ Rājas who were subdued by Travancore in 925 M.E. The present name of the place is supposed to be derived from Vyāghrālaya which means the abode of the sage Vyāghrapāda.

The history of the place centres primarily around the great temple dedicated to Śiva, which is a typical example of Malabar architecture. Tradition says that Khaṛa, who was presented by Lord Śiva with three *Sivalingas* to be installed at suitable places, was travelling with a *linga* under each arm and holding the third in his mouth. When he reached the place now known as Vaikam, he felt the idol under his right arm unbearably heavy, and so dropped it on the ground. He soon found that it could not be moved from that place. At that time sage Vyāghrapāda, a devotee of Śiva, arrived at the place. Seeing the sage, Khaṛa requested him to take charge of the idol. The sage agreed to do so and accordingly fixed his residence at the place. The daily feeding of Brahmans in this temple is believed to have been started by Paraśurāma. The *piṭhal* or feast is an important offering in this temple and is largely attended by Brahmans from the neighbouring parts. There are two important festivals in this temple on the *Aṣṭami* days in the months of *Vṛschikam* and *Kumbham*. Large crowds of people assemble here to worship on these days, particularly in *Vṛschikam*.

Great attention was centred on Vaikam in 1925 when *Sathyagraha* was offered for the opening up of the local temple roads to the Avarṇa Hindus. The sankētham limits of the temple were delimited and the roads beyond them were thrown open to all classes of people.

A village close to Changanāssēri on the road to Kōṭṭayam. It is noted for the manufacture of bronze-ware.

This is a village on the Peermede-Kumili road. A drive across the place attracts the passenger by ever changing beautiful scenery. The woods are dense beyond Vaṇṭipperiyār. Many hill tribes live in the heart of the forests about this place.

This lake which is the largest in the State stretches from Alleppey and extends beyond the northern boundary of the State. It has an average width of Vempanād lake two miles, though south of Vaikam it broadens to a width of nine miles. Some parts are very deep. The several islands situated in it add not a little to its beauty, every one of them being thickly covered with coconut palms. Many large streams like the Pampa, the Mūvāttupūḷa and the Mināchil rivers discharge their waters into this lake. Extensive reclamations have been made for paddy cultivation.

GLOSSARY OF INDIAN TERMS

Abhishēka—The daily washing of the images of gods in temples accompanied by the chanting of *manthras*.

A'chan—A title of honour.

Āchārams—The daily observances of the Hindus prescribed by the Dharmaśāthras or by custom.

Āchārya—Priest; preceptor.

Aḍakka—Arecanut.

Aḍamānga—A preparation of dried mangoes.

Adhikāram—The administrative subdivision of a taluk.

Adhikāra olivu—Freehold in an adhikāram.

Adhikāri—Village revenue officer.

Adhipathi—Chief, Lord.

Āḍhyans—A subdivision of the Namputhiris claiming superiority in rank.

Ādithya—Sun.

Aḍiyān—A humble servant.

Advaita—The doctrine of non-duality.

Agni—Fire.

Agnichayana—A sacrifice of burnt-offerings to the gods.

Agnihōthris—A subdivision of the Viśiṣṭa Namputhiris.

Agrahāram—Brahman village.

Agraśāla—Feeding house attached to Śrī Padmanābha's temple, Trivandrum.

Ākāśa—Ether.

Akaṭhammamār—Women who keep to the inside of the house; Ladies of aristocratic families.

Akkiṭhiris—Those who have performed the sacrifice known as the *Agnichayana Yāga*; a subdivision of the Agnihōthri Namputhiris.

Aḷam—Salt-pan.

Alankāram—Figure of speech; ornament.

Ali—The place where the backwater meets the sea, the opening being permanent throughout the year.

Ālvānchēri Thamprākkaḷ—The highest Brahman dignitary in Malabar.

Āḷwār—A Vaishṇava saint.

Amangali—A widow.

Amāvāsī—New moon day.

Ampalam—Temple.

Ammāvan—A maternal uncle in a matriarchal family.

Ammāchi—The consort of the Mahārāja.

Amma Vīḍu—House of the consorts of the male members of the ruling family.

Ānakkotṭil—Shed for elephants (in front of a temple.)

Aṇali—A large sized, fatally poisonous snake.

Ananthara samskāra—Funeral rites.

Anantharavan—A nephew in a Marumakkaṭhāyam (matriarchal) family.

Anantharāyan Paṇam—An old gold coin of small value.

Ananthaśayanam—The classical name for Trivandrum; also Śrī Padmanābhaswāmi's temple, Trivandrum.

Anānthavarāhan—An old gold coin.

Ānavāl—A functionary in a temple.

Anchāli—An old tax.

Anchu Thamprākkaḷ—(or Panchavar) The deities worshipped by the Pulayas.

Anchuvarṇam—A commercial guild (in old Malabar).

Angavasthram—An upper garment.

Ankuśa—Elephant goad.

Annam—Swan.

Annanāṭa—A Malayāḷam metre.

Annaprāśanam—The ceremony connected with giving the first dole of rice to a child.

Anthādiprāsam—A rhyme, the last word of one stanza rhyming with the first word of the next.

Antharājāthis—People who occupy an intermediate position in the scale of Malabar castes.

Antharjanam—Women belonging to the Nampūri and certain other high caste Hindus.

Anthinamaskāram—Worship at sunset.

Āṇṭu—Year.

Anubhavam—Allowance in the shape of lands, money, or articles given for permanent enjoyment as remuneration for certain services.

Anubhōga viruṭhi—Gifts made by rulers or chiefs to their dependants.

Anugraham—Blessing.

Anujna—A preliminary rite in certain religious ceremonies which consists in making gifts of money to Brahmans and receiving their blessing and permission for their proper performance.

Appam—A kind of cake.

Ār—River.

Ārādhana—Worship of God.

Arakkal—The crop gathered in the month of Kanni (September-October).

Ārāṭ—An important festival of taking the image of the deity on procession to bathe on the last day of *Uthsavam* in a temple.

Aravanai—A preparation of rice boiled with ghee and molasses.

Arayāl—Same as *Araśu*.

Arōhana—Offering of flowers and incense.

Ardhayāmapūja—The last daily course of *pūja* or worship performed in temples. It usually begins at about 8 P. M. and closes before 10 P. M.

Ariyittuvālka—An annual ceremony celebrated in the Bhagavathi temple at Āttingal.

Artḥam—Amount paid by the mortgagor to the mortgager. (Literally cost or money).

Artḥālamkāram—A figure of speech pertaining to sense.

Aṣṭadikpālakas—The guardian deities of the eight sections of the sky according to the Purāṇas.

Asṣṭamangalyam—This consists of eight articles carried in a metal plate on auspicious occasions.

Asṣṭami—The eighth day of the black fortnight.

Asṣṭami Rōhini—The birthday of Śrī Kṛṣṇa.

Asṣṭavaidyans—The eight great physicians of Malabar, belonging to eight old families.

Āśramas—Stages of life of a Brahman as ordained by the Śāsthras. They are four, viz., life as a student (*Brahmachāri*), as a house-holder (*Gṛhastha*), as a dweller in the forests (*Vānaprastha*), and lastly as a mendicant (*Sanyāsin*).

Asuras—The demons ; the enemies of the gods.

Aśvamēdham—Horse sacrifice.

Aśvattha—The *Araśu* or *Ficus religiosa*.

Aśvinīkumāras—The celestial physicians.

Aṭa—A kind of cake.

Athirudram—A ceremony in honour of *Rudra* or *Siva*.

Athithi—A guest.

Āthma-Brahma—The Universal Spirit that is identical with the *Āthma* or soul of every living being in the universe according to the Vedantic philosophy.

Aṭhā!appūja—The *pūja* or worship of the deity in the first part of the night in a Malabar temple.

Aṭiyara—Presents in token of homage.

Āṭṭakkathā—Same as *Kaṭhakali*.

Aṭṭippēr—The transfer of the Jenmi's rights by sale.

Aṭṭotti—The giving away of his property by a Jenmi to a Kuḍiyān on receipt of a sum of money equivalent to its worth.

Aupāsana—Worship especially of the fire by a Brahman or *Gṛhastha*.

Aval—Beaten rice.

Avarkal—A term of respect added to the names of persons.

Avarōdha-Kaḷakams—Elective assemblies in ancient Malabar.

Avarōdhana—Installation ; an elaborate ceremony by means of which the Tha'huḍaya Kaimaḷ, a Nāyar, is installed as a Sanyāsi in charge of the Irinjālakkuḍa temple.

Avathāra—An incarnation.

Āyacut—The old land revenue records.

Āyiramkāḷ maṇḍapam—A large *maṇḍapam* or corridor built of granite with artistic representations of Purāṇic scenes and deities carved in the granite pillars and ceiling usually attached to the great Dravidian temples of South India. Literally a *maṇḍapam* containing 1000 pillars.

Āyurvēda—The Vēda of life, a part of the Holy Scriptures of the Hindus, forming the medical science, on which all their treatises on medicine are based.

Āyushya hōmam—A sacrifice with burnt offerings generally performed on birthdays for prolonging life.

Balipīṭham—The platform in front of a temple on which the *Velikkal* or a big piece of stone artistically worked representing the chief angel attending on the God is placed.

Bauddha Sāsthram—Sometimes understood to be the Muham-madan Scripture, but more correctly Buddhistic writings.

Bāyi—A title of honour affixed to the names of the Rāṇis of Travancore, as in Rāṇi Lakshmi Bāyi.

Bhadrakālī—Goddess Bhagavathi represented in a frightful mood.

Bhadrakālippāṭṭu—A variety of old Malayāḷam songs about the Goddess Kālī.

Bhadrāsanaṁ—Honoured seat.

Bhāgavathar—Musician.

Bhagavathi—Godess; Siva's spouse.

Bhagavathi Sēva—A religious worship offend to Bhagavathi.

Bhajanam—Any worship of God; Also a course of fasting and prayer practised in a temple with some object

(e. g. to get oneself cured of some chronic malady) for a fixed number of days, the devotee living all the while within the precincts of the temple.

Bhaktha—A devotee.

Bhakthi—Devotion.

Bhaṇḍārāṭhil—Belonging to the Bhaṇḍāram (royal treasury).

Bharaṇi—An asterism in the month of Minam (June-July) considered sacred to Goddess Bhagavathi.

Bharaṇi—Jar; vessel.

Bharaṇivēla--A ceremony performed in temples in the months of Kumbham and Minam under the star Bharaṇi.

Bharatha nāṭyam—The native dance believed to be inaugurated by sage Bharatha.

Bharippukāran—A person who has to superintend the cooking and serving arrangements in Ūṭṭupura and to see that supplies are regularly received. (Literally a manager.)

Bhashyakāra—Commentator on sacred texts.

Bhasmam—The holy ashes, prepared by burning cowdung.

Bhaṭṭa—An honorific title.

Bhaṭṭathiris—A class of Nampathiris.

Bhiksha—Alms.

Bhikṣapāthram--A mendicant's pot for receiving alms.

Bhikṣhu—A Sanyāsin who lives by begging.

Bhūthas—Beneficent demons who are believed to wait upon Śiva.

Bhūmidēvi—The Goddess of the earth.

Bhūthalavīra—Lord of the world; an old title of Travancore kings.

Bhūthaṭhān—An inferior divinity worshipped in the West Coast.

Bilva—A tree sacred to Śiva.

Biruda—Title.

Bōdhāyana Sūthrakkār—A section of Brahmans who follow the rites prescribed in the Bōdhāyana Sāthra.

Brahmacharya—The student days; celibacy.

Brahmadānam—Gifts of lands made to Brahmans (by rulers and chiefs.)

Brahmadāyam—Grants of lands made to Brahmans.

Brahmakshēthram—The land of the Brahmans.

Brahmalōkam—The world where Brahma is believed to reside.

Brahmarakshas—The ghost of a Brahman who had been murdered, which is believed to haunt the murderer.

Brāhmaṇasahasra-bhōjanam—Distribution of victuals to thousand Brahmans.

Brahmaswam—Belonging to Brahmans. Lands and other properties belonging to the Brahman Jenmies.

Brahmaswam Thanathu—Jenmam lands in the direct enjoyment of the Brahman Jenmies.

Brahmōpadēśam—The teaching of the holy Gāyathri as a part of the Upanayanam.

Cadjan—The dried leaf of the palmyrah and taliport trees.

Cash (*Kāsu*)—A small copper coin current in Travancore.

Chakari—The fibrous rind of the coconut.

Chākkiyār—A man of the Ampalavāsi caste whose duty is to recite stories from the Purāṇas especially during temple festivals.

Chākkiyār kūthu—A performance by a Chākkiyār.

Chakram—A water wheel. One of Mahāvishṇu's weapons.

Chakravartīhi—Emperor.

Chakku—A native mill for oil-pressing.

Chāmunḍi—A female deity.

Chāṇḍālas—People who occupy the lowest position in the social scale; out-castes.

Chandrakkāran—A temple subordinate.

Charal—Crop gathered in the month of Kumbham.

Chārīthu—A memo or note generally written on a cadjan slip setting forth the time and manner of conducting ceremonies.

Chāṭhan—A malevolent deity who delights in mischief making.

Chathurdaśi—The fourteenth day after a full-moon or new-moon.

Chathurvarṇa—The four castes.

Chāvaḍi—A portico.

Chāvar (*Chāvu*)—Literally the dead. Spirits worshipped by the hill tribes and certain other classes.

Chellam—A small brass box for keeping betel and other chewing materials and other valuables in.

Chempakarāman—An old title and dignity.

Chempakaśṣēri—The old name of Ampalappuḷa.

Chempu—A copper vessel with a narrow head and a big bulb in the middle.

Chempu Viruthi—Lands given for the repair of copper vessels in temples.

Chenṭa—A kind of drum.

Chetpu—A small round wooden case for keeping powders in.

Chera (*Chira*)—Marshy land or land covered by water for most part of the year, but drained for the purpose of paddy cultivation.

Chērakulapradīpa—The light of the Chēra dynasty.

Chēris—Villages.

Chērikkals—Lands on the summit and slopes of hills cleared for purposes of cultivation.

Cherumar—The term by which Pulayas are known in North Travancore.

Cheruthēn—Honey of the small bee.

Chēvaka—Corruption of *sēvaka* (a servant).

Chikithsa—The therapeutic branch of the science of *Āyurveda*.

Chingam—The Malayāḷam month corresponding to August-September.

Chinthāmaṇi—The Dravidian medical science.

Chiraṭṭa—The hard shell which covers the kernel of the coconut.

Chithraguptha pūja.—Pūja or worship offered to Chithraguptha.

Chittotti.—A sub-mortgage.

Chithrakūṭam.—The stone-basement in a kāvu or grove of trees, on which stone images of serpents are placed for worship.

Chumkam.—The duty on certain articles levied by the Sirkar.

Chōrā otti.—A system of land tenure prevalent in some parts of Travancore.

Chōrūnu.—The ceremony of first feeding an infant with rice.

Chowkey.—A customs-house.

Chowkeydar.—A customs-house officer.

Chowlam.—The rite of shaving the hair on the head.

Chuckram.—The earliest and the smallest silver coin that was current in Travancore, now replaced by copper coins of the same denomination.

Churupa.—A bundle of old palm-leaf records.

Copra.—The dried kernel of the coconut.

Cotwal.—A superintendent of bazaars, in former times, invested with police authority in certain matters.

Curry.—A preparation taken along with the principal article of food.

Cutcherry.—The place where office business is transacted.

Dhakshina.—Presents usually of money made to priests, preceptors or elders.

Dalakartha.—An officer doing duties of a Dalawa.

Dalawa.—A title used in the 18th century to designate the head of the administration, corresponding to the Dewan of the present day.

Dānam.—A religious gift.

Dānapramāṇam.—A document recording a free gift.

Danḍa.—A stick got from the Araśu (*Ficus religiosa*) presented by the preceptor to the disciple during the time of his Upanayanam.

Darbha.—A kind of long grass used in religious rites,

Darōga—An officer exercising police powers.

Dāsa—A servant.

Daśabali—The rites performed on the tenth day after a Nampathiri's death.

Dēśavāṇi—A local magnate; a local chief.

Dīpāvali—A Hindu festival.

Dēśabhōgam—A certain sum of money due from the tenants of a dēśam to the ruler.

Dēśam—A small subdivision of a kingdom.

Dēśa olivu—Jenmam freeholds from which no tax is due to the Government.

Dēśādhipa—The chief of a territorial unit.

Dēśikal—Immigrant Brahmans who settled down in Travancore having certain functions in the temple.

Dēvadānam—Grants of land made to temples by kings or nobles free of tax.

Dēvadāsi—A woman dedicated to temple service.

Dēvdāyam—Lands (inalienable) granted on light assessment for the performance of pūjas in certain temples.

Dēvālayam—Temple.

Dēvalōkam—The world of the gods; heaven.

Dēvas—Celestial beings.

Dēvaswam—Temple; property of the deity.

Dēvi—A goddess; an anointed queen.

Dewan—The present official designation of the head of the administration in Travancore.

Dhānu—The Malayāḷam name for Mārkaḷi corresponding to December-January.

Dharmā—Law; duty; charity.

Dharmarāja—Literally the king who is known for his adherence to dharma.

Dharmarājya—Land of dharma; Travancore.

Dhāthrīpathi—Lord of the earth.

Dhwajaprathishṭa—The planting of a flagstaff in temples attended with grand religious ceremonies.

Dhwajasthambham—A flagstaff.

Dhyānam—Religious meditation.

Dīksha—The growing of the hair on the head and chin as a quasi-religious duty; religious devotion.

Dīpārādhana—A worship with the waving of lights, considered to be of special sanctity and benefit to the worshippers.

Dīpasthambham—A pillar of lamps.

Dēlak—A musical instrument.

Durghāsu pāṭṭam—Lands leased out at a lower pāṭṭam or rent for a specified or unspecified period.

Durmanthiram—Incantation in witchcraft

Dūrva—A kind of grass that grows in small clusters known as Karukampullu in Malayāḷam. A hōmam or burnt-offering with it is believed to be of special benefit.

Dwārapālakas—(Guards at the gate);—Figures of demons carved in stone or wood and placed at the gates of shrines as guards.

Eḍavam—Month corresponding to May-June.

Eḍavappāthi—The South-west monsoon which generally commences about the middle of Eḍavam.

Ekādaśi—The eleventh day after a full-moon or a new-moon day religiously observed by the Hindus.

Elā—The cultivated paddy lands scattered among low hills and slopes.

Elāya Rāja—The heir-apparent.

Elāya Thampuraṇ—Junior prince.

Elīyan—The rice sapper (*Leptocorisa acuta*); an insect pest destructive to the growth of paddy.

Elīyan vilakkal—The practice of writing charms in small bits of cadjan leaves and burying them in several parts of the paddy field. This is believed to protect the paddy crop from the ravages of rice sappers.

Elunāyum Puliyum—A kind of dice popular among the Nampūthiris.

Emprāns—A class of Brahmans who immigrated from Thulunād and Mangalore into Malabar.

Eṇangan—A relative who ties the Thāli in marriages.

Eraṭṭarāṣi—A coin that was current in Travancore in ancient days.

Eṭṭarayōgam—(Literally the council of eight and a half); a committee of management of the Śrī Padmanābha's temple, Trivandrum, who exercised great influence in the affairs of the temple.

Fanam (*Paṇam*)—A small silver coin of the value of four chuckrams current in Travancore.

Firman—Command; a document setting forth a command.

Fozzdar—An officer in former days in the palace, whose duty was to sign death warrants on behalf of the sovereign.

Gajjali—A percussion instrument of music common in Travancore.

Gamaka—A fusion of note very commonly used in Hindu music.

Gaṇāpathi hōmam—A worship with burnt-offerings for the propitiation of god Vighnōśvara.

Gandharva—Celestial beings whose chief attributes are personal beauty and proficiency in music.

Gāndharva vivāha—A form of Hindu marriage conducted between lovers, with or without the consent of their parents or other relatives.

Garbhādhānam—Ceremony performed on the consummation of marriage; nuptials.

Garbhagṛham—The Śrī Kōvil or the inner sanctuary of a temple in which the image of god is placed.

Garbhaśrīmān—'King even in the womb'; an epithet of Mahārāja Swāthi Thirunāl signifying that he was king even in his mother's womb.

Garuḍa—Vāhanam or vehicle of Viṣṇu.

Garuḍa Panchami—A day sacred to Garuḍa.

Garvakkettu—An amercement made to a temple for overbearing conduct.

- Ghaṭa vādyam*—A percussion instrument of music.
- Gāyathri*—The first sacred hymn that is taught to a boy during the Upanayanam ceremony, which he is to repeat throughout life in his everyday prayers.
- Gāyathri japam*—The chanting of the Gāyathri hymn.
- Gōkulāshṭami*—Day of festival sacred to Śrī Kṛṣṇa, being the day of his birth.
- Gōpichandanam*—Sandal paste used for putting caste-marks.
- Gōpuram*—The tower of a temple in South India.
- Gōsāyis*—Wandering pilgrims.
- Grāmakkār*—Villagers.
- Grāmams*.—Villages; also Agrahārams.
- Grāmpū*—Cloves.
- Grantha*—Alphabet. Old cadjan manuscripts. Also a verse of 32 letters.
- Granthavari*—Old chronicles and accounts in cadjan preserved in houses, palaces, or temples from of old.
- Grhapravēśa*—The first entering into the husband's house. The entry into a new house for the first time.
- Grhaśānthi*—A ceremony performed for the prosperity of the grham or house, usually celebrated on the birthday of the chief member of the house.
- Grhastha*—A householder.
- Grhasthāśrama*—The second stage in a man's life; the married state.
- Guru*—Religious preceptor; tutor; elder.
- Gurudakṣiṇa*—Remuneration given to a preceptor, generally when the disciple has completed his course of studies.
- Harikkārs* --Peons.
- Harikatḥas*—Entertainments with the recitation of purāṇic stories with music and exposition.
- Hiraṇyagarbham*—A ceremony which consists in the Mahārāja's sitting himself inside a large cow or lotus of gold specially made for the occasion.
- Hōmakunḍam*—A pit made for performing hōmams and making burnt-offerings to gods.

Hēmam—A rite in which offerings are made to fire conceiving it as the mouth of the gods.

Hēmappuras—Institutions for the conduct of daily hōmams or sacrificial worship.

Huṇḍi—A form of money-order.

Huzur Cutcherry—The Dewan's office; the Public Offices.

Iḍakka—A percussion instrument of music used largely in temple service in Travancore.

Iḍanāḍ—The two taluks of Kalkuḷam and Viḷavankōḍ.

Iḍangalī—A grain and liquid measure containing 80 cubic inches.

Iḍankai valankai paṇam—The left hand and the right hand tax meaning the tax given by the left hand or inferior castes and the tax given by the right hand or superior castes.

Iḍavaka—Freehold estates of certain aristocratic families.

Iḍaprabhu—Local chief.

Iḷamkūru—Next in succession; heir apparent.

Iḷanthala kāṇam—The dues given by the tenant, over and above the annual Michavāram, to the next senior male member of the Jenmi's household.

Iḷayarāja—Heir-apparent.

Iḷlam—A house. The term for the house of a Nampūthiri Brahman as also of a few other high castes of Malabar.

Iṣvara—God.

Iṭhihāsa—The epics of the Hindus.

Jaḍam—Matter.

Jalajapam—Hymns to God Varuṇa recited by Nampūthiris, standing knee-deep in water.

Jamakkāl—A country carpet.

Jana—people.

Jamābandi—The annual inspection of revenue accounts in taluk and pakuthi offices by revenue officers.

Jananamārana kaṇakku—A register of births and deaths.

Japadakshiṇa—The pay and perquisites given to priests employed for performing japams in temples and palaces.

Japam—The chanting of hymns or prayers.

Jāthakarma—A ceremony on the birth of a child.

Jāthakas—Buddhistic writings so named.

Jenmam—The right of proprietorship which the owner has over his property. It literally means 'birth-right'.

Jenmi—A landlord who holds land in absolute freehold and not liable normally to payment of tax to the Government.

Jenmikkaram—Certain dues to be given by the tenant to the Jenmi.

Jiva—Spirit; life.

Jivāthma—The soul of a living being ; the individual soul.

Jnāna—Supreme knowledge.

Jōnakas—A sect among Muhammadans.

Ka'cha—A kind of cloth used in marriages.

Kaḍukusarkara—A paste made of molasses, mustard seed &c.

Kaikottikkali—Dancing and singing with clapping of hands in measure to the dance and songs.

Kaikottippāttu—Songs in Kaikottikkali.

Kaimal—The name given to certain Nāyar chieftains in ancient Kēraḷa. Now it is a mere title attached to the names of members of certain families.

Kāl—A channel.

Kaḷakam—Advisory body.

Kalakānchi—A Malayāḷam metre.

Kaḷam—The threshing floor where rice stalks are spread after reaping.

Kaḷanchu—A measure of weight.

Kaḷaṛi—A military club where soldiers are trained (in early Malabar).

Kalaśam—A purificatory ceremony performed in temples. Also a liquid measure holding about four Idangalis or one and a half gallons.

Kaliyuga—The cycle of time represented by Kali.

Kalḷu—Toddy.

Kalpavṛkṣham—The celestial tree yielding all objects of desire; a name applied to the coconut tree in appreciation of its valuable uses.

Kāmadēva—The cupid in the Hindu mythology.

Kāmadhēnu—The celestial cow which enables its owner to accomplish all his wishes.

Kamuku—The areca palm.

Kaṇakku—Accounts. Also a title used as a prefix to names; a title of honour conferred on persons by the ruler.

Kaṇakku Piḷḷamār—Accountants.

Kāṇam—A fee; a fee in token of allegiance.

Kāṇappāṭṭam—A kind of tenure.

Kanji—Gruel of rice.

Kanjiṭṭipuras—Charitable institutions in Travancore where kanji is freely distributed to the poor.

Kaṇi—A peculiar Malabar observance which is held on the Chithra Vishu day. It literally means auspicious sight.

Kāṇikka—A sum of money presented to a temple as an offering to the deity.

Kanni—The Malayāḷam month corresponding to September-October.

Kanyakādānam—The giving away of the bride.

Kappalvari—Ship money; a tax levied for maintaining the navy or building ships.

Kar—The crop gathered in the month of Kanni.

Kara—A subdivision of a Pravar̥ṭhi corresponding to a British Indian village.

Karakkāṛ (Piḍākakkār)—The people of a kara or piḍāka (a village).

Kāraṇavan—The head of a Marumakkaṭhāyam family.

Karappuram—Another name for Shertalla taluk.

Karivu—Blight; remission of taxes on account of bad harvests.

Karkaḍakam—The Malayāḷam month corresponding to July-August.

Karma—Action ; cause and effect.

Karmabhūmi—The land where sin can be expiated by good deeds as opposed to Puṇyabhūmi where redemption from sin can be effected by mere birth. Kēraḷa is known as Karmabhūmi and the East Coast as Puṇyabhūmi.

Kārthika—Name of an asterism ; also the name of the month which corresponds to November-December.

Karunkulal—A wind instrument.

Karuppusāmi—A minor deity ; also the name by which Śāstha, the chief mountain deity of the Travancore hills, is known among certain classes.

Karuvāppurā—A section of the Mahārāja's palace.

Kāryasthan—A manager.

Kāthanār—The title applied to the fully ordained secular priests of the Syrian Christians in Travancore.

Kathirmanḍapam—A raised floor with a groined roof beautifully decorated with pictures, mirrors and glass globes, erected inside the Pandal in which marriage is celebrated.

Kaupīna—A truss.

Kavacham—An armour ; any covering for the body with plates of metal.

Kāvaḍi—An offering of sandal, rose-water etc., to God Subrahmaṇya, carried in pots over the shoulders of the vower, the pots being suspended from the ends of a pole well decorated with tapestry and peacock feathers.

Kāvaḍi-eḍuppu—The carrying of a Kāvaḍi to a temple by the devotee.

Kavaṇi—A thin and fine piece of native-made cloth.

Kāval—Watching.

Kāvu—A grove of trees dedicated to snakes.

Kāvyaṁ—A poetic composition.

Kāyachikithsa—The science of medicine in general ; a section of Āyurvēda.

Kāyal—A lake or lagoon.

Kayyāla—A low earthen wall topped over by a thatched roof.

Kēlvi—An administrative subdivision in the taluks of Thōvāla and Agasthīśvaram.

Kēraḷāchāram—The customs and usages of the people of Kēraḷa.

Kēṭṭelūthu—The fixing of tax on information obtained by conference with the holders of lands as distinguished from personal inspection by the officer himself.

Kēṭṭukālcha—A festival in the temples in middle Travancore.

Kēṭṭukalyānam—A kind of marriage in which the tying of a thāli is the chief item.

Khaṇḍams—Territorial divisions or continents.

Kharitha—A royal letter or a letter from the representative of the king.

Kilangu—Root.

Kil-sānthi—An assistant Śānthikkāran or pūja-performer in a temple.

Kinṭi—A small vessel with a spout in the middle to hold water.

Koḍa—A temple festival.

Kōḍāli—An axe.

Koḍikkūra—Flag for the koḍiyēttu ceremony in temples.

Koḍivilakku—A hand lamp of metal carried before some temple dignitaries as a mark of honour.

Koḍiyēttu—The ceremony of hoisting the flag in temples.

Kōyimmasthānam—The position of a kōyimma or a person exercising power in the affairs of ūrāṇma temples.

Kōmuraipāḍ—Literally 'royal-justice-income'; an old tax which may be taken to correspond to the court fees and judicial revenue of modern times.

Kōn—King.

Kūṭhampalam—A maṇḍapam specially built in a temple, where the Chākkiyār performs his Kūṭhu.

- Kūṭhu*—The recitation of a Purāṇic story in temples during festivals by Chākkīyārs.
- Kōppu*—An allowance of rice, vegetables, &c., given to particular persons from palaces or temples.
- Kurāva*—Ululations made by women during marriage and other occasions of rejoicing.
- Kōṭṭa*—A grain measure in South Travancore; also a fort.
- Kōṭṭappanāṁ*—A tax for the repair and building of forts.
- Kōṭṭāram*—Palace.
- Kōvil*—Temple.
- Kōvilakam*—The house of a Kshathriya in Malabar.
- Koyimma* (*Mēl Kōyimma*)—An officer representing the interests of Government in the administration of temples managed by ūrāṇmakkār.
- Kṛshṇamṛga*—The black antelope whose skin is used on the occasion of the Upanayanam.
- Kṛthayuga*—A cycle of time represented by Kṛtha.
- Kshēthrapālakas*—Two human figures with clubs in hands cut in granite or in wood and placed on both sides of the main entrance gate of a temple.
- Kshudra prayōgam*—The practice of the black art for the purpose of doing harm to others.
- Kuḍikkāris*—The local name for Dēvadāsis in Nānjanād.
- Kuḍima*—Husbandry.
- Kuḍivila*—The owners share of the value of Government monopoly on trees standing in private lands.
- Kuḍiyān*—A tenant who holds land either from the Sircar or from a Jenmi.
- Kuḍumbam*—Family.
- Kuḍumi*—A tuft of hair.
- Kulam*—Tank.
- Kulappurā*—A shed on the side of a tank made for bathing purposes.
- Kulaśēkhara maṇḍapam*—A stone maṇḍapam of great workmanship erected in front of Śrī Padmanābhaswāmī's temple.

Kumbham—The Malayālam month corresponding to February-March.

Kumkumam—Saffron or turmeric powder.

Kuppāyam—A jacket.

Kōṭṭa—Fort.

Kuṛumulaḷaku—Black pepper.

Kuśa—A kind of grass used in religious rites by Brahmans.

Kuṭṭanād—The tract of country known by that name comprising parts of Ampalappuḷa, Kōṭṭayam, Changanā-ssēri and Ēttumānūr taluks.

Lekkam—Old survey number.

Lingam—The phallus; an idol of Śiva.

Lōkam—World.

Maḍal—The frond of the coconut tree.

Māḍampimār—Nāyar chieftains of Travancore in early days.

Maḍappalli—The kitchen room in a temple or an aristocratic house.

Mahāmagham—A ceremony in ancient Kēraḷa in which all kings and chieftains of the Malabar Coast took part.

Maharshi—A great sage.

Makaram—Malayālam month corresponding to January-February.

Makkaṭhāyam—A system of inheritance in which the children inherit the property of the father.

Makkavaḷi—Makkaṭhāyam; patriarchal system.

Mala—Mountain.

Malanchērikkal—Hill tracts known as chērikkal.

Malayar—Hill tribes.

Mālikhana—An allowance of money given to some aristocratic families by the British Government.

Malla—Wrestler.

Mammatti—A spade.

Māmūl—Ancient custom.

Maṇa—A Nampūthiri house.

- Maṇḍapaṃ*—A platform with a roof and pillars decorated for celebrating a marriage or conducting plays, and various other purposes.
- Mangalyadhāraṇam*—The ceremony of wearing the mangalyam or thāli ; marriage.
- Mangalyam*—Thāli or a tiny ornament tied round the neck of a bride at the time of the marriage ceremony.
- Manchāḍi*—A small measure of weight used in weighing gold; seed of Manchāḍi tree.
- Maṇḍapaṭhumvāthukkal*—The old name for taluk. It literally means the doorway of God's maṇḍapaṃ.
- Manthrajaṇam*—The muttering of manthras.
- Manthram*—A hymn; an incantation.
- Manthraśāla*—A council hall.
- Manthravādam*—Exorcism.
- Manthravādi*—One who exorcise.
- Manushyam*—Temple servants.
- Manvanthara*—A cycle of time divided into four Yugas.
- Marakkāl*—A grain measure used in South Travancore.
- Maram*—Tree ; a wooden implement to level the ground after ploughing.
- Marumakkathāyam*—A system of inheritance in which devolution of property is through the female line.
- Maṭham*—A house especially of Brahmans.
- Mathilakam*—The Śrī Padmanābhaswāmi's temple.
- Māthra*—A syllable.
- Mēḍam*—Month corresponding to April-May.
- Mēlkaṅgāṇam*—The management and supervision of lands belonging to Śrī Padmanābhaswāmi's temple.
- Mēl Sānthi*—The head-priest in a temple.
- Mēlvāram*—A tax in kind levied on certain paddy fields in addition to the ordinary dues paid to the Government.
- Michāvāram*—Rent due to the Jenmi from the Kuḍiyān or tenant.
- Milāvu*—A kind of drum.

Mīmāṃsaka—Nampūthiris bound in sacred law to the study of Mīmāṃsa.

Mīnam—Malayālam month corresponding to March-April.

Mithunam—Month corresponding to June-July.

Mōksha—Salvation.

Muhūrtham—An auspicious time.

Murali—A wind instrument.

Muri—subdivision of a Pravṛthi.

Nādu—A territorial unit.

Nāduvāḷi—Chief; ruler.

Nāgar—An image of a serpent.

Nāgaswara—A wind instrument of music.

Nālampalam—The corridor surrounding the central shrine in a temple.

Nāmakaraṇam—The ceremony of naming a child.

Namaskāram—Making obeisance.

Nampi—A superior priest in a temple.

Nāṭakam—A dramatic composition.

Nāṭṭār—The people of a locality.

Nāyanārs—Saiva saints.

Neḍumkuḷal—A wind instrument of music.

Niṭṭu—Writ or commission.

Nēriyathu—A native cloth of very fine texture.

Nērpāthi—A payment of tax in kind.

Nilamkrshi—The cultivation of paddy fields.

Nilappaḍa—Military camps; garrison stationed at some place for guard duty.

Niranāḷi—Literally 'a measure full of rice'. This consists of a grain measure such as a Nāḷi, filled with paddy or rice.

Nirmālyam—Flowers and garlands that have adorned the image of a god on the evening are termed Nirmālyam the next morning and are removed from the image and distributed among the worshippers. Nirmālyam literally means used up flowers and garlands.

Nirakku—The prevailing rate of price.

Nivēdyam—Oblation of rice &c., made to the gods.

Niyōgam—An order.

Njavara—A variety of paddy.

Nōṭṭakkūli—A fee given for the testing of coins.

Oḍyāṇam—A waist belt made of gold or silver worn by women.

Ōla—A dried palm leaf for writing on.

Oḷuku—Old revenue record.

Ōṇam—The great Thirū Ōṇam festival of Malabar in the month of Chingam (August-September).

Ōṭhillāṭhavar—Nampūthiris who are prohibited from studying the Vēdas.

Ōṭhullavar—Nampūthiris who are privileged to study the Vēdas.

Ottakkal maṇḍapam—A platform of single granite stone; a large granite platform inside Śrī Padmanābhaswāmi's temple, Trivandrum.

Otti—Mortgage.

Paḍa—Army.

Paḍapṇanam—Money levied for maintaining army.

Paḍayani—A torch-light dance to commemorate the heroic deeds of the goddess against Asuras or demons.

Paḍippurā—A gateway to a house usually surmounted by an imposing structure.

Padmam—Lotus.

Padmathērtṭham—The tank in front of the temple of Śrī Padmanābha at Trivandrum.

Padmavilāsam—The name of the building formerly used as the Dewan's residence at Trivandrum.

Paḍukalam—Debt bonds.

Pakuthi—An administrative subdivision of a taluk.

Paḷanilam—Paddy lands allowed to lie fallow on alternate years.

Paḷaya-pāṭṭukal—Old songs.

Pallavi—Chorus.

Pallikkettu—Royal wedding.

Pallivēṭṭa—A mock-hunt in the temple Uthsavam of Śrī Padmanābha's temple at Trivandrum, in which the Mahārāja takes the chief part.

Pālpāyasam—Milk porridge.

Pandal—Thatched shed put up for temporary purposes.

Pāṇigrahaṇam—The ceremonial joining of the hands of the bridegroom and bride; marriage.

Paṇṭakaśāla—Factory; storehouse.

Paṇṭāram—A professional mendicant; one of a sect of men who follow alms-taking as a profession.

Paṇṭārappāṭṭam—A variety of tenure originally in the nature of a lease from the Sirkar, but under which holders now enjoy full proprietary right.

Paṇṭāravaka—Lands in respect of which the Sircar is in the position of a landlord and which are held by the ryots on various kinds of tenures derived directly from the Government.

Para—A grain measure holding ten Iḍangalis; a drum.

Paraś'hēris—Places occupied by Parayas.

Paradēśa—Foreign country.

Parāśakthi—The universal force.

Paraśu—An axe.

Pardao—An ancient gold coin.

Parpaḍam—A kind of crisp cake made of black-gram.

Pāṭhakam—A narration of Purāṇic stories usually performed in temples, in former days.

Pāthāla—The nether world in Hindu mythology.

Pāṭhaśāla—School; college.

Paṭhāyam—A wooden granary for storing and preserving cereals.

Pathakkam—An ornament.

Pathi—Lord.

Pathivu (Pathivu-kanakku)—A system of budget fixing the allotment for the State expenditure.

Pāthivūram—Rent paid by the tenant to the owner of the land; literally half the gross produce.

Paṭṭa—A receipt.

Paṭṭadār—A registry holder of a piece of land.

Paṭṭayam—Document given to landholders by the Sirkar after a settlement, specifying the boundaries and situation of the property and the tax to be levied thereon.

Paṭhēmāri—A small vessel fitted with one or two sails for carrying goods over the sea.

Pāṭṭam—A lease.

Pāyasam—Sweet porridge.

Peishkush—Subsidy.

Perukkam—A measurement of timber.

Piḍāka—An administrative subdivision of a pakuthi.

Piḍākakkār—The inhabitants of a Piḍāka or village.

Piṇṇāku—Oil-cake; the dried up matter left out after extracting the oil.

Piśānam—The Kumbham crop.

Pithrus—Manes.

Polī—An opening between the sea and backwater; a bar.

Ponnum śivēli—A grand procession in the Śrī Padmanābhaswāmi temple bearing the image of the deity.

Pōtti—A temple priest; also a class of Brahmans.

Pōṭṭu—A mark made of sandal or such substances on the forehead.

Pradakṣiṇam—Circumambulation in a temple or a sacred object.

Prakṛthi—Māya; the great negative energy which by the union with Purusha has brought about the universe.

Prasādam—Sandal paste and flowers given to the worshippers in temples.

Praśasthi—Title; praise.

Prathishṭa—Installation; consecration of an idol or a flag-staff in temples.

Prāyaschittam—Atonement for a fault or crime.

Puḍava—Cloth worn by a woman.

Pūja—Devotional service performed in temples.

Pūjāris—Those who perform pūja.

Pūjavaippu—A religious ceremony in the month of Kanni lasting for nine days held in honour of Sarasvathi, the Goddess of Learning.

Pula—River.

Pula—Pollution.

Pulakulī—Bath of purification performed by relatives of a person after his death.

Pulasambandham—Relationship between persons or families which prescribes the observance of pollution.

Pullānkuḷal—A wind instrument of music.

Pullupā—Mat made of a species of grass.

Pumsavana—A ceremony performed in the third month of pregnancy the object being the begetting of male issue.

Puncha—Wet lands; lands lying submerged in water, which are drained off and cultivated once a year or once in two years.

Puṇyāham—A purificatory ceremony to remove pollution.

Puram—A town.

Pūram vēla—Ceremony performed in some temples in the month of Kumbham under the star Pūram.

Pūrṇa kumbham—A pot adorned with leaves and flowers and filled with water over which Vedic hymns are chanted.

Purōhitha—A religious preceptor.

Purusha—One of the two eternal principles that produced the universe by the union according to Hindu philosophy, the other being Prakṛthi.

Pushpānjali—An offering of flowers made to a god.

Puṭhan—New.

Puthuval—Government lands newly assigned to private parties.

Rāgas—Tunes in music.

Rājabhōgam—Royalty; a light rate levied by the Government on lands held on certain tenures.

Rājasūyayāgam—A sacrifice performed by the ancient Kshathriya kings in token of sovereignty.

Rakshābhōgam—Grants of lands to individuals for affording safety in times of danger.

Rakshāpuruṣha—A protector.

Rasa—Essence of anything; sap; sentiment.

Rāśi—A division of the zodiac.

Rāśi—An ancient gold coin in Kēraḷa.

Rāyasampilla—A ministerial officer; a clerk.

Rishi—A sage.

Rithus—Seasons.

Sabha—An assembly.

Sabhanjitha—The chairman of an assembly.

Sādāchāram—Morals; good conduct.

Sādhanam—An official communication.

Sahasrakalāśam—Literally ‘thousand pots.’ A grand ceremony conducted in temples especially at Vaikam having elaborate pūjas, abhishekams and feasting.

Sālagrāmam—Fossil cephalopodes sacred to the Hindus.

Sambandham—Marriage.

Samgrāmadhīra—Brave in battle.

Samidādhānam—The Brahmachāri’s daily worship of the sacred fire.

Samudāyam—Persons in management of temples.

Samprathi—Chief accountant in former days.

Samūham—Village associations.

Sankētham—Holy precincts of a temple considered inviolable.

Sankha—Conch shell.

Sānthi—Performance of daily service in temples.

Sānthikkāran—The performer of Sānthi.

Sanyāsi—One who has renounced the world; an ascetic.

Sāsanam—An order; an edict.

Sāsthra—Science.

Sāsthri—One who is well versed in Sāsthras.

Sathyagrha—Passive resistance; a fight for some cause by nonviolent methods.

Sēshakkāran—A junior member in a Marumakkathāyam family.

Sēvakan—A servant.

Shashtyabdapūrthi—A ceremony celebrated on the completion of the 60th year of age.

Shōḍaśakriyas—The sixteen religious ceremonies that a Brahman has to perform in life in conformity with the Śāsthras.

Shōḍaśadānam—The sixteen dānams enjoined by the Śāsthras.

Sīmantham—A ceremony performed during the sixth or eighth month of pregnancy.

Sirkar—Government.

Śivēli mandapam—The outer corridors of a temple in which the Śivēli procession is conducted.

Sivarāthri—(Śiva's holy night);—A day sacred to Śiva.

Smārthas—A section of the Brahmans who follow the doctrine of Advaita; also one versed in the Smrithis or Dharma Śāsthras of the Hindus.

Smārtha vichāram—The institution of enquiring into moral offences prevalent among the Nampūthiris, conducted by a Smārtha or person versed in the Smṛthis.

Smṛthis—Sacred writing of the Hindus ranking next in authority to the Vēdas.

Sōpānam—Flight of steps to the Śrīkōvil.

Śrāddham—An oblation to the manes of deceased persons.

Śrīkōvil—Otherwise known as the Garbhagrham of a temple; the sanctum sanctorum in which the image of the deity is set up.

Śrī Padmanābha Dāsa—The servant of Śrī Padmanābha.

Śrī Paṇḍāravaka—Property belonging to Śrī Padmanābha temple.

Sthānāpathi—A diplomatic officer; an ambassador.

Sthānam—A title; dignity.

Sunnad—A document of agreement.

Sūthra—Aphoristic sentences; principles of grammar, philosophy and allied subjects treated in a terse form in Sanskrit.

Swāmi—Deity ; superior.

Swaram—A note; voice; vowel.

Swarga—Heaven.

Swayamvaram—A form of marriage in which the bride selects the bridegroom from among the persons assembled for the purpose.

Taluk—An administrative subdivision of a Division under a Tahsildar.

Thālikettu—A ceremony of tying thāli; a form of marriage.

Thampurān—A king; a god; a term of respect applied to the members of the royal family etc.

Thangal—The Muhammadan priests.

Thankasāla—The mint.

Thāṇās—An old term for prisons.

Thaṇṇir panthal—Shed by the side of a road for giving water to thirsty passengers.

Thanthram—Rapid and skilful movements of hands and limbs for the performance of pūjas.

Thapas—Penance.

Tharaku—Brokerage.

Tharpaṇam—Oblation of water and sesamum to the manes of ancestors.

Thekku—South.

Thāli—A wedding ornament.

Tharavāḍ—A family.

Thaṭasthars—Assessors; those who attest certain official documents prepared by official functionaries.

Thīrtham—Water made holy by reciting manthrams over it; holy water.

Thīrthankāras—The priests among the Jains.

Thiruvāthirakkali—A kind of ring dance to the accompaniment of songs.

Thulām--A weight; also the month corresponding to October--November.

Thulāvarsham—The south-west monsoon that commences in the month of Thulām.

Thilakam—A mark put on the forehead by Hindus.

Thilaparvathadānam—A gift of heaps of sesamum, gold and money to Brahmans.

Thimila—A percussion instrument of music.

Thirumāṭampu—The Upanayanam of the Princes of Travancore.

Thiruveḷuṭhu—A letter from the Mahārāja.

Thiṅyāṭtu—Ceremony of running over fire. This consists in depicting the image of Bhadrakālī on the floor by coloured powders and offering prayers.

Tope—Garden.

Thorakkār—Officers in charge of Thorams or store houses and depots.

Thoḷuṭhu—A cattle shed; a sty.

Thrēthayugam—The second of the great yugas.

Thrikālāpūja—Worship at dawn, noon and sunset in temples.

Thrimūrthis—The Hindu triad.

Thrppūṭhārāṭtu—The bathing of the goddess at Chengannār after the pollution caused by what is believed to be a mensus of the goddess.

Thulāpurushadānam—A ceremony at which the Mahārāja is weighed against gold which is distributed among Brahmans.

Thulukkans—Turks; a sect of Muhammadans.

Uḍaya—Owner.

Unjāl—A swing.

Upanayanam—A religious ceremony of the twice born castes by which boys are initiated into the sacred lore.

Urāṇma—Lands subject to the control of village associations as opposed to Kārāṇma or freeholds directly under the control of the State.

Urālar—Owners or trustees of private temples.

Uṭṭu—Feeding (especially free meals given to Brahmans).

Uṭṭupura—A charitable institution where free meals are given to Brahmans.

Vādhyāns—Nampūthiri dignitaries enjoying religious privileges.

Vaidikans—Learned men in the Vēdas.

Vajrāyudham—(Indra's) weapon of Vajra.

Valanjīyars—A class of local functionaries in ancient Travancore.

Valankai—A term applied to certain castes in ancient Travancore; the right-hand (castes).

Valipādu—Offering to a deity.

Valiya Mēleḷuṭhu—The old name for the head of the finance and accounts department.

Valiya Sarvādhikāryakkār—Chief minister.

Vallam—Canoe.

Vallakkaḍavu—Boat jetty.

Vanchi—A canoe; a name for Travancore; a safe kept in temples.

Vanchipāla—The ruler of the kingdom of Vanchi.

Vanchippāṭṭu—A class of composition in Malayālam.

Vanchivēnthan—King of Vanchi.

Varāhan—A coin.

Varṇakalākam—Caste assembly.

Varṇasamkara—Mixture of castes.

Varṇāśrama dharma—The laws which regulate the life of Hindu society.

Vāthilthurapāṭṭu—A class of song.

Vatṭeḷuṭhu—An archaic script which was once prevalent in south India.

Vattukali—A kind of dance common among Syrian Christians; a game.

Valiyampalam—A rest house on the wayside.

Vīṇa—A musical instrument.

Vēlakaṭi—A mock fight conducted in certain temples at the time of the uthsavam.

Veṇṇpāṭṭam—Simple lease.

Vēṭṭa—Hunt; mock hunt in temples.

Vichāriṭṭupukār—A manager.

Viḍumuri—A divorce deed.

Vilavāsi—Allowance in price.

Villadiḥhāṇṇpāṭṭu—A sort of musical entertainment to the accompaniment of a large bow-like instrument.

Vīrasṛṃkhala—A gold chain presented by the Mahārāja as a mark of distinction.

Viruṭṭu—A class of paddy lands.

Viruṭṭhi—Land assigned for performing certain services.

Vratham—Fast.

Yajna—Sacrifice.

Yāthrakali—An old dramatic performance.

Yāthrēthsavam—A temple ceremony.

Yēgakkār—Members of the council.

Yuga—An age.

Yuvarāja—Heir apparent.

Zilla court—Old name for District and Sessions court.

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ADDENDA

Note :—Most of the chapters in this Volume were drafted in 1112-1113 M. E. But as the scope of the work was enlarged, the publication had to be delayed till the other volumes were also ready. Some of the sections were, however, printed earlier. It was therefore found necessary to prepare an Addenda in order to bring the accounts of the various Departments up to 1114 M. E. The tables are not exhaustive, but only illustrative.

Page 42.

Add at the end of the table given :

Year	Receipts Rs.	Expenditure Rs.
1111	36,12,015	9,75,458
1112	42,76,793	9,85,437
1113	38,49,692	9,67,664
1114	34,98,714	9,67,072

Page 56.

Revenue and the Expenditure of the Excise Department—See next page.

Page 67.

At the end of the first table add :

Year	Receipts Rs.	Expenditure Rs.
1113	14,20,862	7,53,357
1114	14,97,332	9,03,816

In line 33, read 1110 for 1100.

At the end of the second table add:

Year	Area of reserved forests sq. miles
1114	2,360

Page 56. Add at the end :

Revenue of the Excise Department under the several heads

(Including receipts from Cochin Harbour, match, excise and compensation under Interportal Convention)

Heads	1110	1111	1112	1113	1114
	Rs.	Rs.	Rs.	Rs.	Rs.
Salt	22,11,228	21,79,733	22,22,292	21,78,000	22,02,377
Abkari	25,41,964	23,60,677	24,28,974	24,02,472	23,51,786
Tobacco	22,56,818	21,72,320	23,51,825	22,48,802	21,59,056
Customs	42,51,100	40,88,739	51,53,279	41,37,671	48,73,526
Matches	...	1,62,013	2,51,519	3,96,672	6,64,049
Total	1,12,61,110	1,09,63,482	1,24,67,889	1,13,63,617	1,22,50,794

Expenditure under the several heads

Heads	1110	1111	1112	1113	1114
	Rs.	Rs.	Rs.	Rs.	Rs.
Salt	1,28,699	1,21,769	1,26,349	1,31,260	97,760
Excise	4,17,763	4,09,238	4,20,319	4,81,045	5,17,853
Customs	90,801	89,863	88,079	94,914	1,00,869
Matches	...	24,971	16,182	19,363	7,950
Total	6,37,263	6,45,841	6,50,929	7,26,582	7,24,432

Page 73.

Add at the end of the table :

	1112	1113	1114
General stamps . . .	2,88,731	3,49,110	3,31,161
Hundi stamp papers . . .	...	...	...
Foreign bill stamps . . .	30,360	10,680	50,880
One anna receipt stamps . . .	8,40,000	7,20,000	10,20,000
Private documents (embossed) . . .	21,230	22,444	23,255
Court fee stamp papers . . .	25,391	85,558	1,42,000
Court fee labels . . .	16,23,840	7,97,800	20,82,340
Copying papers (ordinary) . . .	8,33,000	7,65,449	11,06,260
Copying papers (service) . . .	28,500	46,500	69,000
Anchal stamps . . .	57,11,076	56,96,628	65,35,200
Anchal covers . . .	29,98,133	36,22,509	40,09,495
Anchal cards . . .	27,84,976	24,47,472	40,71,256
Service Anchal stamps . . .	18,63,876	26,23,264	30,89,280
Service Anchal cards . . .	...	...	...
Special adhesive stamps . . .	108	...	2,400
Share transfer stamps . . .	17,160	9,048	6,000
<i>Total</i> . . .	<i>1,70,66,291</i>	<i>1,71,99,462</i>	<i>2,24,58,527</i>

Page 74.

Add at the end of the statement given :

Year	Receipts	Expenditure
	Rs.	Rs.
1112	22,43,146	84,551
1113	20,36,517	71,325
1114	20,13,474	95,073

Page 104.

Add at the end of the table :

Year	Receipts	Expenditure
	Rs.	Rs.
1114	56,117	11,95,870

Page 120.

Add after the statement :

The annual expenditure of the Police Department from 1110 to 1114 M. E. is given below :

Year	...	1110	1111	1112	1113	1114
Expenditure Rs. ...		7,09,947	7,08,832	7,46,457	7,43,026	8,60,251

Page 131.

The subjoined statement shows the annual expenditure of the State Forces from 1110-1114 M. E.

Year	...	1110	1111	1112	1113	1114
Expenditure Rs. ...		4,48,634	5,99,532	8,50,036	8,31,444	10,19,925

Page 137.

The following statement shows the receipts from and expenditure on the Central Prison for years 1110-1114.

Year	...	1110	1111	1112	1113	1114
Receipts Rs. ...		16,834	25,282	19,891	21,167	21,140
Expenditure Rs. ...		88,221	84,108	98,415	1,00,388	1,19,660

Page 141.

Add at the end of the table :

Year	...	Receipts Rs.	Expenditure Rs.
1114	...	4,30,628	3,14,158

Page 152.

Add at the end of the page :

Receipts from and expenditure on the Department of Industries for years 1110-1114 M. E. are given below :

Year	...	1110	1111	1112	1113	1114
Receipts Rs. ...		19,185	28,682	44,138	1,06,078	20,002
Expenditure Rs. ...		1,54,081	2,34,934	2,24,610	1,50,132	1,08,680

Page 168.

Add at the end of the page :

The subjoined statement shows the expenditure on the Public Works Department from 1110-1114 M. E.

ADDENDA

v

Year	Expenditure
1110	Rs. 36,18,639
1111	„ 43,45,122
1112	„ 40,69,071
1113	„ 45,55,668
1114	„ 37,12,588

Page 199.

Add at the end of the table given :

Year	No. of steam-ers.	Country crafts.	Total No. of vessels called.	Tonnage	Receipts	Expenditure
1113	601	247	848	17,05,292	50,947	32,174
1114	620	197	817	17,62,306	51,301	34,266

Page 207.

Add at the end of the table :

Year	Amounts
1112	Rs. 24,41,597
1113	„ 9,26,237
1114	„ 14,92,296

Page 234.

Add at the end of the statement :

Year	Government Ayurvedic Hospital and Dispensary					Grant-in-aid Hospitals and Vaidyaśālas				
	In-patients			Out-patients	Total No. treated indoor and outdoor	Average daily attendance	No. of Vaidya-śālas	No. treated	No. cured	No. died
	No. treated	No. cured	No. died							
1111	297	263	2	78,896	704	79,193	153	4,92,698	4,69,353	1,542
1112	311	288	2	77,252	783	77,563	153	5,11,775	4,89,865	1,637
1113	322	273	3	92,213	823	92,535	159	5,50,495	...	...
1114	398	348	3	92,863	969	93,261	165	5,65,799	...	...

Page 253.

The statement given below shows the expenditure of the Dēvaswam Department :

Year	...	1110	1111	1112	1113	1114
Expenditure Rs.	...	5,60,398	10,41,503	6,56,961	6,38,033	6,42,451

Page 260.

After line 28 insert :

The total number of Anchal Offices at the end of the year 1114 was 364, of which 190 were departmental and 174 non-departmental. There were 583 letter boxes as well. The total length of mail lines was 1614 miles. The transport of mails made by railways was for 99 miles, by motor boats 18 miles, by motor busses, 693½ miles, and by runners 803½ miles.

Add at the end of page 260 :

Statement of receipts and expenditure of the Anchal Department from 1110-1114 M. E.

Year	Receipts Rs.	Expenditure Rs.	Net expenditure Rs.
1110	4,18,271	3,81,406	36,865
1111	4,25,427	3,72,500	52,921
1112	4,79,939	3,86,836	93,103
1114	4,73,074	3,89,299	83,775

Page 285.

After line 24 insert :

The corresponding figures for 1114 M. E. are 1,57,112 and 193.57 lakhs respectively.

Page 304.

Add at the end of the page :

The working expenses of and receipts from the State Transport Service for 1114 M. E. are given below :

Year	Expenses Rs.	Receipts Rs.
1114	6,92,391	8,82,531

Page 310.

The receipts from and the expenditure on the Department of Public Instruction for years 1110-1114 M. E. are given below :

Year	...	1110	1111	1112	1113	1114
Receipts Rs.	...	8,10,412	8,82,768	8,99,300	9,54,680	7,68,883
Expenditure Rs....		47,23,208	46,98,234	47,46,000	48,05,000	50,49,000

Page 312.

Annual expenditure incurred by the Public Health Department for the years 1110-1114 M. E. is given below :

Year	Expenditure
1110	Rs. 2,05,229
1111	„ 1,94,393
1112	„ 2,32,969
1113	„ 3,00,532
1114	„ 3,36,317

Page 753.

Add after the second paragraph :

Eight aided libraries are working in this Division in the taluks specified below :

Taluk	Urban	Rural
Kōṭṭayam	3	1
Parūr	1	...
Thodupulā	...	1
Dēvikulam	...	1
Changanāśēri	...	1
<i>Total</i>	<i>4</i>	<i>4</i>

ERRATA

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<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
3	10	of	of the
4	6	addressed to	addressed to the Madras Government,
5	20	proffered	proffered
5	28	charge the	charge of the
13	11	Madhava Rao	Madava Rao
14	14	relation	relations
14	17	For a trial	For the trial
14	27	have	had
14	30	many sided	many-sided
14	32	beneficient	beneficent
18	7	are carried on.....	were carried on through the Sarvādhikāryakkār, but now through the Private Secretary to His Highness the Mahārāja.
18	19	Councilis	Council is
18	25	Chairman	Chairmen
27	25	division	divisions
28	17	Archeological	Archaeological
30	7	comprises	comprise
30	10	includes	include
43	5	(1904—08 M. E.)	(1904—05 A. D.)
60	4	1085 M. E.	1058 M. E.
64	8	(1902—93)	(1902—03)
64	18	Rangers	Ranges
65	13	1063	1093
65	29	Burmawas	Burma was
69	14	where from	wherefrom
74	2	year	year 1102
76	31	court	courts
82	12	its	his
85	15	court was	court which was
90	21	toexamine	to examine
90	21	sub-	submitted
90	23	mitted decision	decision

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
93	11	(188—87)	(1887—88)
94	34	was	were
97	8	approves	approvers
100	36	has	have
102	18	1894 M. E.	1894 A. D.
111	7	andan	and an
117	9	post.....	posts of three Traffic Inspectors were also abolished.
123	22	Dewan	Dalava
126	31	officers	officers
127	17	Commandar-in-chlef	Commander-in-chief
127	35	ware	were
133	20	jail hospitals	jail hospital
137	3	for	of
138	6	522 M. E.	502 M. E.
139	1	reistration	registration
159	29	bituman	bitumen
192	1	coaastal	coastal
192	11	diptric	dioptric
208	31	Vol. IV	Vol. III
211	30	bowell	bowel
229	32	1033 M E	1093 M. E.
238	23	recognised	reorganised
243	36	whom	which
249	6	obscure	obscene
274	30	place	palace
301	head-line	{ Co-operative Societies	Electrical Department
312	29	1114	1115
318	19	were	was
352	35	strength	strength of
358	page number	258	358
368	28	temple	temples
547	26	re-creat	recreate
585	3	1,490	1,486·76
586	15	Trivandrum	Trivandrum and Arumanallore in Thōvāla
586	20	{ Hopkins and William	Hopkin and Williams
587	22	1,500 feet	3,500 feet
590	30	boars,	boars, samburs,
608	27	months	months

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
316	11	P.W. D.	P. W. D. work
317	19	Edalakkudi	Rāmavarmapuram
617	31	75 cents	50 cents
618	23	6,200 feet	6,132 feet
619	17	ten	eight
621	6	ten miles	eleven and a half mile
621	28	throne	thrown
621	31	4,600 feet	5,222 feet
627	31	five miles	three miles
629	29	south-west	north-west
634	30	5,370 feet	5,427 feet
636	1	4,400 feet	4,218 feet
645	4	3,000 feet	3,525 feet
646	33	twelve miles	eleven miles
654	9	ten miles	nine miles
657	5	fifteen miles	fourteen miles
657	24	2,925	2,712·24
687	12	two miles	five and a half miles
721	25	3,540	3,422·75
723	23	(8,837 feet)	(8,841 feet)
744	28	to the	to that of the
747	24	{ rice, coconut, cotton,	rice, cotton
758	28	8,837 feet	8,841 feet
759	10	3,500 feet	4,500 feet
773	5	5,000 feet	4,779 feet
784	9	Muṭhuc'hira	Muṭṭuchira
